

THE HOLY QURAN.

TRANSLATED BY

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'MUFID-I-AM,' 'TAFSIRUL QURAN BIL QURAN',

'MIFTAHUL QURAN', 'TASHKHIS UL

AMRAZ,' 'MUFIDUL NISA,'

'TAZKIRATUL QURAN,'

ETC., ETC.,

WITH SHORT NOTES

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HAVE BEEN CAREFULLY AVOIDED.

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MOHAMMAD (PEACE BE WITH HIM) HAVE BEEN ?
POINTED OUT THROUGHOUT. NO EFFORTS
HAVE BEEN SAVED TO RENDER THE
TRANSLATION FULL AND
FAITHFUL.

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کامل بیان شامل کر دیا گیا ہے۔

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 مفید عام عرف معین الحکیم۔ ایک طبی لغت جو حسین ہر مرض اور دوا کا نام انگریزی
 اور دوسری عربی زبانیں لغات کی ترتیب پر درج کیا گیا ہے جس مرض یا دوا کا نام معلوم کرنا چاہو
 فوراً لغات کے طور پر اسمیں نکالو اور دیکھ لو خواہ اسکا نام آپ کو اردو میں آتا ہو یا فارسی یا عربی یا انگریزی
 اسکی مدد سے جو کمال طور پر علاج کر سکتے ہو۔ یا کم از کم کسی خاص نسخہ و ساجی کی حاجت پڑے اور قابل
 امراض میں جب چاہو کمال حاصل کر سکتے ہو۔ ہر مرض کے علاج میں انگریزی و یونانی نسخات
 اعلیٰ درجہ پر قابل اعتبار ہیں درج کی گئی ہیں سہل الوصول اور دسی ادویہ کی طرف خاص توجہ کی ہے
 تاکہ انکی مدد سے شہر و دیات میں علاج بلا وقت ہو سکے نہریم و دی علم کی نئی کتابالت صحت میں
 رفیق جانفزا اور ایام مصیبت میں مونس غلسار ہوگی۔ اسکی تہ میں اخلاقی اور روحانی امراض کا
 علاج نہایت ہی کمپ و مقبول طور پر درج کیا گیا ہے ایک ایسی جامع اور قابل اعتبار کتاب ہے
 گاہکی نظیر زمانہ سابق اور حال کی کتابوں میں نہیں دیکھی جاتی۔ بار دوم بہت سی ایذا دیو
 ساتھ ہورہی ہے۔ ہر مرض کو ساتھ اسکی تشریح و علامات اسباب تشخیص مختصر کر کمال طور پر
 لکھا ہے کیے گئے ہیں۔ قیمت دس روپیہ۔

رسالہ اعضای مخصوصہ۔ اسمیں تمام امراض مخصوصہ مثلاً آتشک سواک جربان نامری
 فترات بلق معترہ و غیرہ انہماک احتلام۔ عسرت طمث۔ استقاط وغیرہ کا علاج جامع و کواہ
 اور آداب ربت و ضرری مضامین لغت کی ترتیب پر درج کی گئی ہیں نیز تمام ادویہ جو ان
 اعضا کے علاج کے متعلق ہیں درج کی گئی ہیں۔ زمانہ موجودہ کی تمام خرابیوں اور نسا داکت اس میں
 کمال علاج ہے۔ قیمت ۵۰ محمول ڈاک تہہ خربدار۔

مضامین طبیبان۔ اس رسالہ میں ان تمام ناگہانی و کمون اور مدد کا علاج ہے جو

عورتوں کی غیرتی ان کی نادانی اور ذہنیات سمجھنے کی پابندی سے حاصل ہونے پر اور نوازائے ہوئے ہونے پر
 ملک میں واپس مالگیر کی طرح ہلاک کر دیں۔ قیمت ۳۰ محصول ڈاک بندہ خریدا
 منقح احقر آن۔ اسکو معمولی ہار دو خان ایک ہینہ میں یا دکر کا پھیلنا نعتوں ایک لاکھ
 سولہ ہزار مینو پلیر یا عادی اور صرف و نحو میں اسباق ہوتا ہے کہ قرآن مجید یا توحید یا سانی
 پڑھ سکتا ہے جو بھی اسکو چار پانچ ہینہ میں یا دکر قرآن مجید یا معنی پڑھتی اور سمجھنے کے قابل ہو سکے
 ہن۔ اور بلا معنی پڑھنے کی برابرت میں ختم کر سکتے ہیں تفسیر القرآن بالقرآن و قرآن مجید یا معنی پڑھ
 اور سمجھنے کو ایسا آسان کرنا ہے کہ استاد کی بھی ناگوار فہرست نہیں ہوتی سمجھ کر طلباء یا سانی ہر خواہش تفسیر
 کی نہ سمجھتے قرآن مجید پڑھ سکتے ہیں۔ قیمت ہر ایک لاکھ کر حکیم غلام حسین خانات کی سچی غلامی اور امام شاہ
 کا ذکر ہے جسکی قیمت صرف ۳۰ محصول ڈاک بندہ خریدا۔

جامع العلوم طب یعنی ڈیکل سانی کلوسید یا اردو۔ یہ ایک نیا ہی مفید اور جامع
 کتاب ہے جس میں مفصلہ ذیل علوم طب کا بیان مختصر مگر کامل طور پر نہایت عمدگی کو ساتھ لکھا گیا ہے کوئی
 مفید اور ضروری بات جموری نہیں گئی۔

اول۔ علم الادویہ دوم۔ اقسام الادویہ و نظامائے جسمانی۔ سوم۔ مردم داندی۔ حقیقت میں ایک
 چہارم۔ علم شریعہ الاراضی۔ پنجم۔ علم طب۔ ششم۔ علم فرائض و النواہی۔ ہفتم۔ کتاب میں کہ
 علم اراضی و العصبان۔ ہشتم۔ جنرل سرجری یعنی عام جراحی عامہ۔ نہواں۔ آئی سرجری۔ ایک کتاب جراحی
 یعنی جراحی چشم۔ دھواں۔ آئی سرجری یعنی جراحی غنیمت۔ یازدھواں۔ جراحی غنیمت۔ دوازدھواں۔ علم
 خدعت۔ سکیزدھواں۔ جراحی کل کیسوی۔ چھار دھواں۔ جراحی جوس پودوس یعنی نباتات و حیوانیات
 متعلقہ الٹ۔ پانزدھواں۔ جراحی یعنی علم اسرار و اعصاب۔ شانزدھواں۔ جراحی یعنی علم
 کن قیمت دس روپیہ آٹھ آنہ علیہ۔ محصول ڈاک بندہ خریدا۔

تمام کتب مؤلف جناب ڈاکٹر محمد عبدالحکیم خان فاضل ایم بی کے درجہ کے
 پتہ ذیل پرائی واپسین۔ فیہر طبع غریبی۔ مقام تراوری ضلع کنال۔ ملک پنجاب۔

REFACE.

THE Sublimity and the depth of the language of the Holy Qurán is not such as may possibly be expressed fully in any human language by any human being, unless he is guided in every word by revelation, however, high be his LITERARY and SCIENTIFIC attainments. I ventured to undertake this translation to give a fair knowledge of the Holy Qurán to the English knowing people who are unacquainted with Arabic and to break the dead silence that prevails throughout the world concerning the Holy Scripture. Any suggestions about better words in the translation or about better notes or corrections will be received gratefully and utilized in the subsequent editions.

Differences of opinion must come with clear proofs from the Holy Qurán or authentic traditions of the Prophet, otherwise, no attention shall be paid to them.

MOHAMMÁD ABDUL HAKIM KHAN, M. B.,

The Author.

PATIALA, *April, 1905.*

THE HOLY QURAN.

CHAPTER I.

FATIHA.

Entitled the opening *a* revealed at Mecca, containing 7 Verses,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 By the name of Allah, the All-providing and the most Merciful God.

2 All the *b* praises are for Allah,

a. This Chapter being the quintessence of the Holy Qurán and very comprehensive in the scope of its moral and spiritual teachings, is called by many honourable titles; as, chapter of prayer, of praise, of treasure, of cure, and of thanksgiving.

b. The Arabic word 'Al' implies comprehensiveness with definition, hence it has been translated into 'All the'. It points to all the sublime powers and qualities that become a Deity and none else deserves them but Allah. This is the primary, intuitive and everlasting truth. Every man does, naturally, believe in it. It is with corrupted nature, twisted conscience and superstitious cultures only, that any one can attribute divine powers and qualities to any other creature, man or sun or star or moon or image or fire or river or mountain. All the religious and moral achievements depend on this fundamental truth. In spiritual elevations one has to start with a belief in the supreme powers and unequalled virtues of Allah. The more he rises, the wider becomes the field of meditations for him in the blessings and powers of the Creator. The Holy Qurán starts with the natural and blessed truth that all the praises are for Allah and mentions that the final call of the righteous in paradise will be 'All the praises are for Allah, the Lord of all creatures. The word Allah signifies the supreme being possessing all the sublime powers and unparalleled virtues that become a deity. "Allah! there is no deity but He the self-living and the fountain-head of all life, the self-subsisting and the foundation of all existence; neither slumber nor sleep seizeth Him; to Him belongeth whatsoever is in heaven and

The Lord^a of all creatures,

earth. Who is he that can intercede with Him but through his good pleasure? He knoweth that which is before them and that which is behind them, and they cannot comprehend any thing of his knowledge, but what he pleaseth. His knowledge pervadeth the heavens and earth and the preservation of both causes no fatigue in him. He is the High, the Mighty" 2—225 "Nothing is like unto him." 42—11 "Say, Allah is the only God, the Eternal, neither begetting, nor begotten and there is none of a genus with him." 112 "And He is Almighty." "Allah is the one that there is no deity besides him, who knoweth that which is future and that which is present, who is All-providing and the most Merciful, who is the only Being to be loved and to be worshipped, who is the King, the Holy, the Giver of peace, the faithful, the Guardian, the Powerful, the Repairer of all losses and the Most High. Far clear is Allah from the rival deities which they associate with him. Allah is the Creator, the Maker, the Former. He hath most excellent names. Whatever is in heavens and earth praiseth Him, and He is the Mighty, the Wise," 59—24,

In reality the whole Qurán aims at enlivening the fundamental truth that all the glory and goodness, that may be attributed to a deity, belong to Allah and that nothing else is a partner of His divinity. This is the truth that joins man to God, that opens a boundless field of meditations for his soul, that washes off all superstitions and fictions, that gives the soundest satisfaction and widest expansion, that removes all spiritual disorders and quickens the dead soul, that rectifies the morals, enlightens the reason, and purifies the heart. 'All the praises are for Allah.' Any doubt in it or any weakness of belief in it or any association of anything else with divinity, is an idolatry, a darkness, a superstition and a death of the soul. Any reasoning in support of idolatry or plurality of God^g is pure mania and a sure sign of ungodliness and spiritual death.

"All the praises are for Allah." ^h 'Tis is a public proclamation to all the God-seeking souls that every beauty, every goodness and every pleasure lies with God. Come and every*

a. The Arabic word 'Rabb' means the protector, the preserver, the supplier of food and the supporter. "He is the Lord of every thing." "Lord of Heavens and earth and of †

3 the all-providing, *a*

* thing good and pure that you want, you shall find in Him. He will love you, He will help you in all your difficulties, He will sympathize with you in all your miseries, He will speak to you, He will enlighten you, and He will cheer you up. In short He will be an eternal friend and patron to you. The best you think of Him and the best you speak of Him, the best you will find Him. The more you remember Him, the more He will remember you; the more you ask from Him, the more He will give you; the more you love Him, the more He will love you; the more you go to Him, the more He will come to you. But call Him and Him alone and then you will find Him close by you.

† everything that is between them." The original word 'Alam' means an instrument of knowledge—anything that points to God,—any creature, for it points to the Creator. "The Lord of all creatures." This is the truth next in importance and extension to "All the praises are for Allah." It is naturally believed in and demonstrated everywhere in the world. Every creature, however large or small, has its wants in abundance, wherever it be. The different creatures with their innumerable varieties, are in one way or other useful to man,—the sun, the moon, the stars, the air, the vegetables, the earth, the water and everything, proving that there is but one God; and all that you justly want, He will give you. "All the praises are for Allah, the Lord of all creatures.

a. The Arabic word 'Rahman' implies providence and the Holy Qurán refers the following attributes to Rahman—(1) giving suitable organs and structures to all the animals, (2) granting instinct or reason for the knowledge and search of food and for the begetting and bringing up offsprings, (3) unchangeability of the laws of nature, (4) impressing belief in the fundamental truths. It is very difficult to express what Rahman means, in one word, and all that I could do is to translate it into "the All-providing."

"Did they not look at the birds flying above them expanding and contracting their wings. None sustaineth them but the Providence (Rahman)" 67—19. "The Rahman hath taught man the Qurán. He created man and He hath taught him the speech" 55—1, 2, 3, 4.

The Lordship and Providence of Allah demonstrate a

the most Merciful, *a*

vast field of arguments proving the being and unity of God, of which the chief are—

(1.) Sufficient supply of provisions for all animals. "There is no creature creeping in the earth but Allah provides its food and He knoweth the place of its retreat and where it is laid up" 11—6. "And He is the Lord of all creatures." (2.) Every animal knows its food and mode of living. "And who destined their ways and directed them," 87—3. (3.) Every animal knows how to bring forth its offspring and how to bring them up. "Thy Lord inspired the bee that make houses in the mountains and in the trees and in what men build hives for thee: then eat of every kind of fruit and walk humbly in the paths of thy Lord" 16—68. (4.) Production of new provisions every season in accordance with the wants. "And we send down water from heavens in certain proportions" 23—18. "And there is nothing but there are treasures of it with us and we send it down in determined quantities only" 15—23. (5.) Every animal knows its ways of living. "And who destined their ways and directed them" 87—3. (6.) Unchangeability of the laws of nature. "Thou shalt never find any change in the laws of Allah" and thou shalt never find any alteration in the laws of Allah" 35—43. (7.) Perfect harmony and order in the universe with the immeasurable varieties of its constituents. "Had there been any other God besides Allah in them, they would have been disordered" 21—22. "And the sun cannot catch the moon and night cannot outstrip the day, though each of these luminaries moveth in an orbit" 36—40. (8.) Every animal is endowed with structures and organs suitable to its own living. "And who destined their ways and directed them" 87—3. (9.) Regularity in the course of heavenly bodies. "This is the predestined order of the Mighty, the Wise God" 41—12. (10.) Perfect arrangement for the proportionate distribution of nutrition to the various structures and organs in all animals and vegetables. "O man, what seduceth thee against thy gracious Lord, who hath created thee and put thee together and rightly disposed thee" 82—8. (11.) The varieties of speech, features and complexions. "And of his signs"

a. The graces of the Lordship of Allah are common to all the animal and inanimal creatures, those of His Providence are special to the animal creatures and those of his

4 and the Master of the day of judgment. *a*

*are also the creation of the heavens and the earth, and the variety of your languages and of your complexions: verily herein are signs unto men of understanding" 30—22. (12.) Impression on the nature of every man and animal that the laws of nature are unchangeable.

† Mercy are confined to the righteous only. The Holy Qurán says "verily the Mercy of Allah is near unto the virtuous" 17—56. "And He is Merciful unto the believers." "Your Lord hath prescribed unto himself mercy, so that whoever among you worketh an evil through ignorance but afterwards repenteth and amendeth, unto him will He surely be gracious and merciful" 6—54. Ask pardon, therefore, of your Lord; and be turned unto him: surely my Lord is Merciful and Loving" 11—90.

It is the mercy of the Lord that maketh expiation for all the sins of a man who repenteth and amendeth; that quickens the dying soul and attracts it upwards; that comes to him in purifying dreams, inspirations and revelations; that opens a communion by and by between the seeker and the Deity: that imparts satisfaction and godliness to the human heart; that quenches all the thirst and cures all the diseases of the God-loving man; that warns him on mistakes, loves him and rewards him for virtues, gives him light in darknesses, and points him the way when going astray. The Holy Qurán abounds with illustrations of the Mercy of the Lord, but here I quote only a few of them.

"O Muhammad, verily we have given thee the abundance of every good. Therefore pray unto thy Lord and make sacrifices. Verily thy enemies shall be ruined" 108. "When God said, O Jesus, verily I will cause thee to die, and I will take thee up unto me and I will purify thee from the unbelievers and place those who follow thee above those who disbelieve until the day of resurrection" 3—55. "Neither didst thou, O Muhammad, cast the gravel into the enemies' eyes, when thou didst *seem to cast it* but God cast it" 8—17. "When*

a. That is none shall be able to speak except what is right; the organs shall witness against the person, and none shall intercede except by the permission of the Lord. It is the impression of this divine destination that frightens every body at sins and cheers him up at virtues.†

5 Thee do we worship^a and of Thee do we beg

*he said unto his companion, Be not grieved, verily God is with us. And God sent down his satisfaction upon him, and strengthened him with armies, which ye saw not. And He degraded the word of those who did not believe and the word of God was exalted" 9—40. "And remember Job; when he cried unto his Lord, saying, Verily evil hath afflicted me; but thou art the most merciful of those who show mercy. Wherefore, we heard him and released *him from* the evil which was upon him; and we restored unto him his family, and as many more with them, through our mercy, and for an admonition unto those who serve God" 21—84. "And remember Zacharias, when he called upon his Lord, saying, O Lord, leave me not childless: yet thou art the best heir. Wherefore, we heard him, and we gave him John and we rendered his wife fit *for bearing child* unto him" 21—89. "And remember Zu'lmun, when he departed in wrath and thought that we could not exercise our power over him. And he cried out in the darkness, *saying*, There is no God besides Thee, praise be unto Thee? verily I have been one of the unjust. Wherefore, we heard him and delivered him from affliction: and so do we deliver the true believers" 21—88.

† "And *He* inspired unto the soul, its wickedness and piety" 91—9. "And what shall cause thee to understand what the day of judgement is? It is a day wherein one soul **shall not** be able to obtain anything in behalf of another soul, and the command on that day shall be God's" 82—9. "O unbelievers, present no excuses to-day: ye shall surely be rewarded for what ye have done" 66—7. Until when they shall arrive thereat, their ears and their eyes, and their skins, shall bear witness against them, of that which they shall have wrought. And they shall say unto their skins, Why do ye bear witness against us? They shall answer, God hath caused us to speak, who giveth speech unto all things: He created you the first time: and unto Him are ye returned" 41—21.

a. True worship is founded on the recognition of the true Deity. The Holy Qurán mentions it in its natural order. First of all it proclaimed that "all the praises are for Allah." In fact it gave the simplest, the widest and the best idea of God, which comprises the deepest and the highest meanings

assistance. *α* 6 Direct us in the right path, 7 in the

for the progressive seeker. But to make it more impressive and expressive, the omniscient God mentioned four cardinal attributes in their natural order *viz.* that He is the Lord of all creatures, the All-providing, the most Merciful and the Master of the day of judgement. When one has recognized that none but Allah is the preserver of all creatures, that nothing but His providence is the basis of all order, that nothing but His Mercy can purify the human soul and become an expiation for his sins and that none but God shall judge his actions and settle his final destination, he is in a right position to serve Him. One who attributes divinity to a man or any other creature, he is a liar against his own conscience and reason; he cannot approach the true God a single inch, cannot enjoy the true bliss of the soul and cannot be the object of divine communions, inspirations, revelations and visitations. He cannot have a living connection with the Lord, cannot have warnings from Him on mistakes and approbations for righteous actions. He is in the dark as ever and cannot mind to have a light and a guide.

α. This is the natural order of praying to God; *viz* first to invoke the Almighty by His excellent names, secondly to worship Him and then to ask Him for help. The greater hopes you entertain in your Lord, the greater helps you will get from Him. The more you obey his commands and the more you purify yourself, the greater will be the acceptance of your prayers. The order of this chapter points out that the acceptability of prayers depends upon two bases—one positive and one negative. The positive basis consists of—

(1.) Invoking the True God by His blessed names, remembering Him with sincere love and devotion, to have the purest notions of Him and to entertain the highest hopes in Him: as implied in the phrase. "All the praises are for Allah." (2.) Meditation in His Lordship and providence. How universal and eternal they are! and nothing else stands a partner to them. "The Lord of all creatures, the All-providing." (3.) Surely believing that God is the most Merciful, that He is ready to forgive all the sins on repentance and amendment and that one should never despair of His blessings; as proclaimed by Himself in the word "The most Merciful." (4.) Getting warned at the admonitions of conscience and following the pure inspirations of uncorrupted

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path of those upon whom thou hast been gracious, a

heart, and keeping in mind that every action of his shall be judged and rewarded and that none but God shall be the soul judge to settle his final destination. This is foretold in the words "The Master of the day of judgement." (5.) Obeying His commandments; calling Him by His glorious names; glorifying Him and humiliating the self before Him; and making lawful sacrifices for righteousness. All this is comprehended in the words "Thee do we worship." (6.) Asking helps of Him in all troubles, weaknesses and failures. "And of Thee do we beg assistance."

The negative basis for the acceptability of prayers consists of—

(1.) Avoiding all the intentions and actions that provoke the anger of the Almighty creator, which brings down disgraces, troubles, and destructions. "Not in the path of those who are the object of wrath." (2.) Avoidance from such habits and actions that cut him off from living connections with God and deprive him of His blessed inspirations, warnings and good tidings. "And not of those who go astray."

a. The graces of the Lord, that are shown to the righteous are innumerable. The holy Qurán abounds with them. Here I quote a few examples only.

(1.) "And those who try in us, we shall direct them to our paths" 22—79. (2.) "And He patronizes the righteous" 17—196. (3.) "And whosoever feareth Allah, He will grant him a happy issue out of all troubles and He will provide him from ways beyond his expectations" 65—3. (4.) Verily Allah is with the pious" 2—194. "Verily Allah is with the virtuous" "verily Allah is with the patient" 2—53. (5.) Verily God loveth those who repent and those who purify themselves" 2—222. (6.) And bear good tidings unto the patient, who, when a misfortune befalleth them say, We are God's and unto Him shall we surely return. Upon them shall be blessings from their Lord and mercy; and they are rightly directed" 2—157. (7.) "Verily those who say, Our Lord is Allah and remain firm to this saying, angels come unto them saying, Fear not neither be grieved but rejoice in the paradise which was promised unto you

not of those who are the object of wrath,^a nor of those who go astray.^b

We are your friends in this life and the next" 41—31. (8) "We accept the pray of the prayer when he prayeth, therefore ask me for acceptation and believe in me; that ye may be directed" 2—186. (9.) "Allah is the patron of those who believe in Him. He bringeth them out of darkness into Light." 2—257. (10.) "For them are good tidings in the life of this world" 10—64.

a. The manifestations of the anger of God, as mentioned by the Holy Qurán, are chiefly of the following varieties:—

(1.) Disgraces, troubles and destructions in this world and the next. "They were smitten with disgrace and poverty and they provoked the indignation of God repeatedly" 2—61. "The roots of the people who acted unjustly were cut off" 6—44. "And how many towns, we destroyed, when they were wicked" 22—45. "And they did injustices to their own souls, therefore we made them proverbial and destroyed them with total destruction" 34—20. "Did we not destroy the former nations and bring others after them, so do we do with the wicked people" 77—18. (2.) Degeneration of intellects and morals, so that they cannot understand God and His laws, make no distinction between piety and wickedness and do not rever his prophets. and saints. "And they say our hearts are uncircumcized; nay but God hath cursed them for their infidelity. Say, it is vice to which your belief directeth you." "Thus Allah sealet up the hearts of every proud and tyrant péron." God hath sealed up their hearts and hearings, and a veil covereth their eyes, and they shall suffer a grievous punishment" 2—7.

b. Viz. those who by weaknesses in their beliefs or actions, or want of earnestness in their search of happy destination, remain devoid of the blessings and mercy of God, of His company, love, assistance and teachings; of His warnings and good tidings; of His visitations and revelations; of His acceptance of their prayers; of His revenge of their enemies; and of His active helps in all difficulties and troubles.

CHAPTER 2.

Entitled the cow, revealed at Medīna, containing 286 Verses:

In the name of Allah the All-providing, and the most Merciful,

1 A. L α M. There is no doubt ⁱⁿ ~~in~~ this book ;

a. The meanings of such initial letters with which 29 Chapter of the Qurán commence are variously commented upon. (1). Abu Bakr says, These are the mysteries of the Qurán. (2). Ali says, The learned are unable to understand them. (3). Ibn-i-Abbas says, A stands for Ahad (*one*) Azali and Abadi (*eternal*), Awwal Akhir (the first without a beginning the last without an end); L for Latif (*gracious*); M. for Majid (*glorious*), Mannán (*the benevolent*), and Malik (*the king*). He also imagines that A. L. M. stands for Ana Allaho Aalamo (*I am the most wise God.*) (4). Some think that they stand for Ana Li Minni (*I, for me; from me.*) (5) Others imagine that they signify Adam, children of Israel and Moses, whose stories this chapter contains.

b. Numerous varieties of doubts may be entertained about a book:—

(1). Whether it has been secure and free from all mistakes, omissions and alterations in copies of different ages and countries, or not. The Holy Qurán has been so for all the ages and countries. "Verily we sent down this reminder and verily we are its protector" 15—9. For details see the note on 15—9. (2). Whether it is really of divine origin or not. The Holy Qurán is undoubtedly of Divine origin for the following reasons: (a) The unequalled sublimity and eloquence of its language. "And if ye be in doubt concerning that what we have sent down unto our servant produce a chapter like unto it and call up your witnesses besides God, if ye speak true. But if ye do it not and ye shall never be able to do it, fear the fire, the fuel which are men and stones and which is prepared for the unbelievers" 2—24. (b). The immense number of prophecies that it contain for all ages. For details see the notes on prophecies of the Qurán (*Index.*) (c). Most of the prophets predicted about the Holy Qurán and Muhammad. See the notes on 26—196. (d). Its teaching contain the fundamental truths which form

it is a direction α unto the pious,

the basis of all religious and moral progress. They are intuitively believed by every uncorrupted conscience and reason and are abundantly proved and exemplified by nature "O men, verily an argument has come unto you from your Lord and we have sent down unto you a clear light" 4—175. "Verily this Qurán directeth to that which is the soundest and rightest" 17—9. "The highest wisdom" 54—5. "A cure for the diseases of the heart" 10—56. "Had it been from any other being besides God, they would have detected many differences in it" 4—82. For details see the note on 4—82. (e.) It is really a reminder of the lessons which the Almighty Creator has impressed on human nature. "A reminder for the creatures" 68—52. "It is nothing else but a reminder to man" 74—31. In fact it is a word of God corresponding with that act of God. (f). Its enlightening and purifying effects on the heart of the reader. "Verily lights have come to you from your Lord, therefore whoso openeth his eyes to see, he will do it for his own soul and whoso shutteth them he will do it against his own self 6—105.

α . The original word 'Hudan' means:—(1). To direct to show the right course to. "And as to Thamud; we directed them but they loved blindness in preference to direction" 41—17. (2). To make to act towards the right object, to lead along the right path. "Verily thou, O Muhammad, cannot direct whom thou loveth but God directeth whom He pleaseth" 28—56. (3). To engage the organs and powers of a being to attain to their final perfection. "praise the name of the Lord, the most high, who created every thing and regulated and who appointed its destinations and directed *the same* to attain to it" 87—3. (4). To endow with natural powers. "He granted every thing its form and endowed it with its powers." (5). To enable the virtuous for further virtues. "And as to those who are directed, He increaseth their abilities to direction." (6). To take one to the final aim with ease. The men in paradise will say, "All the praises are for Allah, who brought us here, and we could not reach here if God had not brought us" 7—43. All these meanings are applicable here in accordance with the different stages of a man's attainments and piety. In the terminology of the Holy Qurán, pious is one who fears,

3 who believe in the mysteries of faith, observe the prayer, and expend (in charity) out of that which we have given them, 4 and who believe in that which hath been sent down unto thee, and in that which hath been sent down before thee, and have an assurance in the life to come. 5 These are on a direction from their Lord, and they shall prosper^a. 6 As to those who believe not, it is equal to them whether thou admonish them or do not admonish them; they shall not believe. 7 God hath sealed up their hearts and their hearing; and a veil covereth their eyes^b; and they shall suffer a grievous punishment. 8 There are

God, obeys his orders, and has got the spiritual life in him. Thus, there are numerous degrees of the pious. "That thou may admonish one who has life in him" 36—70. "Thou can only admonish him who followeth the advice and feareth God in privacy" 36—11.

a. Thus the essential elements of human prosperity are:—

(1). Belief in God, in His angels, in revealed books, in His apostles and in the final judgment of all actions. These are the fundamental truths and are to be believed in. Any reasoning for them is mere sophistry. Modern philosophy after inexhaustible controversies for ages, has recognized the necessity of believing in certain fundamental truths, without which no progress is possible. This necessity was pointed out by the Holy Qurán, 1,200 years before the decision of the philosophers of the word. See note on 23—1. (2). To be perpetual, sincere and earnest in prayer. See note on 20—132 and 98—5. (3). To be expending the life knowledge and money personal wants and in charity. See note on 28—77.

b. This is an eternal truth that he who does not follow a good advice, falls in a curse, which deprives him of a capacity for receiving it. But the sooner he begins to repent and amend, the curse is taken off and receptiveness for the advice is restored. To infer from these words an eternity of the curse is against the teachings of the Qurán life history of all the apostles and the laws of repentance.

some who say, We believe in God and the last day, but are not really believers 9 They seek to deceive God, and those who believe, but they deceive themselves only ; but or not sensible thereof. 10 There is a disease in their hearts, and God hath increased that disease ; and they shall suffer a most painful punishment, because they have disbelieved. 11 When one saith unto them act not corruptly in the earth, they reply, Verily we are reformers. 12 Beware, they are themselves the corrupt-doers ; but they understand it not 13 And when one saith unto them, Believe ye as others believe ; they answer, Shall we believe as fools believe ? Beware, they are themselves fools ; but they know it not. 14 When they meet the believers, they say, We do believe, but when they retire privately to their devils, they say We are really with you, and only mock them.

The Holy Qurán speaking of the unbelievers says:—
“What is to them that they do not believe” 84—20.
“Wherefore who so wisheth to believe, he may believe and who so wisheth to deny he may deny” 18—24. “How do ye not believe in Allah” 2—28. “God hath put no difficulties upon you in religion” 22—78. All these verses prove beyond doubt that the unbelievers can amend themselves whenever they like and try to do so. The life history of the prophets shows, that they have always been calling the unbelievers to faith and righteousness with sure hopes that their efforts will be fruitful and in fact it was so that many of the inveterate opponents and the most reprobate unbelievers turned to them. Look at Mecca which once expelled Muhammad with fiercest hatred and enmity produced thousands of believers in the life of the prophet. But as long as one persists in infidelity and wickedness, he cannot enjoy the blessings of divine help and self-amendment. “Verily God does not direct the unjust people” 5—51. “Verily God does not direct the unbelieving people” 5—67. “Verily God does not direct the wicked people 63—6. It must be remembered that the intensity of the curse is proportional to the intensity of infidelity and wickedness, and repentance with amendment can remove every curse.

15 God shall mock them and continue them in their transgression *a* ; they shall wander in confusion. 16 They are *the men* who have purchased error at the *price of true* direction, but their traffic hath not been gainful, neither have they been *rightly* directed. 17 They are like unto one who kindleth a fire, and when it hath enlightened all around him, God taketh away their light *b*, and leaveth them in darkness ; they shall not see. 18 *They are* deaf, dumb and blind, therefore they will not repent. 19 Or like a heavy rain from heaven, accompanied with darkness, thunder and lightning, they put their fingers in their ears for the thunder from fear of death ; and God encompasseth the infidels. 20 The lightning wanteth but little to take away their sight ; so often as it enlighteneth them, they walk therein, but when darkness overtaketh them they stand still, and if God so please, He will certainly deprive them of their hearing and their sight, for God is the Appointer of the destinations of every thing. 21 O men, worship your Lord who hath created you and those who have been before you ; that ye may have a shelter 22 of Him, who hath made the earth a bedding for you, and the heaven a foundation, and hath caused water to descend from heaven, and thereby produced fruits for your sustenance. Therefore love not any other being like God against your own knowledge. 23 And if ye be in doubt concerning that which we have revealed unto our

a. It is an eternal law of God that one who mocks others unjustly is mocked rightly, and one who resists advice falls into vice.

b. Every man has got a natural light in him which is increased by inspired books. But the unbelievers resist to utilize the light, hence they are totally deprived of it and become as if they were deaf, dumb and blind, and devoid of remorse.

servant, bring a chapter like *a* unto it, and call upon your witnesses besides God, if ye say truth. 24 But if ye do it not, nor shall ever be able to do it, fear the fire, whose fuel is men and stones, prepared for

a. The Holy Qurán stands unparalleled in the following points.

(1). The sublimity and eloquence of its language, about which the inveterate opponent Mr. George Sale writes, "The Koran is universally allowed to be written with the utmost elegance and purity of language. It is confessedly the standard of the Arabic tongue, and as the more orthodox believe, and are taught by the book itself inimitable by any human pen. And to this miracle did Muhammad himself chiefly appeal for the confirmation of his mission, publicly challenging the most eloquent men in Arabia which at that time was stocked with thousands, whose sole study and ambition it was to excel in elegance of style and composition, to produce even a single chapter that might be compared with it. I will mention but one instance out of several, to show that this book was really admired for the beauty of its composure by those who must be allowed to have been competent judges. A poem of Labid Ibn Rabia, one of the greatest wits in Muhammad's time being fixed on the gate of the temple of Mecca, an honour allowed to none but the most esteemed performances, none of the other poets durst offer anything of their own in competition with it. But the second chapter of the Qurán being fixed up by it soon after Labid himself, (*then an idolater*,) on reading the first verses only was struck with admiration, and immediately professed the religion taught thereby, declaring that, such words could proceed from an inspired person only." (*Sale's Koran preliminary discourses*, page 47.) "It is one miracle claimed by, Muhammad, his standing miracle, he called it, and a miracle indeed it is." (B. Smith on Muhammad p. 343.) "The language of the Qurán is considered the purest Arabic and contains such charms of style and poetic beauties, that it remains inimitable. Its moral precepts are pure. A man who should observe them strictly, would lead a virtuous life." (*The popular encyclopedia* 7—326.) (2). Its charming effects on the heart, on account of which the obstinate unbelievers of Arabia used to say. "This is but a charm that cuts off people from their religions and relations." (3). The total

are purified wives and they shall remain therein for ever. 26 Verily God does not feel ashamed of propounding a *gnata*^a as a parable or anything lower than that, but those who believe, know that it is the truth from their Lord; and those who do not believe, say, What intentions God hath from this

"And when the heavens shall be explored" 81—11, And when Gog and Magog shall be let loose and they shall run down from every elevation and the certain promise shall draw near" 21—97. For details see the Index for prophecies of the Qurán.

(6). The everlasting nature of its teaching. It does not contain a single verse which may be special to a particular person or nation or age and may not refer to men in general and to all ages. It contains books of everlasting truth" 98—8. "Verily this Quran directeth to that which is the soundest and rightest" 17—9.

(7). Its total freedom from all the scientific mistakes and errors with which the literature of the time is overflowing, and none but a man of divine inspirations could avoid them.

(8). The grand uniformity and majesty of its tone and principles that prevails throughout the Quran, notwithstanding the extremely varying circumstances of the prophet during the 20 years of its revelation, from a lonely poor and oppressed life of Mecca, through the perplexing warfares from within and out of Madina, to the victorious state of a commander and spiritual leader. "Had it been from any other being besides God, they would have detected many difference in it" 4—82.

(9). Its everlasting powers as a civilizer, as a purifier of the soul as a former of a nation and as a giver of victories to its adherent. Just as it civilized the barbarous Arab, purified their souls, formed them into a nation and made them conquerors of standing empires so it is doing with savages of Africa in these days.

^a. Here is a lesson that every creature of God manifests a wisdom and gives some lesson. The infidels used to mock the instance of the spider, the bee and the pismire and other small insects mentioned in the Qurán. It was their folly and should be avoided.

parable. He misleadeth many^a thereby and He directeth many thereby : but He does not mislead any thereby except the wicked, 27 who break the covenant^b of God after its confirmation, and cut that asunder which God hath commanded to be united^c, and act corruptly in the earth. These are the men who shall perish. 28 How is that ye believe not in Allah ? For ye were dead^d, and he gave you life ; He will again cause you to die, and will again restore you to life ; and then ye shall be returned unto Him. 29 It is He who hath created, for you, whatsoever is on earth. And set His mind towards the firmament, and made it into seven heavens^e ; and He is omniscient. 30 And when thy Lord said unto the angels, I am going to make a viceroy on the earth. They said, Wilt thou place there some one who shall do evils therein, and shed blood : but we celebrate Thy praise and sanctify Thee, God answered, Verily I

a. That is the pious are warned but the reprobates get more confirmed in their revolt and wickedness. See the note on 25—2.

b. This covenant is threefold—(1). Natural impression on human nature that there is but one God and that he should serve Him. (2). Intuitive knowledge of fundamental truths, which enables him to distinguish between good and bad. (3). Confirmation of these covenants through inspired books.

c. *Viz.* universal and special sympathy and love and adherence to inspired books.

d. That is nameless. obscure. "Hath not long space of time passed over man when he was nothing mentionable.

e. These number refer to the different strata of the firmament as the 3rd verse of 67th chapter says "Seven heavens as to layers" 67—3. It may mean the different regions referred to in the following verses. (1). region of our food and other wants. "And in the heavens is your food and all that you were promised." (2.) The region in

know *a* that which ye know not. 31 And He taught Adam the names of all the things and than proposed

which bird fly. "Did they not behold the birds, bound of orders, in the space of the heaven" 86—79. (3). The region where hailstones are formed which destroy the fields 16—79. "Wherefore we sent down punishment from heavens over the unjust for the wickedness they have been practising" 2—59. (4). The region of rain. "And we sent down water from heaven, whereby we produce fruits for your sustenance" 2—22. (5). The region where meteors fall. "And adorned this heavens with lamps and have appointed them to be darted at the devils" 67—5. (6). The region of of the stare. "And we have made luminaries in the heaven and adorned it for the spactators" 15—16. (7). The region of paradise situated above all these. "And paradise, whose extension is the heavens and the earth 3—132.

a. In one way or other the whole creation in and about the earth is serving man. Refering to this general servise the Holy Quran says.—"And we verily created you and gave you form, and said unto the angels, serve Adam." 7—11. The Arabic word *Sijda* when pradicated of other creatures than man, necessarily implies service; as for example in the following verses.—"The creeping plants and trees serve Him" 55—6. "And whatsoever is in heaven and earth serve God" 13—15. It is an evident fact that all the creatures about us are serving man, and the wiser the man is becoming the more service he is extracting from them. With all this, there are certain creature which are injurious to him *e. g.* poisonous animals, evil passion and the devil which excites them against man. By force of knowledge and culture and a man can extract the best service from other creatures guards himself against the evils of his enemies and enjoy the happiness of paradise. But the internal and external evils are constantly expelling him from the bliss and throwing him into misery, by seducing him into disobedience and neglect of the Divine orders. Hence the story of Adam and Eblis is an examplary warning to him of extreme importance to be kept in view in all the stages of life. It appears from the Holy Qurán and some of its commentaries that some nation preceded Adam on the earth. The very word *Khalifa* which means a viceroy, a substitute and a ruler points to their existence. Seeing the warfares and massacres

them to the angles ; and asked them, Declare unto me the names of these things, if ye say truth. 32 They answered, Praise be unto Thee, we have no knowledge but what Thou teachest us, for Thou art knowing and wise. 33 God said, O Adam, tell them their names. And when he had told them their names, God said, Did I not tell you that I know the secrets of heaven and earth, and know that which ye discover, and that which ye conceal. 34 And when we said unto the Angels, Serve Adam, they all served him except Eblis who refused and was puffed up with pride, and he was one of the unbelievers 35 And we said,

between the existing nations, the angels had wrongly inferred that the Adam shall also make wars and shed blood. But Adam never proved to be so. The words of the Qurán about the devil that he was one the unbelievers, also points to the existence of others. Majahads relates from Ibn Abbas that there were certain nations on the face of the earth before the genii, who were called Jann, Banu, Tamm and Ramm, and they all have become extinct (*vide Akhbarud-dawal* and *Asaruddawal*—Part iv.) It is mentioned by Fathulbayan that the genii made great corruption in the earth and God sent angels against them, who drove them to mountains and seas, and settled in their palace. Similar story has come down from Khatib Sharbini that the angles who drove out genii, were called Jann and they being the guardians of the garden were so named. They were headed by Eblis. Similar facts are narrated from Majahad. There is a narration from Imam Ahmad Baqir that thousands of thousands of Adams have preceded this Adam. Sheikh Mohuyddin Arabi writes in his *Fatuhah-i-Mecca* that once upon a time I was encompassing the Kaaba. I saw some curious nations encompassing with me and thanking of them that they were in their spirits, asked one of them who were they? He replied, We are of your previous ancestors. I asked him, How much time has passed over you. He replied about fifty thousand years. I told him that so many years have not elapsed since Adam. He replied, What Adam are you speaking about—the latest Adam or some other. I began to ponder over the words but a tradition of the prophet struck my memory that God created hundred thousand Adams before the known

O Adam, dwell thou and thy wife in the garden, and eat of the fruits thereof plentifully wherever ye will ; but approach not this tree, lest ye become of the number of the transgressors. 36 But Satan

Adam. Sometime after I saw the prophet Enoch in a vision and questioned him concerning my revelation. He corroborated in the following words—"True is the tradition and true is thy vision and revelation."

The first distinction that Adam manifested over the angels was the power of acquiring knowledge or human reason, as the Holy Quran says "And He taught Adam the names of all the things." Thus the commencement of knowledge was with the names of the things that concerned him for the time and enabled him to rule over the existing nations of the age, and the angels expressed their inability in acquiring the knowledge in the words, "We have no knowledge but what Thou teachest us." Seeing this superiority in Adam, all the angels of the earth engaged themselves in his services excepting Eblis, who revolted with pride. The verse "Didst thou revolt from pride or art thou one of the high ranks", proves that only the angels of the earth were ordered to serve Adam. Thus the rule of Adam was established over the creatures of the earth and he was allowed to live in the garden. This garden was on the earth as is apparent from the following verses. (1). "When thy Lord said unto the angels, I am going to appoint a viceroy on the earth" 2—30. But the true paradise is in heavens. (2) 'The Devil entred this garden, seduced Adam. made him sin and got him expelled out of it. Vain and false discourses were heard there, the tree was forbidden unto Adam and troubles followed pleasures, but the descriptions of the true paradise are contrary to all these facts. "They shall enjoy therein whatever they desire and with us are pleasures above and over their imaginations" 5—35. "It is a place of eternal peace and rest." "No troubles shall touch them therein, neither shall they be driven out of it" 15—48 "There is no vanity there and no sin 52—23. "They won't hear any vanity or lie there" 78—35. "Unto Him ascendeth the pure soul" 35—10. Imam Abu Hanifa and the companions of the prophet are of opinion that the garden was on the earth. The Bible places it in Eden. (*Genesis* 2—18.)

seduced them, and turned them out of the Garden where they had been; whereupon we said get ye down, the one of you an enemy unto the other; and there shall be a dwelling place for you on the earth, and a provision for a time. 37 And Adam learnt words of repentance from his Lord, and God turned unto him, verily He is the most reconcilable and Merciful. We said, get ye all down from hence. Hereafter shall there come unto you a direction from

The forbidden tree is said to be vine by many commentators and many companions of the prophet. This looks probable from the facts that contentions resulted from its eating and they were driven out by the following words "Get ye down from here as enemies unto one another" 2—36. The very word *Al Shajar* implies quarrel.

The devil used to visit them for a long time in various guises to induce them to eat of this forbidden tree as is shown by the following verses—"Your Lord hath not forbidden you this tree for any other reason but let ye should become angels or lest ye become immortal. And he swore unto them saying, Verily I am one of those who counsel you aright" 7—21. "But Satan whispered unto him saying. O Adam, shall I lead thee to the tree of eternity and kingdom which faileth not" 20—120. After a time Adam forgot the commandment of God and unknowingly ate of the forbidden tree. "And we had taken a covenant from Adam previously, but he forgot it and we found no intention of his therein 20—115.

This mistake, however unintentional, was a sinful neglect. "Adam disobeyed his Lord *forgetfully* and disturbed his peace." All this was due to the repeated seductions of Satan. After all the Satan seduced them and got them expelled from the place where they were" 2—36.

With remorse, Adam left the place as an inevitable result of the quarrels and went to India or Serindop. Afterwards he was revealed the words of repentance. Our Lord, we have done injustices to our own souls and if thou save us not and pity us not we shall perish" 7—23. Wherefore He turned unto them, verily He is the most reconcilable and the most Merciful" 2—37. After being expelled from the garden

me, and whoever shall follow my direction, on them shall no fear come, neither shall they be grieved. 39 But they who shall be unbelievers, and accuse our signs of falsehood, they shall be the men of fire, therein shall they remain for ever. 40 O children of Israel, remember my favour with which I have favoured you, and perform your covenant with me, and I will perform my covenant with you ; and reverence me 41 And believe in the revelation, which I have sent down confirming that which is with you, and be not the first who believe not therein, neither exchange my signs for a small price ; and fear me. 42 Adulterate ^a not the truth with falsehood, neither conceal the truth knowingly. 43 Observe the prayer, and pay the legal alms, and bow down with those who bow down. 44 Will ye command men to do justice and forget your own souls ? and ye read the book of the law ; do ye not therefore understand. 45 Ask help with perseverance and prayer. This is

of Eden, he got the promise of revelations. "Get ye all down from here, and when directions come unto you from me, whosoever followeth my directions, no fear shall come unto them, neither shall they be grieved" 2—38. This shows that the sinful neglect on the part of Adam was before his being appointed an apostle.

However, the story of Adam is an eternal warning that every man is provided with means of enjoying true happiness but Satan is coming to him every day and every moment to deprive him of his bliss. He should be extremely cautious against his disguised counsels and deceitful allurements.

a. Adultration and concealment of what is the real truth are the two great evils which result from want of sincerity devotion, prayerfulness, charity and truthfulness and ignorance of the divine laws. Hence with the order, not to adultrate or conceal the truth, it is ordained to observe prayer, to give alms, to join congregations of prayer, to meditate in inspired books with sincerity, to ask help with patience and prayer, to be humble in prayers, and to have a firm assurance in the life to come.

grievous but not to the humble, 46 who believe that they shall meet their Lord and that to Him they shall return.^a 47 O children of Israel, remember my favour wherewith I favoured you and that I preferred ^b you above all the nations. 48 Dread the day when no soul shall be able to render any service to any other soul neither shall any intercession^c be accepted from them, nor shall any compensation be received, neither shall they be helped. 49 Remember when we delivered you from the people of Pharaoh, who grievously oppressed you; they slew your male children, and let your females live: therein was a great instruction^d from your Lord. 50 And when we divided the sea for you and delivered you, and drowned Pharaoh's people, while ye looked on. 51 And when we treated with Moses forty nights, ye took the calf *for your God* and transgressed. 52 Yet afterwards we forgave you, that ye may become

a. The best prayer is that which is performed with fondness of visiting the Lord and the lowest, with fear of the accounts of actions. Any prayer devoid of these two elements and performed negligently is only a regrettable labour. "Woe be unto those who perform their prayers negligently."

b. This favour and preference was confined to certain ages. "When he made prophets amongst you and made you kings, and granted you what was not given to any other creatures" 5—20. "And we chose them for knowledge above all creatures" 45—32. But when they corrupted themselves, they became the object of wrath. "Those who beleived not from among the children of Israel, were cursed" 5—78. "And He made out of them apes, swines, and servants of the devil" 5—66.

c. That is under the sins enumerated here about the children of Israel.

d. The original word *Balá* means trial, bringing up purification of metals, and nursing. No single word in English can express the sense fully. The divine instruction comes sometimes with troubles and sometimes with pleasures, "And we shall try you with civil and good to purify you"

grateful. 53 And when we gave Moses the book of the law, and the distinction *between good and evil* that peradventure ye might be directed. 54 And when Moses said unto his people, O my people, verily ye have injured your own souls, by your deifying the calf ; therefore be turned unto your creator, and slay those among you *who have committed the sin* ; this will be better for you in the sight of your creator ; and thereupon He turned unto you ; verily

21—34. “ And we instructed them with blessings and evils that they might repent ” 7—168. The instruction and trial with troubles is intended—

(1.) To awake the negligent and to humble down the arrogant. “ We never sent any prophet unto a city but we afflicted the inhabitants thereof with calamity and adversity that they might humble themselves ” 7—44.

(2.) To purify the average believers of occasional neglects and light sins. “ And we will prove you, until we mark those who try hard and who persevere with constancy ” 47—31.

(3.) To enhance the degrees of sincerity, faith, patience, perseverance and submission in the perfect believer and the righteous. “ We will surely prove you with some fear, hunger and decrease of wealth and loss of lives, and scarcity of fruits : but bear good tidings unto the patient who, when a misfortune befalleth them, say, Verily we are God's and unto Him shall we surely return. Upon them shall be the blessings from their Lord, and mercy, and they are rightly directed ” 2—157.

The instruction with pleasures confirms the wicked and ungodly in his transgressions and vice but raises the pious believers in love and devotion towards God. The average believers become lax in their prayers and devotions. The following verses illustrate the meaning of the word *Balà* and *Ibtala*. “ And bring up and train the orphans until they reach the age of contracting marriage ” 4—5. “ We created man of the mingled seed of both sexes, that we might prove him ; and made him hearing and seeing.”

α. Exodus 32—27 to 29. And said unto them. Thus saith the Lord God of Israel, put every man his sword

He is the most reconcilable and Merciful. 55 And when ye said O Moses, we will not believe thee until we see God manifestly ; therefore the lightning struck you, and ye were looking^a on. 56 Then we raised you after your death that peradventure ye might give thanks. 57 And we caused clouds to overshadow you, and manna and quails to descend upon you *saying*, Eat of the good things which we have given you for food : and they injured not us, but injured their own souls. 58 And when we said, Enter into this city,^b and eat of the provision thereof plentifully as ye will ; and enter the gate worshipping and say forgiveness ! we will pardon you your sins, and give increase unto the righteous. 59 But the ungodly changed the expression into another, different from what had been spoken unto them, and we sent

by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses : and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother ; that he may bestow upon you a blessing this day.

a. It appears from these words that they were struck by a return shock of lightning, for a large number of men were involved and they became collapsed. Their consciousness was not affected as appears from the words. "And ye were looking on." No wounds, or burns or fractures are mentioned, which occur in disruptive shock. The word death in the next verse signifies extreme collapse, for actual death is contradicted by the words "And ye were looking on" Coming to life in this world after actual death is denied by all scriptures as well as by the Holy Quran. (*Vide note on 5—110.*)

b. That is Jerusalem as pointed out in 5—21. "O my people, enter the sanctified ground, which we have written for you and do not turn on your backs" 5—21.

down upon the ungodly indignation^a from heaven, because they had transgressed. 60 and When Moses asked water for his people, we said, Climb up the rock with thy rod; and there twelve fountain^b gushed out, and all men knew there drinking places. Eat and drink of the bounty of God, and commit not evil in the earth, acting unjustly. 61 And when ye said, O Moses, we will by no means be satisfied with one *kind of* food; pray unto thy Lord, therefore, for us, that he may produce for us of that which the earth bringeth forth: herbs and cucumbers, and garlic and lentils, and onions. Moses answered, Will ye exchange that which is better for that which is worse? Get ye down into Egypt for there shall ye find what ye desire: and they were smitten with vileness and misery, and drew on themselves indignation after indignation from God. This *they suffered*, because they believed not in the signs of God, and killed the prophets unjustly; this, because they rebelled and transgressed. 62 Surely those who believe, and those who Judaize and Christians and Sabians; whoever believeth in God and the last day, and acteth rightously; they shall have their reward with their Lord; no fear shall come on them, neither shall they be grieved. 63 And when we accepted your covenant, and lifted up the mountaine^c of *sinai* above you, and ordered you Receive *the law* which we have given you with a resolution to *keep it*, and remember

a. A narration from Ibn Zeid says that it was plague which carried off 70,000 men.

b. Exodus 15—27. "And they came to Elim, where were twelve wells of water, and three score and ten palm trees: and they encamped there by the waters."

c. This scene is described in the Bible in the following words. "And it came to pass on the third day in the morning that there were thunders and lightnings, as a thick cloud upon the mount; add the noise of the trumpet exceed-

that which is contained therein that ye become pious. 64 After this ye again turned back, so that if it had not been for God's indulgence and mercy towards you ye had certainly been destroyed. 65 Moreover, ye knew *what befell* those of your nation who transgressed on the sabbath^a day. We said unto them, Be ye changed into apes, driven away *from the society of men*. 68 And we made them an exemple unto those who were contemporary with them and unto those who came after them, and a warning to the pious. 67 And when Moses said unto his people,

ingly loud; so that all the people that was in the camp trembled. And Moses brought forth the people to meet with God; and they stood at the nether part of the mount. And mount sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Exodus 19—16, 17, 18. The following verse of the Qurán confirms these facts—"And Moses chose out of his people seventy men, *to go up with him to the mountain* at the time appointed by us: and when storm of thunder and lightning had taken them away, he said. O Lord, if thou hadst pleased, Thou hadst destroyed them before and we also" 7—155.

a. The Jews of Jerusalem used to engage themselves too much in catching fishes, even on Sabbath day which was specialized for religious duties. On being strictly forbidden to do so, they cut canals from the sea, with sluices, which they shut on the Sabbath, to prevent their return to the sea. This trifling with the commandments of God, brought down a curse on them which deprived them of all moral and spiritual senses and made them like unto apes. Such a curse is expressed in the Holy Qurán in different ways. "And verily the majority of you are sinners; shall I inform you of those who have worse reward than that in *the eyes of God*—whom God hath cursed, and upon whom He hath raged and out of whom He has made apes, pigs and servants of the devil: these are the men of worse positions and more astray from the right path" 5—60. "God hath sealed up their heart. and their hearing. and a veil covereth their sight" 2—7

Verily God commandeth you to slay ^a a cow ; they answered, Dost thou play a joke with us ? Moses said, God forbid that I become one of the fools. 68 They said, pray for us unto thy Lord, that He would show us what cow it is Moses answered, He saith, She is neither an old cow, nor a young heifer, but of an average age between both : do ye, therefore, that which ye are commanded. 69 They said, Pray for us unto thy Lord, that he would show us, what colour she is of. Moses said, He saith, she is red cow, intensely red, her colour rejoiceth the spectators. 70 They said, Pray for us unto thy Lord, that He would further show us what cow it is, for several cows with us are like one another, and we if God please, will be directed. 71 Moses answered, He saith, she is a cow not broken to plough the earth, or water the field, a sound one ; there is no blemish in her. They said, Now hast thou brought the truth. Then they slew

‘ The worst cattle are those who do not exercise their reason.’
 ‘ They who were given the Pentateuch but did not bear it’
 are like unto a donkey that carrieth books” 67—5.

a. Some imagine that this is the same heifer, which is directed to be slain for the expiation of an uncertain murder in Deutonomy XXI, 1—9. But apparently it seems to be what they used to worship as God. The story of their worshipping the golden calf in the wilderness, during 40 day’s absence of Moses, proves that they were devoted worshippers of heifers. Even in these days there are many sects of Hindus, holding the cow in divine esteem. By repeated questioning they wished to avoid the particular cows that were consecrated for worship, and after all sacrificed but unwillingly. This being a long standing idolatry, God, in His knowledge of eternity has emphasized on the slaying of cow. The sacrifices of cows in thousands by Muhammadans every year, announce to the cow-worshippers that had she been a God, all the Muhammadans would have been destroyed. Thus the slaying of cows is no story of the past but an everlasting truth of very great religious importance.

her, yet they wanted little of leaving it undone 72 And when^a ye mortify a soul, ye obtain a light thereby and God bringeth out what is latent in you. 73 Therefore we commanded you to strike^b it with some of its *moral*s: so God raiseth the dead to life and showeth you His signs, that peradventure ye may understand. 74 Then were your hearts hardened after this, even as stones, and more than stones; for out of some stones rivers burst, and others become rent asunder and water gushes out of them, and others from fear of God. But God is not regardless

a. That is by self-sacrifices a man gets enlightened and if he continues perseverently in self reforms and rectifications, his glorious virtues and powers that remain otherwise latent, begin to develop and come to light.

b. That is correct selfishness with self-denial, enmity with love, pride with humility, enmity with sympathy, mischievousness with benevolence, covetousness with generosity, vanity with sincerity, lying with truthfulness, worldliness with godliness, vice with virtue, and so on correct all evils with their opposite virtues: and if you do this you shall be enlightened. "Verily they who fear God, when a temptation from Satan assaileth them, become alarmed and behold, they clearly see *the danger of sine and the viles of the devil* 7—201. "Who so worketh righteousness, whether he be a male or female, and is a true believer, we will surely enliven him with a pure life." 16—97. "If ye fear Allah, He shall make distinctions for you." "Therefore, he who was dead and we enlivened him and gave him a light, with which he walketh through men; is he like unto one who is as if it were in darkness and he is not coming out of it" 6—123. "O ye believers hear unto God and his apostle, when he calleth you to that which enliveneth you." 8—24. Luke 4—4, "Man shall not live by bread alone, but by every word of God." St. John 8—52. "If a man keep my saying, he shall never taste of death." Revival after actual death in this life is impossible. *vide note on 5—116.*

c. All these occurrences are seen in them under the laws of God, and none of the creatures, organic or inorganic, acts against his commands but man.

of that which ye do. 75 Do ye therefore desire that the Jews should believe you? Yet a part of them heard the word of God, and than perverted it, after they had understood it, against their own conscience. 79 And when they meet the true believers they say, We believe, but when they are privately assembled together, they say, Will ye acquaint them with what God hath revealed unto you, that they may dispute with you concerning it in the presence of your Lord *a*. Do ye not therefore understand. 77 Do they not know that God knoweth that which they conceal as well as that which they publish. 78 And there are illiterate men among them, who know not the book *of the law* but vain hopes; they do not do anything but guessing. 79 And woe unto them who transcribe *corruptly* the book *of the law* with their hands, and they say, This is from God: that they may sell it for a small price. Therefore, woe unto them, because of that which their hands have written; and woe unto them for that which they have gained. 80 They say, The fire *of hell* shall not touch us but for a certain number of *b* days. Ask them, Have ye received any promise from God *to that affect*, wherefore God will not act contrary to His promise: or do ye speak concerning God that which ye know not. 81 Verily who so doth evil and is encompassed by his *c* sins, they shall be the men of hell fire, they shall remain

a. That is argue against you by his words revealed in the scriptures.

b. It is the belief of the present Jews that no person, however sinful and of whatever sect shall remain in hell above 11 months, or at most a year; except Duthan and Abiean, and atheists, who will be tormented there to eternity (*vide Burtoloccii Bablioth Rabbioie tom ti, p. 128 and tom iii, p. 421.*)

c. Who has given himself up to vice and become reprobate. Whether a sinful believer shall be thrown in fire of

therein for ever. 82 But they who believe and do good works they shall be the men of paradise, they shall continue therein for ever. 83 Remember also when we accepted the covenant of the children of Israel *saying*, ye shall not worship but God, and ye shall show kindness to your parents and kindred, and to orphans, and to the poor, and speak that which is good unto men, and be constant at prayer, and give alms. Afterwards ye turned back except a few of

hell, and if so, for a time or for eternity? This question may be settled by considering properly the following data:—

(1) The verses of the Holy Qurán which express in general terms that every sin shall be punished, whether in a believer or unbeliever. "And whoever doth evil shall be punished for it" 4—123. "Whoever doth good equal to an atom, he shall see it"—"Verily the wicked are in hell" 82—14. "Wherefore he who transgresseth and adopteth this world, his abode shall be hell" 79—39. "Verily he shall suffer who doeth iniquity" 20—111. Verily the "hypocritic shall be in the lowest regions of hell fire" 4—45.

But all the sins are forgiven after repentance and reform. "God is He who accepteth the repentance of his servants" 42—45. Verily He is the most reconcilable, and the most Merciful 2—37. "Verily virtues do away with vices" 11—114. "Despair not of the Mercy of God for He forgiveth all the sins" 39—53.

Similar are the teachings of the Bible. The Acts 10—35. "But in every nation, he that feareth Him and worketh righteousness, is accepted with Him." St Matthew 19—24—25. "And I say unto you. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who than can be saved. But Jesus beheld them, and said unto them, with men this is impossible but with God all things are passible" Psalms 111—155. "Salvation is for from the wicked; for they seek not the statutes." Matthew 5—22. "But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment;

you and retired afar off. 84 And when we accepted your covenant *saying*, ye shall not shed yourselves, blood, nor dispossess one another of your habitations. Then ye confirmed it, and were witnesses thereto. 85 Afterwards, ye were they who slew one another, and turned a part of your bretherena out of their houses, mutually assisting each other against them with injustice and enmity ; but if they come captives unto you, redeem them : yet it is equally unlawful for

and whosoever shall say unto his brother Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell fire.

(2). The verses that express that punishment shall only be given to those who do not believe in the apostles of God, who accuse them of imposture and who rebel against the laws of God. "Verily the disgrace and misery on that day shall be on the unbelievers." "Verily the punishment on that day shall be on those who accuse our apostles of imposture and who turn away *from our signs* 20—48 "And do we punish others than the unbelievers" 94—18. "Wherefore I admonish you against flaming fire, none shall enter it except the most wretched who accuseth *our apostles* of imposture and turneth away" 92—16.

Thus the believers who shall be tormented with hell for their sins, in reality, belong to those who do not believe in the apostles of God, for they deny them in actions.

(3). The verses that state that the believers shall be punished for their grievous sins. "O ye believers, devour not one another's property with falsehood but what ye gain from mutual consent in hand to hand bargain, neither slay yourselves ; for God is merciful towards you : and whosoever doeth this maliciously and

a. This verse was occasioned by a quarrel between the Jews of the tribes of Qureza, and those of Aws, Nadhir, and Khazraj, resulting in mutual slaughters, dispossessions, and destructions of habitation. But when they were taken prisoners they redeemed them. When they were asked the reason of doing so, they replied that they fought for the glory of their chiefs and redeemed the captives for their religion.

you to dispossess them. Do ye therefore believe in a part of the book of *the law* and reject the other part thereof? But whoso among you doth this, shall have no other reward than shame in this life, and on the day of resurrection they shall be driven to the most grievous punishment; for God is not regardless of that which ye do. 86 These are they who have purchased this present life, at the price of that which is to come; wherefore their punishment shall not be mitigated, neither shall they be helped. 87 We formerly delivered the book of *the law* unto Moscs, and caused apostles to succeed a him and gave evident

wickedly, he shall surely be cast to be broiled in hell-fire" 4—30. "O believers, when ye meet the unbelievers marching *against you in large number*, turn not *your backs* unto them; for whoso shall turn his fight, or retreateth to *another part of the faithful*, shall draw on himself the indignation of God, and his abode shall be hell; and an ill journey *shall it be thither*" 8—16. Similarly the Gospel says—"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father, which is in heaven." Matthew 7—21. And I say unto you, that many shall come from east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth 8—11, 12.

(4) The verses that say that the believers shall not be punished. "The day when He shall not disgrace the prophets and those who believed with him" 66—8. "And whosoever worketh righteousness, whether man or woman, and he believeth,—these are the men who shall enter paradise" 4—124. These verses show that self sacrifices, which a man has to undergo in believing with the prophets and good works make an expiation

a. E. G. Joshua, Samuel, David, Solomon, Ezra, Nehemia, Job, Isaiah, Jeremiah, Ezekiel, Daniel, Zacharias, John, Elijah, and Jonah.

signs, unto Jesus the son of Mary, and strengthened him with the holy spirit.^a Do ye therefore, whenever an apostle cometh unto you with that which your

for sins. "Blessed are they who are prosecuted for righteousness's sake for their's is the kingdom of heaven." St. Matthew 5—10. "But glory, honor, and peace to every man that worketh good, to the Jew first, and also to the gentile. For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law shall be judged by the law" Romans 2—10 to 12.

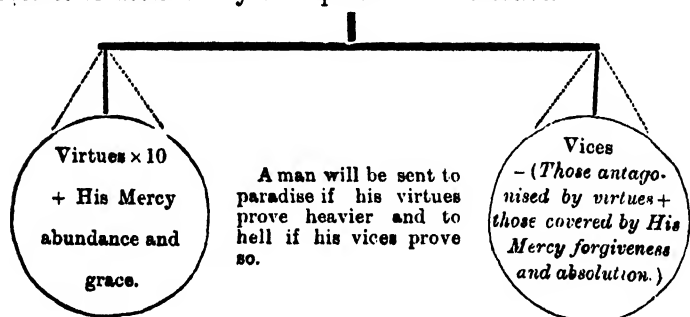
(5). The verses which mention the mercy and forgiveness of God. "And God is He who accepteth the repentance of His servants and forgiveth the sins and knoweth what ye do" 42—25. Similar is the teaching of the Bible. "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage. He retaineth not his anger for ever, because he delighteth in mercy. He will return again, he will have cast all their sins into the depths of the sea." 7—18, 19 Micah.

The verses mentioned under number 3, express that those who believe in God and His apostles shall be punished for their sins; but those under number 2, state that only those who do not believe in God and His apostles, and who accuse His apostles of imposture and who revolt against truths, shall be punished. Thus the inference is that the believers who sin persistently are to be reckoned amongst the unbelievers, accusers and the rebellious. Hence any one who disobeys God and His apostle, who revolts against the laws of nature, is taken up by lusts, wickedness and iniquity, and is wont to bribery, theft, murder, way-laying and other vices, he shall be thrown in hell-fire, whether in name an infidel or a believer, as expressed by the verses under number 1.

^a. This holy spirit, which helps every righteous man in proportion to his noble qualities, and virtues, should not be mistaken for the Holy Ghost of Christians, who make it the third persons in the Trinity. The holy spirit in the scriptures generally means His words. Thus here it signifies the Gospel.

hearts like not, proudly reject *him* and accuse some of imposture, and *want to* a slay others. 88 The Jews say, our hearts are uncircumcised :^b but God hath cursed them for their infidelity, therefore few shall believe. 89 And when a book came unto them from God, confirming that which was with them and they had been praying^c before for assistance against those who believed not ; yet when that came unto them

For one who claims to be believer but is wont to every sort of infidelity and ungodliness is practically worse than an unbeliever. "Do ye therefore believe in some parts of the book and reject the other? What shall then be the punishment of him who doeth this from among you except that he be disgraced in this world and be driven to the most grievous punishment on the day of resurrection" 2—85. But all the sins are forgiven after repentance and reform. Many sins are done away with by virtues. Most of them are subdued by the mercy and forgiveness of God. The sins remain the same but the virtues are multiplied. Thus the results of actions may be expressed in a balance.



a. I have added 'want to' in the translation, for actually no apostle was slain ; see note on 79—14.

b. That is we do not understand your words. This is an expression of the curse which depriveth a man of sound judgment and healthy understanding at his revolt against fundamental truths.

c. In accordance with the prophecies of their books about the restoration of their kingdom at the hands of Jesus and Muhammad. *Vide note on 26—196.*

which they knew *to be from God*, they would not believe therein : the curse of God shall be on the infidels. 90 For a vile price they have sold their souls, that they should not believe in that which God hath sent down,^a out of revolt, because God sendeth his favour to such of his servants as he pleaseth, therefore they brought on themselves indignation on indignation; and the unbelievers shall suffer an ignominious punishment. 91 When one saith unto them, Believe in that which God hath sent down, they answer, We believe in that which hath been sent down unto us ; and they reject what hath been revealed

“ And he whose weights of *virtues* are heavier, he is in a blisful life but he whose weights of *virtues* are lighter, his abode is the pit of *hell* ” 101—9. “ And he who cometh with virtues he shall have ten times as much and he who cometh with vice shall receive only an equal punishment to the same ” 6—161. But his abundance multiplies the virtues to an unlimited number of times. “ The similitude of those who lay out their properties in the way of God, is as a grain of corn, which produceth seven ears, every ear containing hundred grains ; but God multiplieth unto whom He pleaseth, for God is bounteous and knowing ” 2—261. His forgiveness and mercy are so extensive that they pardon off every sin except idolatory. “ Verily God doeth not forgive idolatory but forgiveth all other *sins* besides it unto whom He pleaseth ” 4—48.

This is the eternal, natural and intuitive philosophy of the forgiveness of, and expiation for, sins. This is naturally believed in by every body from the eternity and forms the basis of all the true religions. But departing from the true principles, and adopting fictions and guesses, almost all the religions have invented the most unnatural and unreasonable principles for their own salvations. All the scriptures contain the truth that the natural and eternal expiation for the sins of man is made by his virtues, repentance and reform ; by the all comprehending mercy and forgiveness of the Lord, and by His unlimited abundance and grace.

a. The Qurán.

since ; although it is the truth, confirming that which is with them. Say, Why therefore have ye been *bent on*^a slaying the prophets of God in times past, if ye had true beliefs^b in you. 92 Moses formerly came unto you with evident signs but ye afterwards took the calf *for your God* and acted sinfully. 93 And when we accepted your covenant, and lifted the mountain of Sinai above you, *saying*, receive *the law* which we have given you with a resolution *to act to it* and hear ; they *said*, We have heard and have rebelled : and they were made to drink down the calf^c into their hearts for their unbelief. Say, a bad thing hath your faith commanded you, if ye be true believers. 94 Say, If the future mansion with God be peculiar for you, exclusive of the rest of mankind, pray for

Here I wish to explain the verses, from which the Christians have wrongly inferred the unnatural principle of salvation that Christ ascended the cross to make an atonement for the sins of mankind.

(1). "Who gave himself for our sins, that he might deliver us from this present evil world according to the will of God and our father" Galatians 1—4. Every prophet of God has been devoting his pleasures, energies and life to save the people from this evil world and Jesus Christ is no speciality in this respect.

(2). Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in the Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law : for by the works of the law no flesh shall be justified" 2—16.

a. I have added "bent on" in the translation for actually no apostle was slain : see note on 69—46.

b. Natural or acquired.

c. Moses took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water *of the brook that descended from the mount* and made the children of Israel drink of it. *Exodus 32—20. Deut. 9—21.*

the death *a of your enemies*, if ye say truth. 95 But they will never pray for it, because of that which their hands have sent before them ; and God knoweth the iniquitous. 56 And thou shalt surely find them of all men the most covetous of life, even *more* than the idolatrous : one of them would desire his life to be prolonged a thousand years, but none shall relieve himself from punishment, even if his life be prolonged : God seeth that which they do. 97 Say, Whoever is an enemy to Gabrael, for he hath caused the Qurán to descend on thy heart, by the permission of God confirming that which was *revealed* before, a

This verse should be interpreted in such a way, that it may conform with the following verses, and may not contradict them. "Repent for the kingdom of heaven is at hand" 4—17 Matthew Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven Matthew 7—21. The wicked shall be a ransom for the righteous, and the transgressor for the upright. Proverbs 21—18.

(3). Let this mind be in you, which was also in Christ Jesus ; who being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men ; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name, which is above every name ; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth

a. Praying for personal death is forbidden by the Jewish and Muhammadan laws and it is feared of by every believer. "Those who believe not hasten for it but the believers are afraid of it" 41—18. The death also signifies a decisive battle in the Qurán. "And ye wished for the death before ye met it, and verily ye met it and looked on it but retreated from it" 3—143. It may mean here decisive battle as well.

direction and good tidings unto the faithful. 98 whosoever is an enemy unto God and his angels^a and His Apostles and Gabrael and Machael, verily God is an enemy to the unbelievers. 99 And verily

and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" Philip. 2—511. These verses are apparently against facts and other verses of the Gospel. Jesus Christ never died on the cross. For proofs see the Note on 3—45. He never wished for the death of the cross but prayed against it. *St. Matthew* 26—36 to 44. "And he saith unto them, ye shall drink indeed of my cup, and be baptized with the baptism, that I am baptised with; but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my father." *St. Matthew* 20—23. "Hear, O Israel: the Lord our God is one Lord" 6—4. *Deutonomy*. Also see 13—1 to 4. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil. For Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all is fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." *St. Matthew* 5—17—19.

a. As to Gabrael and Michael see *Daniel* 21—1, 8—16 9—21 and *Luke* 1—19 and 26. The Jews on being informed that the Qurán was brought down from heavens by Gabrael, revolted against it, and began to express that he was their enemy, and had it been Michael, they would have believed in it. It was their folly. The angels do nothing but what they are commanded to do 16—50. It would not be out of place to give here a brief account of the angels. When a man loves God above all other things, and gets absorbed in His obedience, adoration and devotion to such an extent that he loses all his self and becomes just like a machine, worked wholly by the will of God, he is said to enter into Islam or entire resignation unto God. This condition is also called Fana or physical death. When once a man has got

we have sent down unto thee clear signs, and none disbelieveth them but the transgressors. 100 Is it that whenever they make a covenant, a party of them throws it off? Yea the greater part of them do not believe. 101 And when an apostle of God came unto

into the state of entire resignation to God by his devotional efforts, he is granted the consummate patience and wisdom, known by the name of *Baqa eternal life* and *Laqa visit to God*. This is the descent of God's love to His servants' love, which quickens him, enlightens him, and invigorates him. The resultant power, that is produced by the combination of the two loves, is the Holy Spirit which revolutionizes the man's morals and intellects and makes him a being of very high powers and abilities. This Holy Spirit is a reflection of that Holy Spirit which is in heavens and is called *Gabrael*. This secondary spirit becomes an invariable companion of the man who has entirely resigned himself to the will of God and is in reality a new life to him. On the other hand, those reprobate persons who are given up to vice are accompanied by an evil spirit from Satan. The strenght of the holy and evil spirit is in proportion to the godliness and ungodliness of every man. But no man is totally devoid of the two—there being the difference of degrees from full effects to the infinitesimal. Thus on the one hand there are holy personages, on whom, the devil has no influence. "As to my servants, *O Devil* thou shalt have no power over them" 17—65. On the other hand, there are the ungodly persons, who are totally governed by Satan. "The Satan has prevailed upon them" 58—19. "Thou shalt not find the people who believe in God and the last day, to love him who opposeth God and His apostle; although they be their fathers' or their sons, or their brethren or their wives. In the hearts of these hath God inscribed faith; and He hath strengthened them with His spirit" 58—22.

Next I proceed to the general information about the angels furnished by the Holy Qurán and the old scriptures.

- (1). All the occurrences, no doubt, depend on the properties of things and the laws of nature. But they have no power of forming designs and combining by themselves to certain purposes. In artificial things, man designs and combines them in certain proportions and

knew it not. 102 And they followed what the devils

strength, of established dignity in the sight of the possessor of the throne, obeyed by angels, and faithful. The spirit that descended on Jesus was in the form of a dove. Hence the immense difference between the spiritual degrees of Muhammad and Jesus Christ. Unto Mary, it appeared in the form of a man. *The Qur'ân* 19—17 and *St. Luke* 1—28. For further illustrations see *Genesis* 18—2, 12, *Numbers* 22—31, 32, *Judges* 13—3 13—15 to 20, *Daniel* 9—21, *St. Luke* 2—8 to 13.

(4). They celebrate the praises of the Lord continuously, night and day, through manifestations of nature and perfect obedience to His commandments and do never get tired of worshipping. "They praise the Lord night and day and do not get tired" 21—20. "But honoured servants of God they are" 21—26. "They fear their Lord above them" 16—50.

(5). They become friends, sympathizers and assistants of those who have obtained the pleasure of God by faithful and perseverant devotions and worshipping. "Verily God is his patron, and Gabrael and righteous believers as well, and the angels after this are assistants" 26—4, "Verily those who profess "Allah is our Lord and then keep to it, angles descend unto them saying Fear not, neither be grieved, and have the good tiding of the paradise, which was promised to you; we are your friends in the life of this world and the next" 44—30.

(6). The angels are just like means between the government of God and the administration of the world, that is they understand and carry out the will of God, in the world by bringing the natural agencies into action, the nearest angels issuing orders to the next and so on. "Those that bear the throne of the Lord." "And thou seest the angels going about the throne and praising their Lord." "Say, the angel of death, who is set over you, shall cause you to die: then shall ye be brought back unto your Lord" 32—11. "Until the time of death approaches unto any of them, our apostles cause him to die" 5—61. "They enter upon them from every door, saying, Peace be unto you for your patience" 13—44.

used to read to the kingdom of Solomon; and Solomon did no infidelity; but the devils did so;

"And he said unto me, the Lord, before whom I walk, will send His angel with thee, and prosper thy way" Genesis 24—40. "My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me, for as much as before Him innocency was found in me; and also before thee, O king have I done no hurt" Daniel 6—22. "And laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, go stand and speak in the temple of the people all the words of the life." The Acts 5—19 to 20.

(7) The angels have different ranks like men. About Gabrael, the Holy Qurán says, "An honourable messenger, endued with strength, of established dignity in the sight of the possessor of the throne, obeyed by angels, and faithful." The angels of hell are headed by Malik. "And they cried out, O Malik, Let thy Lord end our lives."

(8). The angels seem to be of the nature of souls as appears from the following verses of the Holy Qurán. "The day when the soul and angels shall stand in a line" 89—22. Wherefore, we sent our spirit unto her, and he appeared unto her as a perfect man" 19—17. "The faithful spirit has brought it to thy heart."

(9). What are the angels? How do they hear or understand the commandments and the will of God; and how do they execute them. These questions are insoluble by man just as they are insoluble for body and soul. In reality, how and why of every thing is unknown. The true sphere of human knowledge lies in the observation of facts only.

A few more illustrations about the angels from the Bible:—"Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in the hand: and he bowed down his head, and fell flat on his face. And the angel of the Lord said unto him. Wherefore has thou smitten thine ass, these three times? Behold, I went out to withstand thee, because thy way is perverse before me: and the ass saw me and turned from me these three times: unless she had turned from me, surely

they taught men sorcery ; and nothing was ^a sent to any two angels at Babel, Harut and Marut : and *there is nothing like the current story* that they taught no man until they had said, verily we are a temptation,

now also I had slain thee, and saved her life." Numbers 22—31 to 33. "And the angels of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son" Judges 13—2. "And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made a kid ready for thee And the angels of the Lord said unto Manoah, Though thou detain me I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord" 13—15, 16. Yea, while I was speaking in prayer, even the man Gabrael, whom I had in the vision at the beginning, being caused to fly swiftly, touched me about the time of evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding." Daniel 9—21, 22. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone, round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in smad-dling clothes, lying in a manger." St. Luke 2—3—12

a. These verses deny the actuality of a fictitious story current among the Jews, that two angels, named Harut and Marut, seeing the wickedness of man, expressed their astonishment before God and said that if they were in the position of man they would have never been so. God replied that they shall be worse if placed in the temptations of man. But they persisted in their good belief about self and requested to be sent down to the earth in the nature of man. After all they were transformed into men and sent down to the earth, where they saw an extremely beautiful woman, dancing and singing in the sweetest tone. They immediately fell in love

therefore do not fall in infidelity : So men learned from those two *something* by which they might make a division between a man and his wife ; but they hurt none thereby, unless by Gods' permission ; and they learnt that which would hurt them, and not

with her, and wanted to prevail upon her. She offered that they should murder her husband, or teach her *Ism-i-Aazam*, or worship her idols, or drink wine : unless they do any of the acts, she won't accept them. The angels consented to drink wine, thinking it to be the slightest of all the sins. They drunk to full intoxication and betrayed the *Ism-i-Aazam*. At the same time they murdered her husband and worshipped her idols. By the help of the *Ism-i-Aazam* she ascended to the heavens and became the star Venus. The angels on account of their sins are suspended headlong in a well of flaming fire at Babel. The intensity of the flames is such that no body can stand at miles' distances from the well. Angels are appointed to flog them with fiery whips continuously without the smallest intermission and will go on doing so, up to the last day. Their tongues are parched and hanging out on account of extreme thirst. But still they teach sorcery to any one going to them. This story not only looks absurd but runs counter to other verses of the Holy Qurán as well.

(1). "They (*the angels*) never contradict him in words and execute His command " 21—27.

(2). "There is no change for the creation of God " 30—30. "They (*the angels*) praise the Lord, night and day and never get tired of it."

(3). Repentance is acceptable for all the sins before death. See note on 3—135. Some commentators accepting the story as true have interpreted the words of the Qurán in various ways. They have taken the word 'Ma' as relative pronoun, meaning that. This is also a negative word corresponding to not, taken so by those who deny the actuality of the story as Bezawi and Razi. If the word 'Ma' be taken as relative pronoun, the translation will run thus:—"And what was sent down to the two angels at Babel, Harut and Marut. And they did not teach any man until they told them, that we are temptations, therefore, do not fall in

profit them ; and yet they knew that he who bought it, should have no part in the life to come, and woe-ful *is the price* for which they have sold their souls, if they knew it. 103 But if they have believed and feared God verily their reward from God would have been better, if they had known it. 104 O true believers, say not *to our apostle*, Rainaa but say Unzurna ; and hearken : the infidels shall suffer a grievous punishment. 105 It is not the desire of the unbelievers, either among those unto whom the scriptures have been given, or among the idolators, that any good should be sent down unto you from your Lord : but God appropriateth His mercy unto whom He pleaseth ; for Allah is the possessor of exceedingly abundant graces. 106 Whatever sign we abolish^b, or leave out, we bring a better one or an equal one. Didst thou not know that God is the Destiner of all things. 107 Didst thou not know that unto God

infidelity." With this translation these verses seem to point to freemasons, for after the words, " What was sent down to the two angles" the sorcery is not mentioned, and 'what' simply points to something mysterious. As to the result of the teaching it is expressed that it gave them no profit but mischief and that they made a distinction between men and women in the teaching. Their origin, they traced to Harut and Marut at Babel.

a. The two words راءى, and راءى are words of address and mean ; look on us. But with little change of accent, the former word bears other meanings, as : Our shepherd ; Hear and you may not hear ; Proud ; mischievous. The Jews used to pronounce it in bad senses in derision and malice. Hence the believers are forbidden from using the word 'Raina.'

b. The universal changes that are going every moment in every thing of the world but without any disturbance in the general order point to a governing power of extreme wisdom and might. Many creatures become extinct for ever ; others die off and are replaced by new ones. Every season

belongeth the kingdom of heaven and earth? Neither have ye any protector or helper except God. 108 Will ye require of your apostle just as was formerly required of Moses^a? but whoever exchangeth faith for infidelity, erreth from the straighth way. 109 Many of those whom the scriptures have been given,

an immense quantity of grain, fruits and leaves come out and is consumed. For a time the earth become thickly over-covered with vegetables and soon cleared of the greater part of it. All the immeasurable productions and changes serve to some or other useful ends in the system of the universe. They all stand as clear proofs for the unity of the creator and for His exceeding wisdom and power. Hence the Holy Qurân after pointing at the systems of abolitions and successions, asks, Didst thou not know that God is the Destiner of all things? Some commentators have wrongly interpreted, from these words, the abrogation of some verses of the Holy Quran. This interpretation is contradicted by the following verses:—

- (1). "Had it been from some other being besides God, they would have detected many differences in it" 4—42.
- (2). "Therein are scriptures of standing truths" 98—3.
- (3). "It directeth to the truth that are the most lasting."
- (4). "There is no doubt in this book" 2—2. If abrogation of verses be assumed in the Holy Qurân, the whole become extremely doubtful, for it is not settled, how many and what verses are abrogated, the commentators varying in their numbers from 3 to 700 and upwards.
- (5). "Verily we sent down the reminder and verily we are its protectors" 15—9.
- (6). "Verily it is a decisive word" 86—13.
- (7). Manifest truths of direction and distinction between the right and wrong" 2—185.
- (8). "This is a book whose verses have been established unalterably" 11—1.
- (9). "A consummate wisdom" 54—5.
- (10). "Thou shalt not find any change in the laws of God." "And thou shalt not find any modification in

a. Namely, to see God manifestly.

wish to return you to infidelity, after ye have believed ; out of envy from their souls, even after the truth has become clear unto them ; but forgive *them* and avoid *them*, till God bringeth His rule ;^a and God is the Destiner of all things. 110 Be constant at prayer and give alms, and whatever good ye send

the laws of God " Next we proceed to the verses from which they infer abrogation in the verses of the Holy Qurán.

(1). "When we exchange a sign for another." Here the original word *Ayat* being without a definite article does not refer to the verses of the Qurán but to the phenomena of nature in general, or some miracles. Every where else it means so when without the definite article 'al.' Wherever the word *Ayat* stands for the verses of the Qurán, it is always defined by the article 'al.' For examples see the verses : 2—164, 3—139, 6—35, 2—187 2—219, 2—252, 3—6, &c.

(2). Whatever sign we abolish or leave out, we bring a better one or an equal one. Didst thou not know that God is the Destiner of all things." Here again the word '*Ayat*' stands without the definite article 'al' and cannot mean a verse of the Qurán but the general phenomena of nature or some miracle.

(3). "God abolisheth what He pleaseth and establisheth what He pleaseth, and with Him is the original of the book" 13—58. Here is no word '*Ayat*' at all, and there are other abolitions referred to, in the Qurán. "God abolisheth the usury" 2—276. "God abolisheth the false." The word book is spoken of the universe. "There is nothing fresh nothing dried but it is contained in the open book" 6—59.

a. That is establishes the government of Islam. This was foretold by David, Isaiah and Jesus Christ as well.

"Jesus saith unto them, Did ye never read the scriptures. The stone which the builders rejected, the same is become the head of the corner : This is the Lord's doing, and it is marvellous in our eyes ! Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken ; but on whomsoever

before for your souls, ye shall find it with God ; surely God seeth that which ye do. 111 They say verily none shall enter paradise, except they who are Jews or Christians : these are there wishes. Say, produce your proof of this, if ye are men of veracity. 112 Nay, but he who resigneth himself to God, and doth that which is right, he hath his reward with his Lord ; no fear shall come on them, neither shall they be grieved. 113 The Jews say, The Christians are on nothing ; and the Christians say, The Jews are on nothing : though they both read the scriptures ; so likewise say they who know not *the scripture*, according to their saying. But God shall judge between them on the day of resurrection, concerning that about which they now disagree. 114 Who is more unjust than him who prohibiteth the temples of God, from His name being remembered therein, and who hasteneth to destroy them ? They should not enter therein, but fearing : they shall have shame in this world and in the next a grievous punishment. 115 For God, is the east and the west ; therefore, whithersoever ye turn, there is the face of God ; for God is omnipresent and omniscient. 116 They say, God hath begotten children ; God forbid ! To Him belongeth whatever is in the heavens and the earth, every

it shall fall, it will grind him to powder" St. Matthew 21—42 to 44. Thus the kingdom was taken off from the children of Israel and given over to the children of Ismael, who were once rejected and out of whom the stone appeared in the person of Muhammad. The Arab idolators, Jews and Christians fell upon him repeatedly with combined forces to crush him once for all, but were themselves broken : and he fell on the kingdom of Cæsar, Persia, Greece, Palestine and Babylon and ground them to dust.

"From that time Jesus began to preach, and to say Repent : for the kingdom of heaven is at hand" St. Matthew 4—17. "And he hath on his vesture and on his thigh a name written, King of kings and Lord of Lords."

thing is subject to Him. 117 The creator of the heavens and the earth ; and when he decreeth a thing, He only saith unto it Be, and it is. 118 And they who are ignorant of *scriptures* say, Unless God speak unto us, or thou showeth a sign, *we will not believe*. So said those before them, similar to what they say : their hearts resemble each other. We have already shown clear signs unto people who believe. 119 We have sent thee with truth, a bearer of good tidings and a denouncer of threats ; and thou shalt not be questioned concerning the men of hell. 120 But the Jews will not be pleased with thee, neither the Christians, until thou follow their religion ; say The direction of God is the *true* direction. And verily if thou follow their desires, after the knowledge which hath been given thee, thou shalt find no patron or protector against God. 121 They to whom we have given the book of *the Qurán*, and who read it with its true reading, *a* they believe therein ; and who ever believeth not

Touching the king, David says. Thou art finer than the children of men : grace is poured into thy lips : therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness : and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies ; whereby the people fall under thee." Psalms 45—1 to 5. The Christians try to make these words coincide with Jesus but without truth, for Jesus was not beautiful, he never girded his sword to his glory and to the defeat of his enemies and his right hand never played terrible acts. These words do exactly coincide with Muhammad. For details see the note on 26—196.

a. What is the true reading of the Qurán ? This is explained and illustrated by numerous verses of the Qurán.

(1). To think over the book and try to understand it. "And the book that we sent down unto thee is blessed one, that they may meditate in its verses and that the men of understanding may get warned" 38—29.

therein they shall perish. 122 O children of Israel, remember my favour, were with I favoured you and preferred you above other nations. 123 And fear the day when no soul shall be able to serve any other soul in the least ; neither any compensation shall be accepted from her, nor any intercession shall profit her, nor they shall be helped. 124 And when thy Lord tried Abraham with some words, which he fulfilled ; God said verily I will make thee a religious model for mankind. He asked, And of my posterity? God answered, My promise doth not extend to the

(2). To make self reforms along with the warnings and knowledge. "He giveth you this advice that ye may become pious."

(3). Mere reading without a knowledge of its meanings is a foolish thing and an inhuman business." Verily the worst cattle in the eyes of God are those who do not understand 8—22. Verily those who were given the Pentateuch, but did not act upon it are like donkeys that carrieth books.

(4). The Holy Qurán is not meant for mere physical reading or for anything else but meditation and self reforms. "This is nothing else but an admonition for the creatures" 6—91. "This is nothing else but a reminder for the man" 74—31.

a. As for examples :—"When his Lord said unto him. Resign thyself unto God, he said I resigned myself unto the Lord of all creatures. When he was shown in a dream that he is slaying his son, he determined without any hesitation to slay him. When commanded to take Hagar and his son Ismael to the desert of Arabia, he did so without any anxiety and left them there with full trust in God and prayed, saying "Our Lord I have settled my posterity in an uncultivated desert near thy sacred house" 14—37. "Our Lord that they may observe the prayers, therefore let the hearts of the people incline towards them and give them some fruits that they may become grateful to Thee" 34—37. These prayers of Abraham were heard and accepted by God ; so the sacred house viz. the Kaaba has been held in great esteem and resorted to, from the oldest times, by Jews, Christians and idolaters and last of all by the Muhammadans,

iniquitous. 125 And when we made the house a place of resort and of security for mankind, and commanded, Take the standing place of Abraham as a place for prayers; and we covenanted with Abraham and Ismael, that they should cleanse my house for those who compass it and those who seclude themselves for religious devotions, and those who bow down and prostrate *themselves before God*. 126 And when

Fruits are being imported in abundance to the place from different countries. This is an undeniable proof of the extreme might and providence of God, and of the fact that a man who has a true trust in God is never disappointed. There are references about the Kaaba in the Bible as well. "And Abram passed through the land unto the place of Sichem, unto the plain of Morah. And the Cannanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he alter unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having bethel on the west and Har on the east; and there he builded an altar unto the Lord, and called upon the name of the Lord. And Abram journeyed, going on still toward the south." Genesis 12—6 to 9. And he went on his journeys from the south even to Beth-el unto the place where his tent had been at the beginning, between Beth-el and Har; unto the place of the altar, which he had made there at the first: And there Abram called on the name of the Lord." Genesis 13—3, 4. This Beth-el is the Kaaba for it is to the south of Canaan, which is within the boundaries of Arabia.

"The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaiath shall minister unto thee: they shall come up with acceptance on thine altar, and I will glorify the house of my glory. Who are they that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for thee, and the ships of Turshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the

Abraham said, Lord make this a place of security, and give fruits to its inhabitants: such of them as believe in God and the last day; God answered, And whoever believeth not, I will give him a little and afterwards drag him to the torment of hell; an ill journey shall it be. 127 And when Abraham was raising the foundations of the house, and Ismael *also*, they said, Lord, accept it from us, for Thou art the All-hearing and All-knowing God. 128 Lord, make us both resigned unto Thee, and of our posterity, a people resigned unto Thee, and show us our holy ceremonies, and be turned unto us, for Thou art the most reconcilable and most merciful. 129 Lord, send them also an apostle from among them, who

Holy one of Israel, because he hath glorified thee. And the sons of strangers shall build thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day or night; that man may bring unto thee the forces of the gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations will be utterly wasted." Isaiah 60—6 to 12. "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, or joy of many generations." Isaiah 60—15. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation and thy gates Praise." "Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isaiah 60—1 to 3.

All these prophecies correspond to Mecca;—For it is to the south of Canaan: where camels and dromedaries come in multitudes from Midian, Ephah, Sheba: where the flocks of Kedar and rams of Nebaioth are sacrificed; where people come flying in zeal from all sides; for which islands wait, which is served to by kings, which was once a barren unin-

may declare thy signs unto them, teach them the scripture and wisdom and purify them ; verily thou art the mighty and the wise God. 130 And none disinclineth from the religion of Abraham but one who has stupified himself, and verily we chose him in this world ; and in the next he is one of the righteous. 131 When his Lord said unto him, Be resigned ; He answered, I resigned myself unto the Lord of all creatures. 132 And Abraham dequeathed this to his children and Jacob also, *saying*, O my children, verily God has chosen for you the religion of *total submission*, therefore die not until ye are resigned unto Him. 133 Were ye present, when death came to Jacob, when he asked his children, What shall ye worship after me ? they replied, We shall worship thy God, the God of thy fathers—Abraham, Ismael and Isaac, the one God, and we are resigned unto Him. 134 These were the people that passed away ; for them what they earned, and for you what ye earn, and ye shall not be questioned concerning what they were doing. 135 And they say, Become ye Jews or Christians that ye may become directed. Say, but *we follow* the religion of Abraham, for he was not one of those who associate false gods with the true God *like you*. 136 Say we believe in God and in *the revelation* sent down unto us and in *the revelation* sent down unto Abraham, Ismael, Isaac and Jacob, and the tribes and in that which was given to Moses and Jesus and what was given to

habited desert, but now is thickly populated, whose doors are night and day open, whose light has enlightened the world after complete darkness ; and which is secure from all violence even to animals. There is no other city to which all these descriptions can apparently correspond. Moreover the national stories, social customs, the unity in the ceremonies of sacrifices and common belief in all the Arab generations establish the truth of the fact that the Beth-el at Mecca was built by Abram. "And if thou wilt make me an altar of

other prophets from their Lords ; we make no distinction between any of them, and to God we are resigned. 137 Now if they believe according to what ye believe, they are surely directed ; but if they turn back, they are in schism ; and God shall suffice thee against them ; and He is the all-hearing and all-knowing God. 138 The baptism of God *have we received* and who is better than God to baptize and we are purely His worshippers. 139 Say, Do ye dispute with us concerning God, and He is our Lord and your Lord and for us are our actions and for you, your actions and we are purely devoted to Him. 140 Do ye say that Abraham and Ismael, and Isaac and Jacob and the tribes were Jews or Christians ; say, Do ye know better or God ? and who is more iniquitous than the one who concealeth a witness, with him, from God ; and God is not negligent of that which ye do. 141 These people are passed away—for them what they earned and for you what ye earn ; and ye shall not be questioned concerning that which they were doing.

stone, thou shalt not build it of hewn stone: for if thou lift up thy too upon it, thou hast polluted it." Exodus 20—25. Isaac, Jacob, and Moses also built altars and named them Beth-el *vide* Genesis 23—18 to 22. They were meant as places of worship. Similarly when Abram brought his wife Hagar and his son Ismael to the wilderness, he built an altar for them at Mecca, than a desert. That altar is now well known by the name of the black stone or Yamin-ul-Rahman. The Holy Qurán does not give its name separately for it is only a part of the Kaaba. As to the acceptance of the prayers of Abram the old testament says—"And as for Ismael I have heard thee: Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation." Genesis 17—20. "And the angle of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shall call his name Ismael ; because the Lord hath heard thy application. And he will be an Arabian ; his hand will be against every man, and every man's hand against him ; and shall dwell in the presence of all his bretheren." Genesis 16—11, 12.

PART II

142 The foolish men will say, what turned them from the Qibla on which they were *praying from before*. Say, For God is the east and the west ; He directeth, whom he pleaseth, to the right path. **143** Thus have we made you an intermediate people, that ye may be a witness against the rest of the mankind and the apostle may be a witness against you. And we did not appoint the Qibla *a* on which thou wast before, but for the purpose that we may distinguish those who follow the apostle from those who turn on their heels ; and it was a grievous thing *for every one* excepting those whom God directed ; and God is not

a. Qibla means the direction of prayer.

For a clearance of the hypocritic idolators at Mecca, Jerusalem was appointed as the direction for prayer ; but when Muhammad came to Medina, large numbers of Jews followed him with insincere motives. Such hypocritical friends were more injurious and dangerous than the open enemies. Hence the Qibla, or direction for prayer, was changed from Jerusalem towards Mecca to clear out the hypocrites, as the verse under discussion expresses. For the idolatrous Arab, Kaaba was the thing of greatest love and reverence, and they wont leave it but with the purest devotion and sincerity towards God. Hence at Mecca the insincere adherents were cleared off by appointing Jerusalem as Qibla. Jerusalem was held in divine esteem by the Jews ; hence such of them as accepted Islam chiefly on the ground that it allowed it as Qibla, were cleared off by the change. This clearance of insincere followers was done once or twice every year, on the following occasions :—

- (1). When Muhammad expressed himself to be the apostle of God.
- (2). When idolatry was forbidden.
- (3). When he left Mecca for Tayef.
- (4). When Qurán mentioned that there were nineteen guardians over the hell.
- (5). At the event of his ascension to heavens.
- (6). At the time of his flight to Medina.

such as to waste your faith : Verily Allah is most gracious and most merciful unto mankind. 144 We saw the turning of thy face unto heavens, wherefore we shall turn thee toward the Qibla which thou liketh ; therefore turn thy face toward the sacred mosque, and wherever ye be, *O Muhammadans* turn your faces towards the same. And verily those whom the scriptures were given know it to be the truth from their Lord, and God is not regardless of that which they do. 145 And even if thou bring all the signs unto the people whom scriptures were given, they wont follow thy Qibla ; neither thou is a follower of their Qibla, nor some of them are to follow the Qibla of others : and if thou follow their lusts, after the knowledge hath come to thee, then thou shalt become

(7). At the treaty of Hodeiba.

(8). At the battle of Badr.

(9). At the banishment of Banu Qaniqaa, a Jewish tribe at Medina.

(10). At the battle of Ahzab.

(11). At the battle of Tabuc.

(12). In the war with Banu Qariza.

(13). In the war with Banu Nazer.

(14). At the battle of Ohod.

(15). At the false accusation of Ayesha, the prophet's wife.

(16). At the commandments of asking permission before entering another's house.

(17). At the mention of the infernal tree named Zakkum. The other reasons for the change of Qibla, besides the clearance of hypocritics were :—

(1). To show to the idolators that God is not confined in any locality or direction. " Say, for God is the east and the west ; and whither-soever ye turn your face, there is the face of God " 2—115. " It is no virtue that ye turn your faces towards the east or the west " 2—177.

(2). To establish an apparent unity and uniformity in all the Muhammadans of all ages.

(3). To avoid disorder and unnecessary discussion for

of the iniquitous. 146 Verily those whom we gave the scriptures, they know it just as they know their sons, and verily a part of them hide the truth knowingly. 147 The truth is from thy Lord, therefore thou shalt not doubt. 148 And every one has a direction towards which he turneth *wishfully*, but ye strive to excel in virtues ; wherever ye be, God will bring you all ; verily God is the destiner of all things. 149 And from whatever place thou come out, turn thy face towards the sacred mosque ; and verily it is the truth from thy Lord ; and God is not regardless of that which ye do. 150 And from whatever place thou come out, thou turn thy face towards the sacred mosque ; and wherever ye be, *O Muhammadans*, turn your faces towards it, that the people may have no

the direction in religious congregations for prayer.

(4). When Abraham and Ismael raised the foundations of the Kaaba they had prayed, saying, "Our Lord accept *this* from us for Thou art the hearing and knowing God" 2—127. Abraham had prayed, saying, "Wherefore let the hearts of mankind incline towards them" 14—37.

(5). God had received a covenant from Abraham and Ismael to keep the house clean for those who compass the house, who seclude themselvss for devotions therein, and who bow down and postrate themselves before God.

(6). It is proved by many parts of the Bible, by the common belief of Arabs, and by stories that have come down from generation to generation and by the unity in religious ceremonies and social customs that the posterity of Ismael settled in Faran or Hejaz and that Kaaba is a Beth-el built by Abraham. See the note on 2—124. Referring to the standing belief of the Jews concerning the Kaaba, the Holy Qurán says "They know it as *certainly* as they know their sons, and verily a part of them concealeth the truth knowingly" 2—14. Verily those whom the scriptures were given know that it is the truth from their Lord. 2—144.

(7) The change was pointed out in the old and new testaments. Isaiah 4, 5, 6, 42.

reason to dispute with you excepting those who transgressed from amongst them; wherefore, ye fear them not, but fear me; that I may accomplish my favours upon you and that ye may become directed. 151 *This change of Qibla is a favour* just as we sent an apostle unto you from amongst you, who readeth our signs unto you, and purifieth you, and teacheth you the scriptures and wisdom, and teacheth you what ye did not know. 152 Therefore, remember me, I *a* will remember you and give thanks unto me and do not turn ungrateful. 153 O ye believers, beg assistance with patience and prayer, verily God is with the patient. 154 And do not say of those who are *b* slain in the way of God, that they are dead; yea they are living: but ye do not understand. 155 And we

a. The remembrance of man implies:—

(1). To invoke the Almighty creator by his blessed names. "And for God are the excellent names, therefore invoke Him by those *names*."

(2) To read the Qurán and to meditate in it. "It is nothing but an admonition for man."

(3) To ponder on the results of actions and the phenomena of nature. "Verily the virtues wash off the vices; this is a warning unto those who take warning" 11—114.

(4). To apply oneself to virtues and devotions. "Therefore run towards the remembrance of God."

The remembrance of God about man implies: His special help, teaching, direction, sympathy, and patronage for the prayerful man; and making him a man of high fame and esteem in the world.

b. An idea of the post-mortem life of those who devote themselves to the cause of goodness and piety, may be had from considering the phenomena of dreams. The Holy Qurán compares sleep to death: "God is He who cansteth you to die in night." Men, given up to worldliness, sleep a deadly sleep: but those given up to righteousness and devotions, enjoy true pleasures and obtain true cultures and lessons in their dreams. Similarly those who work hard in

will surely educate you with some fear and hunger and decrease of wealth and loss of lives and scarcity of fruits : but bear good tidings unto the patient ^a 156 who, when some misery befalleth them, say, Verily we are God's and unto Him shall we return. 157 Upon them shall be blessing from their Lord and mercy, and they are the rightly directed. 158 Verily the Safa and Marwa are *two* of the monuments of God ; wherefore, whoever goeth on pilgrimage to

the ways of God, endure all sorts of oppositions and afflictions with pleasure and devote their money, their hearts and their lives, wholly to the cause of righteousness, live a progressive and blissful life after the physical death. "But they are living *and* entertained by their Lord, rejoicing for what God of His abundance hath granted them, and being glad for those who, coming after them, have not as yet joined them, that no fear shall come unto them, neither shall they be grieved " 3—169.

a. Patience is the foundation stone of all human attainments—physical or spiritual. It implies the quality of enduring hardships in obtaining virtues and opposing vices. Thus it comprehends the following positive and negative qualities.

- (1). Perseverance in virtuous course.
- (2). Resignation to the dispensations of the Providence.
- (3). Fortitude to sustain severe trials.
- (4). Endurance of pains and troubles in the course of righteousness with calmness and equanimity of the heart.
- (5). Waiting for the graces of God without complaint, or haste or discontent.
- (6). Chastity.
- (7). Contentedness.
- (8). Meekness.
- (9). Keeping of and fidelity to secrets.

This is the patience which is so highly spoken of and recommended by the scriptures. Safa and Murwa are two monuments of the results of true patience. How immensely God multiplied Ismael, populated the wilderness, and gave an eternal honour to the place ! as the result of Hagar's patience.

the Kaaba or on Umra, ^a it shall be no sin in him if he compasseth them both : and whoever doth some good willingly, it is good for him ; for God is grateful and knowing. 159 Verily those who conceal any of the evident truths and direction which we sent down, after we clearly mentioned them in the scripture for the people ; God shall curse them ; and they who curse shall curse them. 160 But as for those who repent and amend and make known *what they concealed* I will turn unto them, for I am the most reconcilable and the most merciful. 161 Verily they who believe not and die in their unbelief, upon them shall be the curse of God and of His angels and of all the people. 162 They shall remain long under it, their punishment shall not be mitigated, neither shall they be respited. 163 And [your God is one God ; there is none to be loved and to be worshipped but He, the All-providing and the most Merciful. 164 Verily in the creation of the heavens and the earth, and in the changes of the night and the day, and in the ship that saileth in the sea with things profitable to man, and in the water that God sendeth down from the heaven, whereby He quickens the earth after its death, and replenisheth it with all sorts of cattle, and in the blowing of winds, and in the clouds bound to service between the heavens and the earth ; there are signs for the people who understand.

a. Umra is a minor variety of pilgrimage to Mecca without going to Arfat and making the return rounds about Kaaba. Moreover, no time is fixed for Umra and it may be performed at any time of the year.

- b. The curse of God manifests itself in various forms :
- (1). Banishment. The Jews were and are being banished from country to country and city to city.
 - (2). Indifference to and hatred from divine revelations and teachings on the one hand ; and inclination to and love for worldly matters and impious acts.
 - (3). Loss of spiritual and moral senses and powers.

165 And there are men, who take deities besides God whom they love as they should love God, but those who believe are most intense in their love to God. And if the iniquitous see the condition when they shall meet the torment, that all the power belongeth to Allah and that Allah is severe in punishing. 166 When those who were followed shall be displeased with the followers and they shall see the punishment and all ties between them shall be cut in sender. 167 The followers will say, If we could return *to life*, we would separate ourselves from them as they have *now* separated themselves from us. So God shall show them their works as matters of regret and they shall not *be able to* come out of the fire *of hell*. 168 O men, eat of that which is lawful and wholesome in the earth; and tread not in the steps of the devil, for he is your open enemy. 169 He doth not but command you evil and wickedness and that ye should say of God which ye know not 170 And when it is said unto them, follow that which Allah hath sent down, they answer, Nay but we will follow that which we found our fathers practise. What? though their fathers knew nothing, and were not rightly directed. 171 The unbelievers are like unto one who crieth aloud to that which heareth not but he goeth on calling and uttering voices. *They are deaf, dumb and blind*, therefore they do not understand *the folly of their acts*. 172 O ye who believe, eat of the wholesome things which we have given you and give thanks to Allah, if ye are His *sincere* worshippers. 173 Verily he hath forbidden unto you the *eating of the dead*, the *flowing* blood, and the swine's flesh, and that on which any

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- (4). Appearance of wickedness from the physiognomy
 - (5). Progressive loss of wealth and lives.
 - (6). Increase in wickedness and arrogance under affluence and poverty.
 - (7). Delay in the punishment for vices and sins.

pardon ; wherefore how grave will their suffering be in the fire ! 176 This *they will suffer* because God sent down the book with truth, and verily those who disagree in the book are in a wide schism. 177 It is no virtue if you turn your faces towards the east or the west but the virtue is of him who believeth in God and the last day and the angels and the prophets ; and giveth money for God's love unto his kindreds and the orphans and the needy and the passengers and the beggers and for the release of captives, debtors and slaves ; and who observeth the prayer and giveth the legal alms ; and of those who perform their covenant when they have covenanted ; and who behave patiently in hardships and adversity and in time of violence : these are they who speak truth and these are they who fear God and seek his shelter. 178 O true believers the law of retaliation *b* is ordained you for the slain : the free *to be killed* for the

a. As for example extreme intensity of thirst or hunger with the absence of lawful things ; or compulsion of some tyrant to eat these things with an alternative of severe hurt or death in the case of refusal.

b. These commandments refer to the times of general riots and mutual massacres. It was the custom of the Arabs that when one tribe became victorious over another, it used to kill two men of the defeated party for their one man, one

free and the slave for the slave, and the woman for the woman, but whoever is pardoned something from his brother, *the terms* should be fulfilled honourably and *the fine* paid with goodness. This is a remission from your Lord and mercy, wherefore, whoever transgresseth after this, shall suffer a painful punishment. 179 And there is a life for you in retaliation, O ye men of understanding, that peradventure ye may have a shelter of God. 180 When *the time of death* approacheth any one of you, and he leave a property, it is ordained you to make a will concerning the parents and kindreds in a lawful manner; ^a this is a duty of the pious. 181 If any one altereth the will after he hath heard it; the sin will lie on those who change it; verily Allah is the hearing and knowing God. 182 But if any one is afraid of mistake or injustice on the part of the testator and sets *the matter* aright between them, there is no sin in him; verily God is the most Forgiver of sins and merciful. 183 O believers, the fasts are ordained you, as they were ordained unto those before ^b you; that peradventure

free man for their slave, and one man for their one woman; and if the heirs of the dead pardoned the blood, the retaliation was stopped. This tyrannical custome is abrogated here and it is ordained that if a free man is the murderer of a free man, he shall be killed in return and if a slave is a murderer of a slave, he shall be killed in return and so on a woman for a woman. In the case of difference between the murderer and the murdered in sex and social position, the retaliation will be taken in fine.

a. That is in a manner which should not be contrary to the laws of God, concerning inheritance as detailed in 4—7 to 127. A tradition of the prophet through Saad, authorizes a man to bequeath one third of his property in accordance with his wishes.

b. Exodus 32—28. Deutronomy 9—9 to 25. Leviticus 16—29, 23—27 to 29. The Acts 27—9. Luke 18—9 to 12. Zacch. 8—19, 1 Kings 21—9, 2 Chronicles 20—3, The judges

ye may become pious ; 184 a certain number of days, but if any one of you be ill or on journey, he should complete the number from other days ; and as to those who can do *a* it, the feeding of a poor *is ordained*. But whoever, wisheth to excell in righteousness, it is better for him ; and fasting is better for you, if ye know it. 185 The month of Ramzan is that in which is sent down the Qurán, a direction for the mankind and self-evident truths of direction and distinction *between good and evil*. Therefore, whoever witnesseth the month from amongst you, he should fast for it ; and whoever be sick or on journey, he should make up the number from other days : God intendeth for you ease and doth not intend for you difficulty ; that ye may complete the number and glorify Allah for what He hath directed you, and that peradventure ye may give thanks. 186 And if my servants ask thee concerning me, *tell them that I*

20—26, 1 Samuel 31—13, Ezra 8—12, Jonah 3—5, Daniel 10—12, 9—9, 1 Kings 19—8, Matthew 4—1 to 11, 27—21, Luke 4—1, 13, Matthew 9—14, Isaiah 58—3, 2 Samuel 12—10, Esther 4—16, Jœl 2—12, 15. The prophet Muhammad fasted in Hura for the month of Ramzan when he received the Qurán. Moses fasted forty days on mount Sinai, where he conversed with God. Jesus fasted in the wilderness, forty days. As to the blessings of fasting, the Gospel says. "Then came the disciples to Jesus apart, and said, Why could we not cast him *the devil* out ? And Jesus said unto them, Because of your unbelief : for verily I say unto you, If ye have a faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place ; and it shall remove ; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting" Matthew 17—18 to 21.

a. This may be interpreted in two ways :—

(1). Those on journey or those who are sick, if they can feed the poor, must do it as an expiation for their losing the fast ; and if they fast when out of journey or recovered from illness, this would be better.

am near, I hear the prayer of him who prayeth when he calleth me, therefore, they should ask me for acceptations of *their prayers* and should believe in me that they may be rightly directed. 187 You are allowed to go in unto your wives, during the nights of fasting *a days*; they are garments for you and you are garments *b* for them. God knew that ye were defrauding *c* your own souls; wherefore He turned unto you and forgave you *your past sins*. Therefore, now go in unto them and seek of the *blessings* that God hath written for you; and eat and drink until you can distinguish the white line of the *Horizon* from the black one in the morning, and thence forward complete the fast to the *commencement of* night. And go not in unto them *d* when you seclude yourselves in mosques for devotion. These are the prescribed bounds of God, therefore draw not near them *to transgress them*.

(2). Those who can hardly fast or cannot fast at all, they must make up the loss by feeding an equal number of poors, for the number of days in which they are unable to fast. The original word 'Yutiqoon' has opposite meanings; *viz.* can and cannot. Hence the difference in interpretation. But both the meanings are in quite concord with other verses of the Holy Qurán and both must be taken as true.

a. In accordance with the customs of the Jews, the Muhammadans neither lay with their wives, nor ate nor drank after supper, in the beginning, until this verse permitted both during night.

b. This is a metaphorical expression of the mutual comfort, secrecy and loving prattle.

c. This refers to the Muhammadans who lay with their wives and ate or drank during the night, before their being permitted.

d. This seclusion was adopted into use by the prophet during the last 10 days of the fasting month. As long as one is in seclusion, he cannot go in unto his wife, and cannot come out except for the natural calls, or the Friday prayer.

Thus God declareth His signs clearly unto men, that they may fear *Him*. 188 Consume not your wealth amongst yourselves with falsehood ; nor present it unto judges that ye may devour the substance of men sinfully against your own conscience. 189 They ask thee concerning the new moons. Answer, They are the means of counting time for the people and for pilgrimage to *Mecca*. And it is no righteousness if ye come from the back^a part of *your* houses ; but the righteousness is of him who feareth God. And come to the houses from their doors and fear God that peradventure ye may prosper. 190 And fight in the way of God with those who fight with you but transgress not. 191 Wherever ye find them, fight with them and expell them from where they have expelled you ; for disorder is more grievous than slaughter ; but fight not with them near the sacred mosque, until they fight with you therein ; therefore if they fight with you, ye fight with them ; this is the punishment of the unbelievers. 192 But if they desist, *remember* Allah is the most Forgiver of *sins* and most merciful. 193 And fight with them until the disturbance is no more and the religion becomes for Allah, but if they desist *remember* that no hostility is *allowed* except against the iniquitous. 194 The sacred month for the sacred month^b and *other* sacred things to be *observed* in retaliation ; but whoever transgresseth against you, ye transgress against him : and fear God and know that Allah is with the pious. 195 And expend in the way of God, and do not throw *your-*

a. This refers to the superstitious custom of ignorant Arabs, not to enter their houses from the old door, after they had left them for some journey especially pilgrimage, and called back for some event from the way but to make a hole in the hinder wall to enter in, or to climb up the roof.

b. Four lunar months are reckoned as sacred, *viz.* Rajab, Zulqaad, Zulhāj and Muharram.

selves into destruction with your own hands ; *a* and do good for God loveth those who do good. 196 And finish the pilgrimage and Umra for Allah *after you have intended for it*, but if ye get beseiged *in the way*, send an offering *to the Kaaba* that ye may easily get, and shave not your heads until the offering reacheth the place of its sacrifice. But if any one of you be sick

a. This declares the necessity of taking active steps in measures of self preservation like wars, retaliation, sanitation and treatment. If no opposition be offered to enemies they may gather strength and cause great destruction. Similarly hygienic measures, if neglected, may lead to immense havoc. If the law of retaliation be not followed, the wicked may rise up and cause unlimited mischiefs. "And there is a life for you in the law of retaliation" 2—178. "And if God had not repulsed men, the one by the other, the earth would have been corrupted" 2—251. Referring to the spiritual and physical hygiene, the Holy Qurán says—"Verily God loveth those who are very repentant and cleanly" 2—222. The Bible says, "Cleanliness is next to godliness." Every inspired religion of the world has been laying special stress on cleanliness, but by the run of ages the rational principles have degenerated into unreasonable superstitions, and hygiene is spoken of as wordliness and mistrust in God, even by the adherents of the truest religion, Islam. There are numerous ways of self destruction, current nowadays: as, not keeping the houses, clothes and body properly clean; wearing clothes of unstable dyes, cumbersome ornaments in ears and noses and constricting bangles on wrists and ankles; fancy plays with cocks, pigeons and quails; indolent sedentary habits; taking too much spices, acids and stimulants in food; eating opium, arsenic, dhatura, Indian hemp and aconite habitually; indulgence in masturbation sodomy, bestialism, and debauchery; too much eating drinking, sleeping and smoking; and living in damp low and ill-ventillated houses. "He alloweth you what is good and wholesome and forbiddeth you what is unclean and pernicious" 7—157. "He sendeth down water from heaven that it may purify you" 8—11. A rain washes down the air, trees, walls and streets; and the immense amount of vegetables that spring forth after a rainfall, puri-

or have some trouble in the head, he must redeem *a the shaving of head* by fasting or alms or some offering. When ye become secure *from your enemies* and any one intendeth to perform pilgrimage along with Umra, he must make an offering that may be easy for him. But if any one can't get it, he must fast three days during the pilgrimage and seven *days* when ye return. These are the complete ten *fasts*; these are meant for him whose family is not present at the sacred mosque; and fear God and know that Allah is severe in punishing. 197 The *time of* pilgrimage is the well-known months,^b therefore whoever resolveth to perform pilgrimage in them, *he should have* no sensual talk, no wickedness and no quarrel during the pilgrimage; and whatever good ye do, God knoweth it; and take provisions *for the way* and remember that piety is the best provision; and fear me O men of understanding. 198 It is no sin of you, if ye avail of the abundant graces of God; *by trading during pilgrimage*

fies the air of carbonic acid gas, and consumes animal filth, which otherwise would prove fatal to the whole animal kingdom. Hence to obtain the greatest sanitary benefit of this divine grace, the habitations must be on elevated slopes with perfect system of drainage. Otherwise, it may prove extremely injurious by producing swamps all over. Blowing of winds is another natural agent of sanitation, which purifies the air of one place by perfilation and helping diffusion. The Holy Qurán reckons it amongst the signs of the creator. The soft breezes serve in their own way and are also counted in the signs of God. As to eating and drinking the Holy Qurán teaches the fundamental principle, "Eat and drink but transgress not (therein)" 7—31. As to clothing it suggests the necessity of varieties for heat and cold. "Garments that protect you from heat and garments that protect you from hardships" 16—81. The prophet has established these principles in the practice of Islam.

a. That is either by fasting three days or feeding six
poors or sacrificing a sheep.

b. i. e. Shawwal, Zulqaada and Zulhajja.

and when ye return in procession from Arafat,^a remember God near the Holy monument ;^b and remember Him for that He hath directed you, although ye were before this of the number of those who go astray. 199 When ye return from where the people return and ask forgiveness of God, verily God is the most Forgiver *of sins* and most merciful. 200 When ye finish your ceremonies, remember God with such fervour as you remember your fathers or with still greater fervour. There are some men who say, Lord, give us in this world ; they shall have no portion in the life to come. 201 And of the men, there are some who say. Lord give us in this world what is good and in the next, what is good ; and save us from the torment of *hell* fire. 202 These are the men who shall have portion of what they have earned, and God is swift^c in *taking* accounts. 203 And

(1) The five-timely prayer of Islam embodies many principles of spiritual and physical purification. The ablution of face, hands and feet that is ordained before every prayer, cleanses all the parts which are most exposed to contamination by filth and dirt *viz.* face, mouth, throat, ears, nostrils, eyes, hands and feet. Brushing the teeth with bitter wood was very much liked by the prophet. It excites an abundant flow of saliva that clears out all the minute ducts opening in the mouth and acts as an antiseptic and disinfectant. Going early to bed after the night prayer and rising early for the morning prayer,

a. A mountain near Mecca, so called because Adam met his wife there after long separation and knew her.

b. It is a mountain in the farther part of Mozdalfa.

c. He immediately takes every sin into account though He may delay in the punishment thereof. In reality, every offence is immediately followed by its results, whether perceived by the individual or not ; but its forms are different : as, anxiety, fear, shame, degeneration of moral and spiritual senses, separation from God, troubles, losses, and future torments.

remember God the appointed number of days,^a but whoever hasteneth *to depart from the valley of Mina* in two days, there is no sin upon him and whoever delayeth *over three days*, there is no sin on him, on him who is pious ; and fear God and know that ye shall be gathered unto Him. 204 And there is a man,^b whose conversation pleaseth thee in this world, and he calleth God to witness what is in his heart ; yet he is the most quarrelsome *fellow*. 205 And when he turneth away, he trieth in the earth to produce disturbances therein, and to destroy cultivation and generation ; but God loveth not corrupt doing. 206 And when it is said unto him, Fear God, arrogance seizeth him with sin : therefore hell sufficeth him *for punishment* and an evil cradle it would be. 207 And there is a

involve sanitary principles of extreme importance. Adoration of God, praying for his help and light, and repentance at the sins, enjoined in prayer give the best satisfaction and the best tranquillity, sought in vain in easy talks by the material philosophers The mosques, where people gather for prayer, are commanded to be kept perfectly clean. "And cleanse my house for those who compass it, and who seclude in it for devotion and those who bow down and prostrate before God" 2—125. The 'Id and Baqraeed prayers, in which larger congregations are expected than the daily prayers, are ordained to be performed outside the cities. The prayer of pilgrimage, in which people gather from all parts of the world, is performed in a sandy plain about 12 miles off from the population of Mecca. No ablution, no spitting and no blowing of the nose was allowed in the prophet's mosque. Muhammadans are prohibited from joining

a. i. e. Three days after slaying the sacrifice.

b. This was Akhnas Ibn Shoraik, whose appearance was noble looking and conversation very pleasing. He swore before the prophet that he was his friend and companion, but in reality, he was a wicked dissembler. Once on an occasion he set fire to his neighbour's corn, and killed his asses by night.

man who selleth his soul to obtain the pleasures of God, and God is kind unto His servants. 208 O men, Enter into the *religion of total* resignation entirely and follow not the footsteps of Satan: verily he is an open enemy unto you. 209 But if ye slip after the clear declarations of *truth* have come to you, remember that Allah is the mighty and wise God. 210 Do they but wait that God^a come unto them in the shades of clouds, and His angels *also* and the rule settled *once for all*; and it shall be so for all the matters are to be returned to God. Ask the children of Israel, How many evident signs came unto them; and whoever changeth the favours of God after their coming to him, *he shall see* that God is severe in punishing. 211 The life of this world is adorned to

congregations after eating articles of bad smell; and burning of scents and application of perfumes is recommended. The beard and head are swabbed with moist hands, that cleans off all superficial dirt, and soothes the brain by cooling and equilibrating effect. Clothes are to be kept clean of all stain and filth.

(2.) General ablution of the whole body is compulsory after sexual intercourse and emissions. All pollution is to be cleansed off immediately from body and clothes.

(3.) Light is highly commended in the words: "God is the light of heavens and earth." The prophet and the Holy Qurán are also called light.

(4.) Circumcision. This is an important factor of bodily cleanliness. Without it, mucons secretion collects and inspissates within the foreskin, and if not carefully cleaned off every day leads to local irritation, inflammation, vesication and ulceration, ending sometimes in cancer. On account of constant itching by the confined secretion, children rub and scratch the part and gradually get habituated to masturbation. In some cases the foreskin gets elongated and thickened from the

a. This prophecy came through in the battle of Badr, in which most of the haughty infidels were killed and the foundation of the Islamic supermacy was laid.

attraction for those who do not believe in *God* and they laugh the believers to scorn ; but the pious shall be above them on the day of resurrection ; and God shall give bountifully unto whom He pleaseth without bounds. 213 The men were one sect, and God sent prophets as bearers of good tidings and denouncers of threats, and sent down with them the scriptures with truth ; that He may settle the matters between men, in which they disagreed ; and none disagreed concerning it except those whom they were given, after the evident truths had come unto them, out of revolt against each other ; wherefore, God directed the believers, by His will, to the truths concerning which they disagreed ; and God directeth whom he pleaseth to the right path. 214 Do ye think that ye shall enter the paradise, and as yet nothing has happened unto you like that which had happened

constant irritation, and the external orifice becomes narrow. In this condition, the urine that comes in full stream from the urethra, gets obstructed and gives much pain. Deposits from the obstructed urine lead to the formation of gravels or sand, which give rise to an unbearable pain, if ulceration or inflammation exists from before. Sometimes the contracted foreskin is drawn back, by the patient inadvertently. This constricts the organ and may lead to sphacelation if not relieved in time. In the case of cancer, nothing short of extirpation of the penis from the root, can save the life of the patient. Thus leaving the foreskin uncut, not only obstructs the filth, but leads to deadly results on moral and physical life.

(5.) All unnatural habits are reprehended. "The nature of God is the nature on which men are created ; there should be no change in the creation of God ; this is the lasting religion, but most of the men do not understand it" 30—30. This reprehends all the habits that are vain and unnatural, such as : smoking, drinking, chewing of beetle, taking of arsenic, dhatura, indian hemp and opium ; masturbation, sodomy, bestialism, excessive debauchery, castration, nakedness, and overeating ; wor-

unto those before you : they were stricken with hardships and adversities and were shaken until the apostle and those who believed with him, cried out, Where is the victory of God : behold, the victory of God is near *at hand*. 215 They ask thee, What should they expend *in alms* ; answer, whatever of wealth ye expend, it should go to the parents, and the kindreds and the orphans, and the needy and the passengers ; and whatever good ye do, God knoweth it. 216 The war is ordained you and it is a hateful thing unto you, but it is probable that ye may hate a thing which is good for you, and ye may like a thing which is bad for you : but God knoweth and ye know not. 217 They ask thee concerning fighting in the sacred months. *a* Answer, fighting therein is a grievous sin ; but obstructing the way of God, and infidelity with Him, and preventing men from the sacred mosque and expulsion of its men therefrom is still more grievous sin in the sight of God ; and riotousness is a greater sin than fighting. And they will never cease fighting until they turn you from your faith, if they can. And whoever from amongst you, turneth back from his religion and dieth an infidel, his works shall be

shipping fictitious Gods that are not recognized by nature.

(6.) If plague appears anywhere, it is forbidden to go there and to come out from there. In fact, this law is a religious cordon to prevent all egress and ingress.

(7.) Active habits and proper exercise are recommended and idleness is condemned.

a. These are Rajab, Zulqaad, Zulhajj and Muharram. These were held sacred by the idolatrous Arabs, so that all fighting and quarrel were scrupulously avoided in them. The children of Israel in their fiery tempers excepted no time and no place and no covenant for their indignant battles with the enemies. On the other hand Jesus Christ proposed to offer the other cheek if one strikes on the one. Both the extremes are unnatural and impracticable.

fruitless^a in this life and the next ; and these are the men of *hell* fire, therein shall they remain for long. Verily those who believe and those who desert *their things* and struggle hard in the way of God, these are the men who expect the mercy of God, and God is the most Forgiver of *sins* and the most merciful. 219 They ask thee concerning wine^b and game. Answer, They both imply grievous sins and profits for mankind ; but their sin is greater than their profit. And they ask thee, What to expend *in wars*? Say, what you save. Thus God declareth His signs unto you that ye may think, 220 in *matters* of this world and the next. And they ask thee concerning the orphans. Answer, Their proper education is the best thing ; and if ye intermeddle with *the management of what belongs to them* do them no wrong ; they are your bretheren : and God knoweth the sinner from the righteous. And if God liked, He would put you in troubles ; verily Allah is the mighty and wise God. 221 And ye marry not the idolatoresses, until they believe, and a believing female slave is better than an idolatoress, although she please you *more* ; and don't marry *the believing women* with idolators, until they believe and a believing slave is better than a *free* idolator, although he look pleasing to you : they invite unto hell and Allah inviteth unto paradise and pardon, with His will

a. That is all the opponents of Muhamamad will come to disgrace and loss and will gradually die off, and his companions on the other hand will rise and prosper.

b. The Arabs used to collect large quantities of wine for wars and to game for their expenses. Both being forbidden, the Muhammadans ask the prophet concerning them. The wine and game are forbidden by the reason that their sins are greater than their profits. As to the expenses of the war, it is advised to defray them from their savings. Thus the stimulation of wine was replaced by belief in God and His help, and the earning by games, by savings. These

and declareth His signs unto men that they may become warned. 222 And they ask thee concerning the

two principles produced wonderful practical results. Drinking is spoken against on three other occasions. "Go not into mosques when ye are drunk" 4—43. "And from the fruits of palms and grapes" 16—17. "O true believers, surely wine and lots and idols and devining arrows, are an abomination of the work of Satan; therefore avoid them that ye may prosper 5—91. In these days of general civilization, all the enlightened men of the world are convinced of the disastrous results of drinking on the physics and morality of man and are trying their best to stop it. But all the missionaries and the leaders of other religions can't do a thousandth part of what Muhammad succeeded in doing concerning wine. The day in which the drink was forbidden, the streets of Medina overflowed by wines like water. Those who had the cups of wine in their hands, threw them off immediately on hearing proclamation against it and all the jars and stills were broken, without the least hesitation. Most of the great men of Europe are of opinion that half the poverty and vice there is, due to drinking only.

Solomon, Jonadab and Habakkuk condemned it, but Jeremiah in his inspirations allowed it. See; the numbers 7—21. the Judges 13—2, Proverbs 23—26—35, 3—3—8, Jeremiah 35—1—7, Habakkuk 2—15, Ephesians 5. But all the condemnations and prohibitions of wine contained in the old and new testaments, though in different tints, were annulled by St. Paul who commanded, "Drink no longer water, but use a little wine for thy stomach's sake and thine after infirmities." 1 Timothy 5—23. It is probably the result of this commandment that the present Christianity surpasses all other nations of the world in drinking. But being warned by its disastrous results, the missionaries have commenced crying against it without any regard to the words of Paul. This is one of the numerous instances in which Christendom is speaking and acting against the teachings of their Gospels, proving that many parts of the New Testament are impracticable and unnatural and that the teachings of the Qurán are unchangeable and everlasting truths; and the world has to adopt them intentionally or unintentionally.

menses *a* Answer, It is a trouble and a filth ; therefore keep yourself off from women during menstruation and do not go in unto them until they have cleansed ; and when they have cleansed, go in unto them, from where God has commanded you : verily God loveth those who are very repentant and cleanly. 223 Your women are your tillage, therefore go unto your tillage as ye like and do in time *what may profit* your souls *in future* and fear God and know that ye shall meet Him, and bear good tidings unto the be-

a. The Jews used to keep women, in their courses, in separate houses as an unclean abominable thing; they neither touched her, nor allowed her to touch their persons or things. On the other hand Christians having no restrictions at all in the matter, did not avoid going in unto them. Both the extremes are unnatural and harmful. Islam being an intermediate religion between the two, prohibits only sexual intercourse with them for the time, in a decent and philosophical manner, pointing at the same time against unnatural connections.

(1) Questioning about menses by the companions of the prophet proves that they held sodomy and unnatural connection as unlawful.

(2.) Menses is expressed by the word 'Iza' which means pollution and trouble. The generative organs being congested and tender during menstruation, the intercourse may lead to inflammations and displacements of the uterus and ovaries, hysteria, parametritis and primetritis in the woman and cerebeal defects, epilepsy, leprosy, serofula consumption, and rickets in the child.

(3.) The words "Don't go in unto them until they get cleansed" prove clearly the unlawfulness of sodomy.

(4.) The words 'those who keep themselves clean' is a decent expression against sodomy as the same words are used by the people of Lot against his companions.

(5.) The words 'The women are your tillage' also prove the lawfulness of the natural course only.

(6.) The words 'from where God has commanded you' stand against unnatural connection.

(7.) The words 'send before for your souls' prove the same.

lievers. 224 And make^a not God the object of your oaths,^b as a *pretension* that ye will not do good and will not fear God and make no peace among men : and Allah is hearing and knowing. 225 God does not call you to account for inconsiderate words in

(8.) 'And fear God' confirm the lawfulness of the natural course and unlawfulness of the unnatural one.

(9.) 'And cohabit with them in the natural and recognized way' 4—18. This settles the question once for all. Hence it is altogether wrong and foolish on the part of the opponents of Islam who assert that unnatural connection is allowed by the Qurán in the words 'Go in unto your tillage as ye like.' This refers only to the times and modes of the act.

a. A tradition of the prophet explains this verse; "When you swear to do a thing, and afterwards find it better to do otherwise, do that which is better and make void your oath."

b. There are three varieties of oaths,—

(1.) Absurd: as, swearing against acts of goodness and piety, swearing inadvertently without design, and swearing about facts which he supposes to be true, but has no actual proofs with him.

(2.) Considerate and intentional: as, swearing purposely against his own knowledge to prove a false thing as true. Such oaths are punishable sins, unless repented for and amended.

(3.) To swear for some actions in future. One who does so, shall act to his promise; but if he finds afterwards that doing otherwise is more virtuous, he should do the same and redeem his oath by feeding 10 poors according to what he gives on the average to his family or by clothing them or emancipating a slave and if he can't do any of these things, he must fast 3 days. See 5—89. Oaths have been customary in all nations of all the ages. For oaths in the old testament see—Genesis 24—3, 42—16, 17, 50—25, Numbers 14—20, Jeremiah 22—5. Even in these days, cases are decided in courts, on oaths. But the Gospel of Matthew prohibited swearing without any exception. See Matthew 5—33. Therefore the Holy Qurán, that avoids extremes, has allowed swearing

your oaths,^a but He calleth you to account for what your hearts have earned, and Allah is the most Forgiver of sins and Indulgent. 226 They who vow to *abstain* from their wives, should wait four months, but if they turn back *from the vow*, verily God is the most Forgiver and Merciful. 227 But if they resolve on divorce,^b *they should remember that* Allah is hearing and knowing. 228 And the divorced women must wait concerning themselves for three courses; and it is not lawful for them to conceal what God hath created in their wombs; if they believe in God and the last day. And their husbands will be more rightful in taking them back within this *period*, if they intend reconciliation. And for women are *rights* equal to what are upon them in the recognized ways; and for men is a degree of *superiority* upon them; and God is mighty and wise. The divorce *that can be cancelled by the husband* is only twice, after which he can keep her to himself with goodness or dismiss her with goodness. And it is not lawful unto you to take *back* any thing of that which ye have given them, except when both be afraid that they won't keep to the prescribed bounds of God. Therefore, if ye are afraid that they won't observe the prescribed bounds of God, it won't be no sin in them, if she redeem herself *by giving any thing*. These are the prescribed bounds of God, therefore trespass them not; and whoso trespass the

on reasonable and natural grounds. All the nations of Europe, though mostly Christian, have been compelled by natural circumstances to legalize swearing.

a. That is when a man swears inadvertently without a design.

b. It was a custom of the ignorant Arabs that if any man vowed to abstain from his wife, he could keep her for any amount of time in *suspension* without taking her back to himself or divorcing her. This being a pure tyranny, the Holy Qurán limited the period of *suspension* to four months; within

bounds of God, they are the iniquitous. 230 But if he divorceth her, the third time, she shall not be lawful unto him, *again* until she marrieth another husband. Thus if he divorceth her, there is no sin in them, if they return *to each other*, provided, they are sure that they will observe the ordinances of God. And these are the ordinances of God; He declareth them clearly unto the people who know. 231 And when ye divorce the women and they fulfil their prescribed term; either retain them with goodness or dismiss them with goodness; but retain them not mischievously to transgress *upon their rights*; and whoever doth this, he injureth his own soul, and ye make not a jest of the verses of God; and remember the favours of God upon you and what he hath sent down upon you, of the scripture and wisdom, admonishing you thereby; and fear God and know that God is omniscient. 232 And when ye divorce your wives

which he can take her back at the payment of the atonement for his oath. But after the lapse of the period she will be considered as divorced for once. Similar was the case with divorce that a man could divorce his wife an unlimited number of times, for an unlimited period; the woman being never out of the control of the husband. With all this the husband was not responsible for her sustenance. The Holy Qurán prescribed periods for the divorce—

- (1.) There is no term of waiting at all if one divorces his wife before cohabitation 33—49.
- (2.) If he has gone in unto her, but she has not conceived, she shall have to wait for three courses 2—228.
- (3.) If she does not menstruate for youth or old age, the term extends to three months 2—228, 65—4.
- (4.) If she is pregnant of the husband, the term extends to delivery.

The husband has the authority of taking her back after divorcing once or twice, and not after divorcing thrice. If any woman is displeased with the husband beyond all hopes of reconciliation, she may ask for divorce on offering a part of the dowry or any thing else. But a man who is bent on

divorcing her, has no right to compell her by unjust oppressions to pay or give up anything for the divorce 4—19. After divorcing thrice, the man can't take her back at all, unless she marries another husband and he divorceth her of his free will. This comes almost to an impossibility. It is unlawful for any one to marry a divorced woman with the intention of divorcing her afterwards, to legalize her to her first husband. There is a tradition from Ali that the prophet cursed the man who marries a divorced woman to legalize her, for the first husband, and the man for whom the conditional marriage is contracted. The Jewish law allowed the one extreme in divorce that whenever a man willed he could divorce her, but no body was to marry the woman. "They shall not take a wife that is a whore, and profane; neither shall they take a woman put away from her husband" Leviticus 21—7. "When a man hath taken a wife, and married her, and it come to pass that she find no favour in

ye do 234 Such as die from amongst you and leave wives, they must wait concerning themselves, four *lunar* months and ten *days*; and when they fulfil the term, there will be no sin in you if they do something concerning themselves *about marriage* in honourable ways, and God is well-acquainted with that which ye do. 235 And there is no sin upon you, whether ye make requests of marriage unto such women publicly or keep it secret in your minds *within the period of four months and ten days*; God knoweth that ye shall make a mention of that to them, but do not make promises with them in private except that ye speak to them honourable words. And do not resolve on the knot of marriage, until the prescribed time is over; and know that God knoweth what is in your hearts, therefore fear Him, and know that Allah is the most Forgiver of *sins* and the most Indulgent. 236 There is no sin upon you if ye divorce your wives before touching them or settling their dowry; and provide them with necessities, according to what shall be reasonable—a man of ease according to his circumstances and one straitened according to his. *is a duty incumbent* on the righteous. And if

his eyes, because he hath found some uncleanness in her: then let him write a bill of divorcement, and give it in her hand, and send her out of his house. Deutonomy 24—1. The Christianity has adopted the other extreme that ‘whosoever shall put away his wife, saving for the cause of fornication causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. Matthew 5—32. ‘Wherefore they are no more twin, but one flesh. What therefore God hath joined together let not man put asunder Matthew 19—6. Both the extremes are improper to the human nature and practically quite irrational and impossible. John Milton has tried to prove the lawfulness of divorce from the new testament under other conditions than adultery—

(1.) He asserts that in the phrase ‘whoever shall put away his wife, saving for the cause of fornication,’ the

ye divorce them before ye have touched them but have settled a dowry on them, ye shall pay them half of what ye have settled, unless they give up *a part* or he give up *a part* in whose hands the knot of marriage is ; and if ye give up *your dues*, it is nearer unto piety, and forget not liberality amongst yourselves ; verily God seeth what ye do. 238 Be constant at prayer, especially at the intermediate one ; and stand obediently for God. 239 But if ye be in fear of *some danger*, pray on foot or on horseback ; and when ye are safe, remember God as He hath taught you what ye knew not. 240 And such of you as die and leave wives, they should bequeath *their heirs* to maintain their wives for a year, without turning them out of their houses : but if they go out of *themselves*, there is no sin upon you in what they do honourably concerning themselves ; and God is mighty and wise. 214 *And it is recommendable* to provide the divorced women with necessities in an honourable manner ; this is a duty *incumbent* on the righteous. 242 Thus

word which has been translated into fornication is applicable to every vice.

(2.) ‘What therefore God hath joined together, let not man put asunder.’ Referring to these words, he says that this principle holds good as long as there is a natural union between the two, but when they naturally become divided to bitter hatred against each other, and reconciliation becomes impossible, then separation would be the sacred law. “For three things the earth is disquieted, and for four which it cannot bear : for a servant when he reigneth ; and a fool when he is filled with meat ; for an odious woman, when she is married ; and an handmaid that is heir to her mistress.” Proverbs 30—21, 23.

● Islam avoids both the extremes and allows divorce under certain considerations. There is a saying of the Prophet, that divorce is the most odious thing in the sight of God and that the woman who takes a divorce without unavoidable compulsions, shall not be allowed to smell the

God declareth clearly His signs unto you that ye may understand. 243 Didst thou not see those who left their houses and they were thousands^a *in number*; *they did so* from fear of death; wherefore God said unto them, Die; afterwards He enlivened them;

paradise. The divorce is allowed with the following considerations only:—

- (1.) It is not allowed during menses, so that it may not be due to some temporary ill-will;
- (2.) Three divorces shall not be given once upon a time, so that if possible temerarious passions may give place to considerate judgment during the course of the prescribed terms.
- (3.) After the first and second divorces, the first husband is given the right of taking her back.
- (4.) It is after the the third divorce that further reconciliation between the two is considered impossible and the husband, who has been divorcing her with continued and lengthy considerations, deprived of the right of taking her again as his wife, unless she marries another husband and this latter one divorces her, of his free will without any connections with the first husband. If there be any possibility of reconciliation, the husband will not divorce his wife, the third time, for it deprives him of the wife, practically for ever. The payment of the dowry, that becomes incumbent at the divorce, is also a discouragement to it. Its rules are:—
 - (1.) If the dowry was settled upon the woman before marriage, and she is divorced after cohabitation with the husband, the full amount will be due.
 - (2.) If no dowry was settled and she is divorced before cohabitation, nothing is due but the husband must grant her something to half the dowry current in her relatives.
 - (3.) If the dowry was settled and she is divorced before cohabitation, half the amount will be due.
 - (4.) If the dowry was not settled and is divorced after cohabitation, a marriage portion equal to what is current in her relatives shall be due.

a. This refers to the time of Moses, when the children of Israel left Egypt for Canaan. This number as mentioned

verily God is gracious towards men, but most of the men do not esteem Him *properly*. And fight in the way of God and know that Allah is the hearing and knowing God. 245 Who is he that appropriateth a good portion for God ; He will multiply it for him many times, for God taketh things in possession and multiplieth *them* ; and unto Him shall ye be returned. 246 Didst thou not see the assembly of the children of Israel, after Moses ; when they said unto their prophet, *Samuel* appoint a king^a for us, that we may fight in the way of God. He replied, Is it probable of you that if war be ordained you, ye may refuse to fight. They answered, What became of us that we may not fight in the way of God, and we have been

in the Old Testament was 603550 excepting the Levites. See Numbers 1—46, 47. From the wilderness of Paran, Moses sent 12 men to spy out the land of Canaan and commanded them to find out. ‘Whether they be strong or weak, few or many’ &c. Numbers 13—17—20. They returned from searching of the land after 40 days and gave reports of rich fertility of the land and of the gigantic stature and strength of the people. The children of Israel on hearing the news cried wept and murmured against Moses and Aaron and said ‘Would God that we had died in the land of Egypt ! or would God we had died in this wilderness !’ Joshua and Caleb laboured to still them but to no good. God threatened them. Moses persuaded God and obtained pardon. But after all, the murmurers were deprived of entering the land and the men who raised the evil report died of plague. Those that invaded the land against the will of God were smitten and discomfited. At another occasion 14700 were killed by people for murmuring against Moses and Aaron. Again they were plagued with fiery serpents for murmuring against Moses. In the plains of Moab they numbered 601730. Thus after they were killed in thousands by pestilences, the younger generation below 20 years grew up and conquered the land.

^a. These verses seem to refer to the story given in details in Samuel I. In accordance with Samuel, the arc was at Shiloh, where Eli ruled over the children of Israel.

turned out of our houses and children. Wherefore, when the war was ordained them, they turned their backs except a few of them ; and God knoweth the iniquitous. 247 And their prophet *Samuel* said unto them, God hath set Jalut king over you, they said, How can he have the kingdom over us, for he possesseth not a plenty of wealth. He replied, Verily God hath chosen him over you and increased his extension in knowledge and body ; and God granteth his kingdom unto whom he pleaseth : Allah is bounteous and wise. 248 And their prophet said unto them, the sign of his kingdom is this that the ark shall come unto you : therein shall be tranquillity ^a from your Lord ; and the relics ^b which the family of Moses and of Aaron have left ; the angels shall bring it. Verily herein is a sign for you if ye believe 249 *After all* when Jalut started with his armies, he said, God is going to prove you by the river Therefore whoever drinketh out of it, is not of me, and whoever drinketh it not, he is of me ; but he who taketh only a handful with his hands is *excusable* But they all drank of it except a few of them. Therefore, when he and those who believed with him crossed it, they

In his time, the children of Israel were defeated at Eben-ezer by the Philistines. After this the children of Israel fetched the arc to the congregation and fought again, but were defeated and both the sons of Eli were slain, and the arc taken away. Hearing these news Eli fell from his chair and died. Samuel was still too young. The Philistines took the arc from Eben-ezer to Ashdod and put it in the temple of Dagon, whence they took it afterwards to Got and thence to Ekron. But the children of Israel, not sitting easy for the arc and making constant invasions, the Philistines placed

a. *i. e.* The divine presence or glory.

b. *i. e.* The shoes and rod of Moses, the mitre of Aaron, a pot of manna and the broken pieces of the two tables of the law.

said, We have no power to-day to fight with Jalut *a* and his armies. Those who surely believed that they shall meet God, said, Many a small party have overcome a large party by the will of God; and God is with the patient. 250 And when they went forth to battle against Jalut and his forces, they prayed, Our Lord, pour upon us patience, and confirm our steps and help us against the unbelieving people. 251 After all they defeated them by the permission of God. And David slew Jalut, and God gave him kingdom, and wisdom and taught him what He pleased. And if God had not repulsed people, the one by the other,

the arc in bullock cart, and left it in the wilderness. The bullocks drew the cart straight to Beth-shemesh and stayed in the field of Joshua who took down the ark. The book of Samuel also states that this happened seven months after the defeat of the children of Israel and taking away of the arc. This is apparently against facts, for the Jews were still sunk in idolatry, on account of which they were defeated and their king with his sons, killed; and Philistines in the time of Jalut or Saul, under whom they recovered their virtues and strength and vexed the enemies by repeated incursions into their territory, as appears from the Holy Qurán. The book of Samuel also mentions that Goliath was killed by David in the reign of Saul, but it does not mention that Saul had proved his army by the river. It appears from the Judges, Chap. vii, that Gideon had tried his forces by the water of a spring in 1249 B. C. and Saul reigned about 1095 B. C. On these grounds, some Christians make two objections here.

(1.) That the Qurán has mistaken the act of Gideon for that of Saul.

(2.) That the arc was returned long before the reign of Saul. But both the objections are groundless; for it is quite possible that Saul who was a perfect and experienced warrior might have made a clearance of un-serviceable men at the time of the war by the same device that Gideon had acted upon before him; and Samuel left the event out. Moreover the book of

the earth would have been corrupted ; but Allah is gracious towards the creatures. 252 These are the

Samuel is not thoroughly relied upon by learned Christians for some contradictory insertions. I. Samuel 16—21, 22, expresses that Saul knew David and his father very well and he himself had sent for David and made him his armour bearer; the 15th verse of its 17th Chapter states that David had taken leave from Saul and gone home. When David came back to his brothers during the war, he said to Saul 'Thy servant will go and fight with this Philistine.' And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. But David put them off and armed with trust slew Goliath. But the 55th verse of the same chapter saith. "And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell." And when David returned with the head of the giant, Saul said to him. Whose son art thou, thou, young man? And David answered, I am the son of thy servant Jesse, the Beth-lehemite. On account of these contradictions, the Christian historians are also of opinion that the story is perverted in Samuel and that it seems to be true that David became a counselor and armour bearer of Saul after the battle with Goliath. The sixteenth chapter expresses that David approached Saul at first as a player on the harp. But this does not remove the contradiction. Hence the old Christians had taken out the following verses as spurious 17—12—31, 55—58, 18—1—5. Some held the whole of the 17th chapter as fictitious. Thus it is altogether unreasonable to object against the Holy Qurán on the grounds of a book, that is in itself inconsistent and unreliable. The occurrence of river between the two armies further corroborates the fact that Saul proved his armies with water just as Gideon had done before him.

When David had so valiantly beheaded Goliath, Saul gave his daughter Meckel in marriage to him. After a time, when Saul and his sons were killed in battles with Philistines, David became king of the children of Israel.

signs of God, we read them unto thee with truth ;
and verily thou art one of the apostles.

Some commentators are of opinion that these verses refer to two different stories, on the following grounds:—

(1.) There is a full stop in the 251st verse after the words 'by the will of God,' and this full-stop is present in all the copies of the Qurán, throughout the world, showing that the preceding part is distinct from the succeeding one.

(2.) The Qurán mentions Jalut in good words and does not give his name as Saul.

(3.) The History of Saul as given by the Old Testament is an objectionable one while that of Jalut is praiseworthy in accordance with the Qurán.

(4.) The Old Testament does not call Saul anywhere by the name of Jalut.

Thus they suppose that the first part refers to Gideon and the latter part *i. e.* that after the full stop, expressed in Qif, refers to Saul, in whose reign David killed the Goliath and by and by became the king of the children of Israel, after the death of Saul and of his sons.

PART III.

253 These are the apostles : *a* we exalted some of them over others. God spoke with some of them and elevated the ranks of one of them. And we gave evident truths unto Jesus, the son of Mary and strengthened him with the Holy Spirit. And if God so pleased, those who were after them would have not fought with each other, after the evident truths had come unto them ; but they fell to variance. Wherefore some of them believed and others believed not. And if God so pleased they would have not fought with each other ; but God doeth what He willeth.

254 O believers expend out of that which we have bestowed upon you, before the time cometh in which there will be no merchandizing, *b* no friendship and no intercession ; and the unbelievers are the unjust doers.

255 Allah ! There is no deity but He, the living and the fountain head of all life, the self subsisting and

a. i. e. Adam, Abraham, Ismael, Isaac, Jacob, Moses, David, Solomon and Jesus who have been mentioned. Some of them conversed with God. The teachings of Jesus Christ consisted of evident truths, corroborated by the Old Testament and strengthened by the Holy Spirit. The one whose ranks have been raised over others, is Muhammad, who learned the greater part of the Qurán direct from God as expressed by 27—6. 'And verily thou art taught the Qurán from near the wise and knowing God.'

b. That is in the case of the wicked, but in the case of the righteous believers there will be merchandizing, mutual helping and intercession, as pointed out by the following verses:—"O true believers, shall I show you a merchandize which will deliver you from a painful torment *hereafter*" 61—10. 'And they who invoke others besides Him shall have no right for the intercession, except those who bear witness to the truth, and know *the same*' 43—86. 'Verily God purchaseth from the believers, their souls and properties, *by the price* that they shall have the paradise.'

the fountain head of all existance ; neither sleep nor slumber seizeth Him ; to Him belongeth whatsoever is in the heavens and the earth. Who is he that can interceed with Him except by His permission ? He knoweth whatever is before them and whatever is behind them, and none can comprehend any part of His knowledge but what He wisheth. His knowledge comprehendeth the heavens and the earth ; and their sustenance causeth no fatigue in Him ; and He is the most High and the most Glorious. 256 There is no violence in the *true* religion,^a verily righteousness is clearly distinguished from sin ; wherefore, whoever disobeyeth Tagut^b and believeth in God, he graspeth the strong rope with firm hold ; it shall not break ; and Allah is the hearing and knowing God. 257 Allah is the patron of those who believe, He bringeth them out of darkness into light, but those who believe not, their patrons are the Tagut who lead them out of darkness into light : these are the men of fire ; therein shall they continue for long. 258 Didst thou not behold the man who disputed with Abraham, *simply* because God had given him the kingdom. When Abraham said, My Lord is He who giveth life and killeth, He replied, I give life and kill. Abraham said, Verily God bringeth the sun from the east, therefore thou bring it from the west. Thereupon the unbeliever was confounded, and God doth not direct the iniquitous to *successful ends*. 259 Or *didst thou not behold* how he

a. This passage was directed to the early believers in Muhammad, who compelled their sons to profess Islam. They being brought up in idolatry did not easily accept the standing truths of Islam and some force was exerted by their parents to convert them, until this passage prohibited all compulsion.

b. The word Tagut properly signifies an idol or anything that excites man to revolt against the conscience, and reason, and makes him sin. Thus it implies the devil and any seducer.

*behave*d who passed by the city that was falling upon its roofs, *and* said, When Allah shall quicken it after its death; *a* whereupon God gave him a death for hundred years, and then raised him. He asked him

a. This verse refers to the ruined and forsaken condition of Jerusalem during the time of the prophet Ezekiel and its reconstruction and population a hundred years after. "So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, son of man, these bones are the whole house of Israel: behold, they say. Our bones are dried, and our hope is lost: we are cut off from our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you and ye shall live, and I shall place you in your own land: then shall ye know, that I the Lord have spoken it, and performed it, saith the Lord. Ezekiel 37—10—14. Thus the dead bones are the children of Israel, and it appears from Ezek. 11—24, that all the scene that the prophet saw, was in dream. 'Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.' Ezek 11—24. It was according to this prophecy that the desolated Jerusalem became again highly populated after a century in the reign of Cyrus. The death which God gave him for hundred years was a vision in which he observed the series of changes that brought about the revival of Jerusalem in a century. Although the actual time that he slept was only a day or part of a day, but in the vision he lived hundred years and saw what revolutions were to occur in the coming century. It is a common phenomena in dreams that in an hour's time a man can run a history of months and years, can pass through distant towns and countries, though physically lying in a room; just as Muhammad in his ascension to heavens, that lasted only few minutes, observed and learnt what one could otherwise do in centuries. Referring to this spiritual vision

How long didst thou remain *in that condition* He replied, A day or part of a day. God said, Yes and also thou remained a hundred years ; wherefore look to thy food and drink ; they are not corrupted *by time* and look to thine ass ; and we did all this that

concerning Abraham, the Holy Qurán says--‘ Thus did we show Abraham, the kingdoms of the heavens and the earth. Most of the highest attainments of the prophets and saints are obtained through this spiritual vision. All the addresses to the prophet, throughout the Qurán in the words—‘ didst thou not see ’ about the past events, or by the word ‘ when,’ for future ones, refer to his spiritual visions of them. Similarly the introduction of Ezekiel’s vision here by the words—‘ Didst thou not see,’ implies that the prophet saw the whole event in his vision. When Ezekiel awoke from his sleep, God asked him, How long didst thou remain *in that condition* ‘ He replied, A day or part of a day.’ This was true as to the actual state, but he was questioned concerning the vision ; therefore God told him, Yes and also thou remained an hundred years. But pointing to the actual period, He said, But look to thy food and drink ; they are not corrupted and look to thine ass. Ezekiel might have taken the actual period of his sleep co-extant with his vision, but these facts kept the doubt off.

The commentators have introduced here an apocryphal story that when the prophet Jeremia or Ezekiel or Nehemia or Ezra or according to some, Khizr, got very much grieved at the ruins of Jerusalem, he asked God, ‘ When He will revive the city again ? ’ Upon this, God killed him and raised him again to life after hundred years. He had a basket of figs and a cruise of wine with him, which remained uncorrupted for the time, but the ass was dead, the bones only remaining, and these, while the prophet looked on, were raised and clothed with flesh, becoming an ass again, which being inspired with life began immediately to bray. This curious story stands contrary to the very words of the Qurán and its fundamental principles :—

(1.) The commentators are so widely different as to the subject of the story that Bezawi has gone to think him to be Ezra or Khizr or some one who did not believe in resurrection.

we make thee a sign unto the people. And look on the bones ; how we make them develop, and then clothe them with flesh. Therefore when *the matters* became clear unto him, he said, I know that Allah is the appointer of destinations of all things 260 And when Abraham asked, My Lord, show me how do'st thou raise the dead to life. *God* said, Doest thou not believe He answered, Yea, but *I asked this* that my heart may become satisfied. *Lord* said, Take four birds and tame them to thyself, then place each one of them on a hill, then call them. They will come to thee flying^a and know that Allah is the mighty and

(2.) To keep a prophet dead for hundred years is altogether incompatible with their progressive souls and the providence of God.

(3.) Every prophet's soul, immediately after the physical death, ascends to the heavenly regions.

(4.) He questioned simply about the time of the renewal of its population, for which a simple promise of God would have been sufficient. Killing the prophet for hundred years and raising the dead bones have no connection with the question.

(5.) Coming to life in this world after actual death is altogether against the teachings of the Qurán. For details, see note on 5—110.

(6.) The word death, which has been misunderstood for actual death, is used in the Holy Qurán for ruins, depravity of moral and intellectual powers and sleep; as in the following verses:—

(1.) 'God is He who causeth you to die in sleep.' The prophet used to say on awaking from sleep—'All the praises are for Allah, who raised us to life after he had caused us to die.'

(2.) 'And one who was dead and we raised him to life.'

(3.) 'When God shall raise this *city* to life after its death.' Hence it is altogether absurd to insist, that word death here signifies actual physical death.

^a. The birds whom thou kept and fed for a time with thy hands became so much attached to thee that they come flying to thee from distant hills. Similarly the atoms of the universe that are under the preservation and maintenance of

wise God. 261 The similitude of those who lay out their substance for advancing the religion of God is as a grain of corn which produceth seven ears, every ear bearing seven hundred grains ; for God multiplieth unto whom He pleaseth : God is bounteous and wise. 262 Those who expend their money in the way of God and do not follow what they have expended with reproach or hurt, their reward is with their Lord ; and no fear shall come upon them, neither shall they be grieved. 263 Good words and forgiveness are better than the charity which he followeth by hurt : and God is rich and indulgent. 264 O true believers, do not nullify your alms by reproach and hurt like the one who expendeth his money for show unto men, but believeth not in God and the last day. Wherefore his likeness is as a flint covered with earth, on which a violent rain falleth and leaveth it clear hard. They cannot enjoy anything of what they have done, and God doth not lead the unbelieving people to *successful ends*. And the likeness of those who expend their money in search of the pleasures of God and satisfaction of their souls is as a garden on a fertile elevation on which a violent rain falleth and she giveth her fruits many fold, and even if no rain falleth, yet the

the divine providence from eternity, shall come together by His call and combine into their bodies under the directions of His will.

It is also quite possible that Abraham might have been shown all this in a vision and this verse may refer to what is mentioned in Gen. xv.

'And he said, Lord God, whereby shall I know that I shall inherit it ? And he said unto him, 'Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece, one against another : but the birds divided he not. And when the fowls came down upon the carcases, Abraham drove them away.' Gen 15—8—11.

dew *falleth on it* and Allah seeth that which ye do. 266 Does any one of you like that he possess a garden of palm-trees and vines, from under which rivers flow ; and for him there be all sorts of fruits and old age overtake him, and there be a weak offspring for him, that a fiery whirlwind strike it and burn *it down*. Thus Allah declareth the signs for you that ye may consider. 267 O believers expend out of the pure things which ye gain and out of that which we produce for you from the earth and do not intend to expend the impure part of it which ye yourself do not *like to* take otherwise than by connivance ; and know that God is rich and praiseworthy. 268 The Satan threateneth you of poverty and commandeth you to wickedness, and God promiseth you pardon from Him and abundance, and God is bounteous and knowing. 269 He giveth wisdom^a unto whom he pleaseth, and he who is given the wisdom, he is given a great goodness ; but none get warned except the men of brains. 270 And whatever ye expend in charity or whatever vow ye vow, verily God knoweth it, and there are no helpers for the iniquitous. 271 If ye make out your charities, it is good *that others may take an example* and if ye keep it secret and give it to the poor, it is better for you *to save you of vanity and show* ; it will make an atonement for your vices ; and God is well informed of that which ye do. 272 Thou art not responsible for leading them to the right path, but God leadeth whom He pleaseth to the right path ; and whatever good ye expend, it would be for your souls, and whatever ye expend ye must do it in search of the face of Allah ; and whatever ye expend *in good ways* it will be paid fully unto you, and ye will

a. There are numerous sayings of the prophet declaring the importance of knowledge.

(1.) The search of knowledge is a duty incumbent on every Muslim, male or female.

not be treated unjustly. 273 *The alms are meant* for the poors who are wholly engaged in the way of God, who cannot *find occasions* to go to and fro in the earth; the ignorant people think them rich because of their self-restraint; thou can recognise them from their foreheads; they do not ask people with importunity; and whatever good ye expend, verily God knoweth it. 274 Those who expend their money in alms publicly or privately, shall have their reward with their Lord: no fear shall come on them, neither shall they be grieved. 275 They who devour *a* usury, shall not stand but like the one whom Satan has confounded by his touch, because they say that selling is nothing but like unto usury; but God hath permitted the selling and forbidden the usury. Therefore whoever receiveth an admonition from his Lord and abstaineth from usury *for future*, he is rightful for what is past, and the settlement of his case lies with God; but whoever returneth *to usury*, these are the men of *hell* fire, therein they shall continue for

(2.) An hour's education during night is better than whole night's worshipping.

(3.) Whoever remembers forty of my sayings by heart concerning the religion of my followers, God will raise him as a theologian and I shall be his intercessor and witness on the day of resurrection.

(4.) The superiority of a learned man over an illiterate worshipper is as much as mine over the meanest of you.

(5.) One who directeth to a goodness, his reward is equal to that of its doer.

(6.) Verily God will raise for my followers, at the head of every century, a reformer who will revive their religion for them.

(7.) Verily God and His angels and the inhabitants of heavens and earth to the ant in its hole, and the fish, pray for the teacher who teacheth goodness to men.

α. The evils of usury are:—

(1.) It is opposed to human sympathy, love and kind-

long. 276 God annihilateth the usury and multiplieth the alms, and God does not love any unbelieving sinner. 277 Verily those who believe and do good works and observe the prayer, and pay the legal alms ; they shall have their rewards with their Lord ; no fear shall come on them, neither shall they be grieved. 278 O ye who have believed, fear God and remit what remaineth of usury, if ye are believers. 279 But if ye do it not, hearken unto war from God and his apostle *declared against you*, but if ye abstain, ye are rightful for the capital of your money. Deal not unjustly and ye shall not be dealt with unjustly. 280 And if *the debtor* be straitened, *the creditor* should wait til it be easy *for him to pay the debt* but if ye remit it as alms, it would be better for you, if ye know *the truth*. 281 And fear the day, wherein ye shall be returned unto God ; then every soul shall be paid fully what she hath earned and they shall not be treated unjustly. 282 O believers, when ye deal with one another in debts for a fixed time, write it down, and let a writer write *it down* for you with equity and let no writer refuse writing according to what God hath taught him, therefore he should write ;

ness. One who has got a saving of money, must help the needy and the miserable or at least lend them debts in time.

(2.) It is a sort of ungratefulness unto God. A man must be liberal to his fellow creatures as God has been to him.

(3.) It is discouraging to industry and high attainments.

(4.) The want of sympathetic, grateful and industrious habits, leads to moral degeneration and ungodliness.

(5.) As a result of the depravedness, a curse falls upon him from God, which brings down losses in his wealth and children, and after all he perishes once for all. 'Thou shall not lend upon usury to thy brother ; usury of money, usury of victuals, usury of anything that is lent upon usury : ' Deut. 23—19. Also see the Leviticus 25—35—37, Psalms 15—5 and 112—5.

and let him who oweth the debt, dictate *the matter* ; and he should fear Allah, his Lord, and not diminish ought thereof. But if he who oweth the debt be foolish or weak or unable to dictate, his guardian must dictate it with equity And call to witness two witnesses from amongst your men ; but if there be not two men, let there be a man and two women out of those whom ye shall choose for your witnesses : if one of those women make a mistake, the other of them will cause him to recollect And the witnesses should not refuse whenever they are called, and ye disdain not to write it down for its time whether *the debt* be small or large ; this is more just in the eyes of God, and more right for the evidence and more easy that ye may not doubt. But if it be a present bargain which ye transact between yourselves, there is no crime in you, if you write it not. And take witness, whenever ye make a bargain and let there be no harm *done* either to the writer or the witness, and if ye do it, verily it will be a wickedness in you. And make God your shelter and He will instruct you, and God knoweth all things. 283 And if ye be on a journey, and find no writer, *let* pledges be taken : but if one of you trust the other, let him who is trusted, return what he is trusted with, and let him fear Allah, his Lord. And conceal not the evidence, and whoever concealeth it, he vitiates his heart ; and God knoweth what ye do. 284 Whatever is in heavens and earth is God's ; and whether ye manifest that which is in your heart or conceal it, God calleth you to account for it, then forgiveth whom he pleaseth and punisheth whom He pleaseth, and He is the appointer of destinations of all things. 285 The apostle believeth in what is sent down unto him from his Lord and the believers also All of them believe in God and His angels^a and His scriptures and His apostles—we

a. It is necessary to believe in angels, because all the

make no distinction for any of His apostles—and they say we heard and obeyed ; let thy protection be for us, Our Lord, and unto Thee is the return of *all*. 286 God does not hold responsible any soul beyond its capacity ; for her what she earneth and against her what she earneth ; Our Lord, punish us not if we forget or mistake ; Our Lord, lay not burden on us as thou laid on those *who were* before us ; Our Lord, neither make us bear what we have no strength for ; and forgive us, and protect us, and pity us ; Thou art our patron, therefore thou help us against the unbelieving people.

CHAPTER 3.

Entitled, the Family of Imran ; revealed at Medīna, containing 200 Verses.

In the name of Allah, the All-providing and the most Merciful.

1 A. L. M.^a 2 Allah ! there is none to be loved and none to be worshipped but He, the self-living and the fountain head of all life, the self-subsisting and the fountain head of all subsistence 8 *He* sent down unto thee, the book with truth, confirming that which is before^b it and sent down the pentateuch and the

good inspirations and spiritual lights come through them. One who neglects them, deprives himself of the great source of goodness, and cuts off the living union between himself and God. An attention to the good inspirations and acting upon them may purify his life and make him an object of divine revelations and communions.

^a. For the meaning of these letters see note on 2—1.

^b. *i. e.* the prophecies about the rise of Muhammad and destruction of his opponents. For details see 26—196.

Gospel, before, a direction unto men and sent down the distinction *a between good and evil*. 4 Verily those who believe not in the signs of God, shall have a grievous punishment and Allah is the God of might and vengeance. 5 Verily Allah ! nothing is secret from Him either in the earth or in the heavens. 6 *Allah is* He who formeth you in the wombs as He liketh ; there is no deity but He the mighty and the wise. 7 *Allah is* He who sent down unto thee the book, some verses of which are definite,^b which are the mother of the book, and others ambiguous ; wherefore those who have got a perverseness in their hearts, follow that part of it which is ambiguous to seek a disturbance and to seek an interpretation, and none knoweth the interpretation thereof but God ; and those who are well-grounded in knowledge ; they say we believe in it ; the whole is from our Lord : but

a. The day of Badr is also spoken of by the Qurán as the day of distinction, for it was predicted by the preceding prophets and it struck at the roots of the infidels of Mecca and laid the foundation of Islamic victories,

b. The Arabic words Muhkam and Mutshabih that have been translated into definite and ambiguous are variously commented on by the different commentators.

(1.) That these words are used relatively. For the beginners the whole Qurán is ambiguous as he cannot understand the real nature of any religious principle, as the Holy Qurán says—"Allah hath sent down the best discourse, viz. the ambiguous book" 39—23. But for those advanced in theology the whole Qurán is definite, for they understand the real nature of every religious principle. 'It is a book whose verses have been definitely composed and then explained by the wise and knowing God' 11—1. For the intermediate students of theology, some parts of the Qurán are definite and others ambiguous as the verse under discussion declares.

(2.) Bukhari comments the word Mutshabih, on the authority of Majahad that some parts of the Qurán are explanatory to others.

none get warned except the men of brains. 8 Our Lord, let not our hearts swerve *from truth* after thou hast directed us and give mercy unto us from near Thee, Verily Thou art the most bountiful God. 9 Our Lord, Thou wilt gather men for a day, wherein there is no doubt, verily Allah does not do counter to His promise. 10 As to the infidels, their wealth shall profit them any thing against their children, and they shall be the fuels of the fire. 11 Just like the people of Pharaoh, and those who were before them : who disbelieved our signs, wherefore God caught hold of them for their sins ; and Allah is severe in punishing. 12 Say unto the unbe-

(3.) That *Mutshabih* implies the deep mysteries of the Qurán that underlie the superficial meanings ; as there is a tradition of the prophet from Ibn Masood, that the Qurán has come down on seven readings, whose every verse possesses an exterior and an interior, and every terminal reach of human understandings is full of a revelation. Thus the exterior of the Qurán is the definite part of it and the interior is the ambiguous part which implies prophecies and other mysteries.

(4.) The definite verses are such as do not admit of a variety of meanings and do not express anything figuratively ; the ambiguous are such as admit of various meanings or contain some figure of speech. The former being plain and obvious to be understood form the fundamental part or as the Qurán expresses it, the mother of the book and contain the principal doctrines and precepts. The latter part is consistent with the former, but wrapt up in metaphors and allegories. As examples of the ambiguous part may be quoted :—‘The face of God’ ; ‘the hand of God,’ ‘the word of God,’ ‘our hearts are uncircumcised,’ ‘on that day eight shall bear the throne of thy Lord,’ ‘The angels possessed of wings,’ ‘a veil covereth their eyes,’ ‘God hath sealed up their hearts.’ But as the seeker of God develops in his mental and spiritual faculties, he becomes capable of realizing their actual meanings. These metaphors and allegories may produce misunderstanding in super-

lievers, Ye shall be vanquished^a and gathered to the hell and an evil cradle shall it be. 13 Really there was a sign for you in the two parties that fought with each other ; one party was fighting in the path of God and the other was unbelieving ; they were seeing them twice their numbers with a seeing of the eyes ; and God strengtheneth with His help whom He pleaseth ; verily therein was a lesson for the men of eyes. 14 The love of eager desire for women and children, and treasures of heaped up gold and silver, and trained horses and cattle, and land is made alluring unto men : these are the provisions of this life but unto

stitious fellows, therefore the Holy Qurán throws light upon them in the definite verses. 'There is nothing like unto Him.' This verse clears off all idea of actual similarity between God and man in hands or eyes, or ears, or anything else. 'The eyes of *man*, *internal or external* comprehend Him not but He comprehendeth the eyes' 6—104. This verse places the reality of God above all human comprehensions. 'Say, Allah is one and alone, the eternal, neither begetting *any* nor begotten ; and there is none of the same genus with Him' 112. The old and new testaments abound with ambiguous expressions in metaphors and allegories. For examples see—Genesis 3—8, 5—1, 31—137, 33—24 ; Exodus 13—21, 16—11, 17—6, 19—9 and 12 and 20, 21—21, 24—1, 17, 30—45, 34—5 ; Numbers 5—3, 11—25, 12—4 ; Deutronomy 1—30, 3—22 ; Kings 8—11, 11, 30 ; Job 38—1, 4—8 ; Psalms 4—7, 7—11—12, 14—1, 16—2, 17—6, 9, 18—2, 15, 99—2, 11, 30—11, 44—23, 68—16, 17, 12—1, 123—1, 139—7 ; Jeremiah 25—30 ; St. John 6—49. It is from the misunderstanding of such allegories that Jews are waiting for the descent of Elijah according to Malachi 4—5 and disbelieved Jesus and the Christians have taken Jesus Christ as God and Son of God. Hence a contention on the ground of such allegories is really a sign of the perverseness of the heart.

a. After the disgraceful defeat of the infidels of Mecca at Badr, they got extremely inflamed, produced a general

God shall be the most excellent return. 15 Say unto them, Shall I inform you of better things than this? for the pious are gardens with their Lord, from under which rivers flow, therein shall they continue for ever; and purified wives and pleasure of God; and Allah seeth the servants; 16 who say our Lord, verily we believe, therefore forgive us our faults and save us from the torment of the fire; 17 who are patient, truthful, obedient, and almsgivers and who ask pardon in the mornings 18 God witnesseth that there is none to be loved and none to be worshipped but He; and the angels also and the men of knowledge; who execute righteous-ness; there is no deity but He, the mighty and wise God. 19 Verily the true religion in the sight of God is Islam *viz. entire resignation and submission to God* and those who were given the scriptures did not dissent from it, until after the knowledge had come unto them, *and they did so out of envy against one another*, and whoever disbelieveth in the signs of God *he should remember that God is swift in taking accounts.*

conflagration throughout Arabia against the irresistibly rising Islam and attracted the sympathies of all the idolatrous nations, with the different tribes of Jews that had settled in Arabia. Thus they made combined preparations to extirpate the Muhaminadans once for all. This verse and the preceding one, warn them before hand that they shall be vanquished, that their riches and children shall not save them from the punishment of God, that like the people of Pharoah and others who opposed the apostles of God, shall be destroyed and that the fire of war which they have kindled for others shall burn themselves in this world and throw them all together in hell-fire. There was a sufficient instruction to them in the battle of Badr that God is with the Muslims, for they were 313 in number, with few swords and two horses and quite unprepared and untrained for war, whilst the force of the enemies consisted of 950 warriors with full preparations of war. Notwithstanding the threefold strength and full preparations the enemies were utterly defeated, with seventy killed, seventy taken prisoners and seventy

20 Wherefore, if they dispute with you, tell *them*, I have resigned myself wholly unto God, and whoever followeth me *doth the same*. And ask those who were given the scriptures and the ignorant *Arabs*. Do ye resign yourselves unto God? If they resign themselves unto God, they are directed *to the right path*, but if they turn back, *never mind* for thy duty is only to deliver *what God hath commanded thee*; and God knoweth the servants. 21 Verily those who disbelieve the signs of God and *are bent on* slaying the prophets without a cause and on slaying those who command *them* to justice, denounce unto them a painful punishment. 22 These are the men whose works prove fruitless in this world and the next, and they shall have no helpers. 23 Didst thou not observe those whom a portion of the scriptures was given: they were invited to the book of God that it might judge *a* between them; but some of them turned back and they are averse *to it*. 24 This they *are bold to say* because they say, Fire shall not touch us but for a certain number of days and because what they fabricate, hath deceived them in their religion. 25 Therefore, what shall be their condition when we shall gather them for a day wherein there is no doubt and every soul shall be paid fully what *she* hath gained and they shall not be dealt with unjustly. 26 Say, O Lord, Master of the kingdom, Thou wilt give the kingdom unto whom Thou wilt please and take off the kingdom from whom thou wilt please and exalt whom Thou wilt please and humble down whom Thou

wounded. For the Jews it was still more convincing for it was prophesied in Isaia 21. For details see the note on 18—19.

a. This refers to a case of a Jewish man and woman who had committed adultery. They being of high social position and wealthy, the Jews did not like to stone them to death. The adulterers being brought to the prophet for

wilt please ; in Thy hand is the good : verily Thou art the Destiner of all things. 27 Thou wilt introduce the night into the day and introduce the day into the night, and bring forth the living from the dead and bring forth the dead from the living and give whom Thou wilt without measures. 28 The believers should not take the infidels for their friends in exclusion to the believers ; and whoever doth this, except to avoid some danger from them, shall have nothing *as help* from God. And God warneth you of Himself and unto God is the return of *all*. 29 Say, If ye conceal what is in your hearts or discover it, God knoweth it and He knoweth whatever is in the heavens and the earth, and God is the Destiner of all things. 30 The day when every person shall find present whatever he did of virtues and whatever he did of vices, he will desire that there were a great distance between them and him. And God warneth *you* of Himself and God is merciful unto *His* servants. 31 Say, if ye love God, follow me ; God will love you and pardon you your faults and God is the most Forgiver of sins and the most Merciful. 32 Say, Obey God and the apostle ; but if they turn, *let them*, but surely God does not love the infidels. 33 Verily God chose Adam and Noah, and the family of Abraham and the family of Imran,^a over the creatures. 34 A race *descending* the one from the other ; and Allah is the hearing and knowing God. 35 When

judgment, he sentenced them to be stoned to death in accordance with the pentateuch to the great mortification of the Jews. The punishment of stoning the adulterers is mentioned in the New Testament, *John* 8—5, but is found no where in the Old Testament now, either in the Hebrew or Samaritan Pentateuch, or in the Septuagint ; it being only said that such shall be put to death *see Leviticus* 20—10. This is one of the many instances of the corruptions of the law of Moses by the Jews.

a. i. e. the father of Moses and Aaron as appears from

the wife of Imran said 'My Lord I vow unto thee to consecrate to *thy services* what is in my womb ; therefore accept it from me, verily Thou art the hearing and knowing God. 36 When she was delivered of her, said, My Lord, I have brought her forth a female—and God knew well what she had brought forth, and male is not like unto female^a – and I have named her Mary and commend her to thy protection and also her offspring, against Satan,^b driven away with stones. 37 Wherefore, her Lord accepted her *prayers* with a gracious acceptation, and made her grow an excellent

the words 'a race descending the one from the other.' The other Imran, mentioned in the 35th verse, is the father of Mary, who had one son, also named Aaron and two daughters, viz. Mary and Elizabeth. The latter was the mother of John the Baptist and wife of Zacharias. The Gospels and Epistles and Acts of the Apostles do not give the names of Mary's father and mother. There is no reliable book available, giving accounts of the family of Mary and of the first thirty years of Jesus. On vague narrations, the Christians suppose the name of Mary's father to be Eli. Some Christians have objected that Qurán confounds Mary, the mother of Jesus, with Mary the sister of Moses, on the ground that it calls Mary as sister of Aaron and her mother as wife of Imran. This is altogether absurd. The Holy Qurán speaks no where of Mary as sister of Moses and no Muhammadan had ever had the idea that Jesus was Moses, nephew and contemporaneous to him. When they confess to possess no reliable accounts of Mary's dynesty and Christ's first thirty years, then it is altogether foolish to object others on uncertain grounds.

a. Because a female could not minister in the Church like a male child.

b. When the devil tempted Abraham not to sacrifice his son, he recognized him and drove him away by throwing stones at him. Hence the act is become an expression for cursing or driving away the fiend.

None of the four Gospels mentions the vow of Mary's mother, her sending her to the services of the temple, casting of the lots for her guardianship, Zacharias, winning the lot,

growth, and entrusted her to the care of Zacharias. Whenever Zacharias went to her into the chamber, found a provision with her. He asked, O Mary, whence from is this for thee. She replied, It is from God, verily God provideth for whom He pleaseth without measures. 38 Thereupon Zacharias prayed his Lord, saying, My Lord, grant me a pure offspring, from near Thee, Verily Thou art the God who heareth the prayers. 39 So the angels called to him, while he stood praying in the mosque, *saying* verily God giveth the good tidings of John, who shall bear witness to the word of God; an honourable person, chaste and one of the righteous prophets. 40 He said, My Lord, how shall I have a son, for old age hath overtaken me, and my wife is barren. He replied, so God doth what he pleaseth. 41 He said, My Lord, give a sign to me. He said, Thy sign is that thou won't speak with people for three^a days except by gestures. And remember thy Lord often

and his observation of fruits out of season with Mary. They do not even mention the conversation of Jesus in cradle and his formation of birds from clay. On this ground, some Christians have charged the Holy Qurán with falsehood in all these accounts. But this is altogether absurd, for what is not mentioned in the Gospels, it does not follow that it never happened. "And there are also many other things, which Jesus did, the which if they should be written everyone, I suppose that even the world itself could not contain the books that should be written." John 21—25. Luke mentions that Zacharias was promised the son John, but others don't mention it. Similarly, St. Matthew says that the wise men out of the east were directed to Christ by a star, but others give no account of it. Hence it is altogether absurd to suppose that what is not mentioned in some or all the Gospels, did never happen.

a. That is thou shalt remain absorbed in thy pleasurable communion with God to such a depth that thou won't like and won't be able to speak with men for three days except in gestures. This is a common phenomena with men

and celebrate His praise in the evening and morning. 42 And when the angels said, O Mary, God hath chosen thee and purified thee and preferred thee over females of the world ; 43 O Mary, be devout unto thy Lord and prostrate thyself before Him and bow down with those who bow down. 44 This is one of the secret stories which we reveal unto thee and thou wast not near them when they were throwing their rods to cast lots, which of them shall be the guardian of Mary ; neither wast thou with them when they contested with one another 45 When the angels said, O Mary, verily God giveth the good tidings of a word

of revelations, that after a divine revelation they do sometimes get totally attracted towards the deity to the exclusion of every thing of the world and sometimes lose the power of motion as if caught by electricity. But St. Luke has turned the natural phenomena into an unreasonable one, that he was physically unfit to speak at all for more than nine months. 'And behold, thou shalt be dumb and not able to speak, until the day that these things shall be performed.' St. Luke 1—20. It was after the circumcision of John on the 8th day of his birth that Zacharias' mouth was opened and his tongue loosed and he spoke and praised God. See St. Luke 1—59—64. St. Luke had not seen either Zacharias or John or Christ. Hence this mistake has arisen either from the original sources of the narration or in the copies after Luke. The Holy Qurán does not mention it as a physical disorder, but as a spiritual absorption in God, for with the words that thou won't speak with the people, commands him, And remember thy Lord often and celebrate His praise evening and morning.' This shows that he could speak in the praise of God but not with men. Those who are experienced in revelations recognize the divine origine of it by the internal expansion and satisfaction and attraction towards God. Probably on the ground of the Gospels, Islami commentators have also been mislead into the supposition that he was actually dumb as a punishment for his questioning, 'How shall I have a son, when old age hath overtaken me, and my wife is barren?' and asking for a sign. But such questions were put by Abraham and Mary as well and they were not punished as impertinence.

from Him; his name *shall* be the Christ, Jesus, son of Mary, honourable in this world and the next and one of those who are made to approach God. 46 And he will converse with men in the cradle and when grown up and will be one of the righteous. 47 She cried out, My Lord, whencefrom shall I get a child and no man hath touched me *yet*. He replied, So doth God create what He liketh, When He decreeth a thing He doth nothing but saith unto it Be and it is. 48 And God will teach him the scriptures, and the wisdom and the pentateuch and the Gospel, 49 and appoint him an apostle unto the children of Israel, *whom he will preach* that I have come unto you with a sign from your Lord; that I make for you from clay a thing bird like, and then breathe into it and then it will become a flying thing by the permission of God; and I will free those who are born blind and the lepers *from the impurity imputed to them*; and will raise the dead to life by the permission of God and will inform you of what ye eat and what ye store up in your houses: Verily herein is a sign for you, if ye believe. 50 And I will confirm the pentateuch which

a. Evidently it appears from the Holy Qurân that Jesus Christ was born of Mary without a father under some laws of God, not known to man as yet. This is the general belief of all the sects of Islam; but late Sir Sayed Ahmad of Aligarh has denied it and explained the verses and beliefs referring to it in other ways.—

(1.) Birth without a father means nothing special or advantageous either in expressing the high wisdom and power of God or convincing the opponents, for it was a secret thing.

(2.) This does not clear him of the human mixture as claimed by the Christians, for the mother was also a human being.

(3.) According to the Gospels, he is the son of David, of Abraham and of Joseph and Mary is the wife of Joseph. According to the Holy Qurân he is a descent of Abraham. According to the Jewish law, geneology

is before me, and will make lawful unto you some of that which was forbidden unto you, and I have come to you with a sign from your Lord; therefore fear God and follow me. 51 Verily Allah is my Lord and your Lord, therefore worship Him: this is the right path. 52 But when Jesus felt infidelity in them, exclaimed, Who are my helpers towards God. The companions answered, We are the helpers of God; we believe in Allah, and bear witness that we

was not traced through mothers but through fathers only; and Mary's geneology is not traceable to David in any way.

(4.) All the Christians confess that Mary was espoused to Joseph when she conceived, and it was lawful for a man to go in unto his wife after being espoused to her' but considered shameful from the ceremonial point of view.

(5.) The Greeks used to call their Patriarchs, philosophers and saints as sons of God, as: Plato and Pythagoras were called so. Plato was also supposed to have born without a father.

(6.) The following parts of the New Testament call Jesus as son of Joseph and call Joseph as the husband of Mary:—St. Matthew 1—16, 13—55, St. Luke 2—33, 48, 27, 41, St. John 1—45, 6—42, Acts 2—31, Romans 1—4.

(7.) The Holy Qurán clears Mary of the charges, but does not where mention that Jesus was born without a father. It is the commentators prepossessed by the current story of his fatherless birth, that wrongly inferred so from the following verses:—

(a.) How shall I get a child? and no man has touched me yet. In reality when she received the prophecy, she was not touched by any man. (b.) “(The angel) said, thus God createth what he pleaseth.” This means that he will gather all the means for the end when He will. Similar answer was given to Abraham and Zacharias at their questioning with astonishment. But they do not imply a fatherless birth. It is said of everything, ‘When He intendeth anything, He simply says unto it Be and it is’ 86—82. But this formation by order

are wholly resigned¹ unto Him. 52 Our Lord, we believe in what hath Thou² sent down and follow the apostle, therefore enlist us with those who bear witness of him. 53 And *the Jews* devised their plans

comes into existence through the established courses and never by breaking them or without them. (c) "A word from Him." "A word that He revealed unto Mary." These simply refer to the prophecy that was given to Mary in words. They do not mean that the word of God was embodied in Jesus. (d.) "And a spirit of Him." This also does not mean a fatherless birth, for it is said of every man. "Then He rectified him and breathed in him of His spirit" 32—9. And it is said of every believer. "And He strengthened them by a spirit from Him. (e) "Then she conceived him and then pains came unto her." This does not mean that the very moment that the angels appeared unto her and gave her good tidings, she conceived and pains commenced, but it gives only the successive order of events. St. Luke says that Mary was delivered of her first child at the full term; and a tradition from Ibn Abbas expresses it 9 months. (f.) "O Mary, thou hast brought a strange thing; O sister of Aaron, thy father was not a bad man, nor thy mother was sinner." This they said because of their resentment against the following words of Jesus—"I am a servant of God, He hath given me the book and made me a prophet" 19—28. (g) "How shall we speak with one who is an infant in the cradle." This the Jews said contemptuously of the child who according to Luke was twelve years old when he conversed with Jews at Jerusalem. *Luke, Chap. 2.* (h.) "And who kept her chastity," This does not imply a fatherless birth, but simply refutes the charge that Jews attributed to Mary of illegal intercourse with Panthrotoli, her connection with Joseph being quite lawful. (i.) "Verily the likeness of Jesus in the sight of God is as the likeness of Adam." The word Adam, here stands for man; and the verse means that Jesus was born just like other men of a father and mother. (j.) "The son of Mary." The Holy Qurán calls him by the name, simply because he was well known amongst the Jews and Christians by this name.

AMENDMENT OF A NOTE.

CHAP. 3.]

THE HOLY QURAN.

[PART III.

against him and God devised his plans *for him* ; but God is the deviser of good plans. 54 And when God said, O. Jesus, verily I shall cause^a thee to die and take thee up unto me ; and purify thee of *the charges of* those who believe not *in thee* ; and shall place those who follow thee above those who deny *thee*, to the day of resurrection. Then unto me shall be your return, wherefore I will judge between you concerning that in which ye disagree. 55 As to those who believe not, I shall punish them with a severe punishment in this life and the next and there shall be none to help them. 57 And as to those who believe and do good works, God shall pay them their rewards in full and God does not love the iniquitous. 58 This We read unto thee out of the signs and the wise reminder. 59 Verily the likeness of Jesus in the sight of God is as the likeness of Adam ; He created him of matter and then told him, Be, and it was. 60 The truth is from thy Lord, therefore thou

a. It was mentioned previously in the note on this verse that Jesus Christ who was the apostle of God has died and that Mirza Gulam Ahmed of Qadian is the second Jesus who had to come. I entertained this belief for about 20 years, looked upon the misdoings of the Mirza as human frailties and never thought of making a critical examination of his claims and the so called signs. Too often I heard his claims of possessing a deep knowledge of the Holy Qurán and a power of purifying the souls but experience proved them to be empty. With the increase in the number of his proselytes, the Mirza improved in pride and selfishness and at last I had to abandon him on the following grounds :—

I. HIS LATE DOCTRINE THAT ALL THE MUSLIMS WHO DO NOT BELIEVE IN HIM ARE INFIDELS *and destined for hell and all connections with them are forbidden*. He published an injunction on the 18th page of Tuhfa-i-golarya to his followers ;

“ Remember as God has commanded me that it is unlawful and absolutely unlawful to pray with any one who calls me an infidel or a liar or who is in doubt concerning me ”

shalt not be one of the sceptics. 61. Therefore, whosoever disputeth with thee, after the true knowledge hath come unto thee, say *unto them*, Let us call together our sons and your sons, our women and your women, ourselves and yourselves and then let us make imprecations and lay the curse of God on the liars. 62. Verily this is the true story, and there is none to be loved and none to be worshipped besides Allah, and Allah is the mighty and the wise God. 63. But if they turn back, *never mind*, for Allah is He who knoweth the corrupt doers. 64. Say, O ye who have

In the Alhakam of 24th May 1905, he announced. 'Any of my followers who maintains his relations with others is to be excommunicated.' In a correspondence which I opened with him concerning such absurdities he writes that no body can escape hell unless he believes in me. Such a belief is not only preposterous but at the same time contradictory to the following verses of the Holy Qurán.

"Surely those who believe and those who judaize, and Christians and Sabians: who believeth in God and the last day, and acteth righteously: they shall have their reward with their Lord; no fear shall come on them, neither shall they be grieved." 2—63. "Nay, but he who resigneth himself to God, and doth that which is right, he hath his reward with his Lord; no fear shall come on them, neither shall they be grieved." 2—112. "Say, O ye who have received the scriptures, come to a just word between us and you, that we worship none but Allah and associate nothing with His divinity." 3—64. "And had they observed the Pentateuch and the Gospel and other scriptures that were sent unto them from their Lord, they would have eaten of good things from above them and from under their feet." 5—66. "Verily, the righteous are in bliss and verily, the wicked are in hell." 82—14. "Prosperous is he who purifieth her (soul) and lost is he who corrupteth her." 91—9, 10. "Verily the mercy of God is near unto the righteous." 7—56. "And for him who feareth the glory of his Lord, are two paradises." 55—46. "Whoso trusteth in God, He is sufficient for him." 65—3. "And he who feareth God, He will make for him a happy issue." 65—2. A tradition of the prophet says "Whoever professeth that there is none to be worshipped and none to be owed, but God, he entereth the paradise." Verily the true religion in the sight of God is Islám viz *entire resignation and submission to God*" 3—19. "And whoso followeth any other religion than Islám, it shall not be accepted of him, and in the next life he shall be one of those who perish." 3—85. As to the width and universality of the Islám which is the only acceptable religion in the sight of God, the Holy Qurán says—"Do they seek any other religion than God's, and unto Him is resigned whosoever is in the heavens and in the earth, voluntarily or of force." 3—83. This universal Islám without which no soul can escape perdition is also termed 'nature of God.' "Therefore, set thyself entirely to the religion, the nature of God, upon which He hath created the men, there is no altering the

received the scriptures come to a just word between us and you ; that we worship none but Allah, and associate nothing with his divinity ; and that some of us take not others as lords besides Allah ; but if they turn back, tell them, Be ye witnesses that we are wholly resigned unto God. 65. O ye, who have received the scriptures, why do ye dispute with us concerning Abraham ; and the law and the Gospel

creation of God : this is the standing religion, but most of the men do not know." 30—30 This natural and universal religion has been implanted in the nature of every man " We have directed him the path, but some are grateful and others ungrateful." 76—3. Similar is the teaching of the New Testament. " Now I am sure that God has no partiality for any body, but in every nation, he that feareth Him and worketh righteousness, is accepted with Him " Acts 10—35. On the other hand, there is neither a single verse in the Holy Qurán, nor a single genuine tradition of the prophet to the effect that a man who believes in God and acts righteously cannot obtain salvation until he believes in the prophet of the time. In support of their claims the false prophet of Qadian and his disciples adduced the following verses :—" Say if ye love God, follow me ; God will love you and pardon you your faults." 3—31 " Those who believe and act righteously and believe in what is sent down on Muhammad, which is the truth from their Lord, He will expiate from them their evil deeds and rectify their condition " 27—2. " Now if they believe according to what ye believe, they are surely directed ; but if they turn back, they are in schism." 2—137. " Say, obey God and the apostle, but if they turn, let them, but surely God does not love the infidels." 3—32. " Fear God and obey me." 3—49 Verily those who believe God and His apostles and desire to make a separation between God and His apostles and say, we believe in some and disbelieve others and intend to adopt a middle way in this *matter*, they are the true unbelievers and We have prepared for the unbelievers an ignominious punishment." 4—151. Compared with the preceding set of verses, all that can be inferred from these verses is this much that those who have been convinced of the prophethood of Mohammad but deny rebelliously cannot obtain salvation unless they follow him. Those who are unaware of Muhammadanism or prejudiced against it by wrong informations cannot be guilty of disbelieving it, but come under the following laws :—" God does not hold responsible any soul beyond its capacity." 2—286. " Verily, God doth not forgive that some creature be associated with His divinity, but He forgiveth every other *sin* besides this unto whom He pleaseth." 4—18. Thus, those who have received no scriptures, can only be responsible for belief in God and righteousness in accordance with the intuitive religion implanted on their nature.

II. HIS MONOMANIA OF EGOTISM WITH CORRESPONDING REVELATIONS, as proved by the following revelations published by him from time to time—' Had it not been for thee I would have not created the heavens.' 'Thou art from me and I from thee.' 'O, Sun and Moon.' 'Thou art to me as my children.' 'God praiseth thee from His throne.'

were not but sent after him ; do ye not therefore understand. 66. Are ye the men who contended with us in matters of which ye had knowledge ? then why do ye contend in matter of which ye have no knowledge ? but God knoweth and ye know not. Abraham was

III. HIS LAYING FOUNDATION OF A PARADISIACAL NECROPOLIS, proclaiming that every body buried in it shall enter paradise and that only such of his disciples shall be allowed burial in the cemetery who bequeathes one tenth of their properties for the propagation of his mission. Such an establishment is a confirmation of the gross idolatry so widely prevalent amongst the Muslims in the form of tomb-worshipping and it is opposed to the explicit teachings of the Holy Qurán,

“ No soul shall be able to render any service to another soul ” 2—48.
 “ No burdened soul shall bear the burden of another.” 35—18.

IV. HIS RAISING A SUBSCRIPTION OF RS. 10,000 FOR A MONUMENTARY TOWER AND MISAPPROPRIATING IT.

V. HIS RECLAIMING THAT ALL MISERIES TO NATIONS AND INDIVIDUALS OF THE WORLD ARE DUE TO THEIR DISBELIEVING HIM. When he heard of the earthquakes in Formosa, Columbia, Sans Francisco and Kangra and volcanic eruptions in Italy, he boasted in papers that all this is a sign for him and a warning to those who do not believe in him.

VI. HIS DECLARING THE PAST ISLAM, THE HOLY QURAN AND THE TRADITIONS AS DEAD LETTERS.

VII. HIS DECLARING THE NATURE AS A CURSE UNLESS HELPED BY SIGNS.

VIII. HIS CONSTANT BREACH OF PROMISES. In 1876 he advertised about his book named Barahin-i-Ahmadiyya that it comprises 300 cogent and matchless arguments proving the divine nature of the Holy Qurán and offered Rs. 10,000 to any one who may disprove them or show one-fourth of such arguments in his religious book. Subscriptions came in freely for the book, but only one argument has been published during the last 30 years; neither the book is completed as yet nor any regular list of the subscribers kept up, nor the subscriptions paid back. Similarly, he offered promises for the ‘Powers of the Qurán’ to be issued monthly from 20th June 1885; ‘Commentary of

neither a Jew nor a Christian of *your type*, but he was a sincere devoted *servant of God* and was not one of the idolators. 68 Verily the nearest of men unto Abraham are those who followed him and this prophet and the believers; and Allah is the patron of the believers. 69 Some of those who have received the

the Holy Qurán; 'Commandments of the Holy Qurán; Arbain; but never fulfilled them. In a meeting at Kadian in December 1893, he proposed that if a regular subscription of Rs. 250 per mensem be established, he can get his works printed easily and published free in large numbers. The subscription rose gradually to three or four times the demand but all that is devoted to luxury and no books are published excepting those clamouring his own claims and vaunting his own majesty, and even those at four times the real cost.

IX. HIS PUBLICATION OF FALSE AND INCONSISTENT STATEMENTS. (1.) In his book Dafi-ul-Wasawis, he published a list of those present in the gathering of December 1893, amounting to 327. But when the tradition of Kara came to his notice he cut out some names to make it correspond with the 313 of the prophecy and published the revised list in Anjam-i-Atham. (2). Has been calling moulvies illegitimate in his books. (3). Has been calling the revelations of others devilish. (4). On the 49th page of his book, Izala, he mention that Jesus remained on the cross for 3 hours but on 381st page, of the same book mentioned that he remained on the cross for few minutes. (5). In his book Izala for which he expressed to have been compiled under special guidance and help of God, he stated.—

"No body becomes an infidal or Dajjal by disbelieving me. I cannot call any Muhamadan infidel if he does not believe me. It is the right of the prophets only who come with a new law to call all those infidels, who do not believe in them "

But now he calls every body infidel who does not believe in him. (6). Formerly he held that like the revelations of prophets and apostles those of saints and reformers cannot be free from devilish intermixtures (Izala) but now he holds his revelations to be as reliable and certain as the Qurán itself. (7). Formerly he published that ten thousands of the likes of Christ can appear like him

scriptures, desire that they may mislead you but they do not but mislead their own souls, but they know not. 70. O ye, men of scriptures, why do ye not believe in the signs and ye are witnesses thereof. 71. O ye men of scriptures, why do ye adulterate the truth with falsehood and conceal the truth against your knowledge. 72. And some of those who were given the

in the followers of Muhammad (Izala); and some of them may fulfil the other words of the traditions that are not realized in him. But now he holds the contrary views that he is the only promised Messiah who had to come, the Mehdi and the last of the spiritual successors of the prophet. 8. Formerly he published a review on my commentary of the Holy Qurán in these words.

"An excellent work, revealing the beauties of the Qurán very nicely, proceeding from the heart and affecting the hearts; sweet and eloquent in language" (See Al Badr of August 1905). But in the same paper of 7th June 1906, he says, "Dr. Abdul Hakim Khan had no right to compile a commentary. His commentary contains no spiritualism, nor any material knowledge I had never read his commentary." 9 *Izala* 2-473 "It is true that Jesus died in his native place Galeele and was seen in vision by his disciples for 40 days" *Raz-i-Haqiqat*, page 9. "Finally Jesus died at Srinagar at an age of 120 and was buried in the quarter of Khan Yar." 10 *Izala*, page 64,—"It was prophesied in the Bible that Jesus will be a king. But as he appeared in poverty the Jews rejected him for they worshipped the words and expected the fulfilment of the prophecy in its literal sense." Anjam Atham page 12, "Jesus had prophesied that he will restore the kingdom of David and wanted to attract the Jews to himself by giving them hope of their rapid emancipation from the Roman Government and of restoration of their own kingdom; but this prophecy of Jesus did not come true and he had to suffer an extreme disgrace. 11 Abused Jesus in the most obscene language in his Nurul Quran and Anjam Atham, but fearing his excommunication by the Muhammadans he asserted that the name Jesus is not given by the Holy Quran (a white lie!) 12 *Izala*, page 457,—the advent of Mehdi is not a certain and reliable matter at all. But now he himself claims to be the promised Mehdi. 13 As Jesus came in fourteenth century after Moses so I have come in the fourteenth century after Muhammed, but according to Bible Jesus was born 1451 years after Jesus.

X. HIS HABITUAL USE OF EXTREMELY FOUL AND ABUSIVE LANGUAGE IN RESPECT TO MUHAMMADAN THEOLOGICALS AND PREACHERS *e.g.* bastards, hogs, blind, carnivora, sons of satan, illegitimate, devils, Pharaohs, foul-hearted, worms of darkness, lewds, foxes, liars, sweepers, fools, wild animals, monkeys, infidels, dogs, scorpions, born blind, disloyal, faithless, sons of Hindus, thousands by thousands shoes of curses be on them.

scriptures, said, Believe in that which hath been sent down unto the believers in the face of the day and deny it in the latter part of it, that they may turn from it.

XI. HIS LUXURIOUS AND INDOLENT LIVING *on subscriptions raised for Islam*: free use of tonics and stimulants; his wife is laden with golden ornaments and jewels; on being asked repeatedly to set out himself and send his disciples as a missionary he publishes an absurd excuse in the *Al Hakam* of 21st June 1906.

"The fools say, why do they not move from their place and do some work. But they do not think that the promised Messiah will neither hold the sword, nor fight. It is rather written of him that the infidels shall die of his breath that is he will affect all his works by prayers. Had I known some use in my going to cities, I would have not stopped for a second here. But I know that there is no good in going about excepting the wearing of the feet. All that we want to obtain, can only be obtained by prayers."

XII. HIS LAWLESS WASTE OF THE NATIONAL SUBSCRIPTIONS. When asked by a Sialkote follower to appoint a committee and manage the expenditure of the subscriptions for the kitchen, he replied.

"Am I a treasurer or a shop-keeper and bound to submit accounts to the people."

When asked to remove some inconveniences of the guests, he replied.

"Am I an inn-keeper."

XIII. HIS DEFAMATORY WRITINGS AGAINST THE PROPHETS AND OTHER HOLY PERSONAGES SIMPLY TO DISGUISE HIS FRAILTIES AND MISDOINGS,

Referring to Jesus in the *Izala*, he writes:—

"Are these prophecies at all that there will be earthquakes, epidemics and famines? The miracles of Christ were all feats of mesmerism and had I not held them as abominable and unlawful, I would have surpassed him in their display." "There is amongst you, who is superior to Jesus Christ and to Husain." (*Aajaz Ahmadi*). "The water of the ancients has corrupted; but our fountain shall not corrupt to the last days." He used the following words about Jesus Christ: wicked; deceitful; thick-headed; foul-tongued; of irritable temper, reproachful, liar, immature in knowledge and actions; thief; a follower of the devil; inspired by Satan; had a disorder of brain, his grand-mothers were harlots and prostitutes, from whose blood, his body had sprung up; had an inclination towards the prostitutes on account of the hereditary taint; allowed a harlot to anoint his head with an oil purchased by wages of prostitution. (*Anjam Atham*, pages 3 to 7). *Izala* page 629 "1 King, xlii—19 states that four hundred prophets prophesied the victory of a king but it proved false and the king was defeated." This lie, he fabricated to disguise the failures of his prophecies. They were the worshippers

73 And do not believe but in him who followeth your religion. Say, The direction *viz.* the direction of God is this that any one be given similar to that which was given unto you, so that he may overcome by reasoning, in the sight of your Lord; say, Verily, the grace is in the hands of God, He giveth it unto whom

of Baal and really impostors for I King 31—19 states that the prophet Elias gainsaid their words and prophesied the defeat and murder of the King Ezebel and of his wife. Exactly what Elias had foretold happened. Further he killed the four hundred and fifty impostors.

XIV. With all the abundance of means neither he nor any of his disciples is going on PILGRIMAGE TO MECCA, a duty so strongly ordained by the Holy Qurán and the prophet.

XV. His commanding the followers to purchase his books with the amounts of ALMS DUE from them and distribute them freely, and enjoying the profit which is generally 3 or 4 times the real cost, to himself.

XVI. HIS EMPTY BOASTFUL CLAIMS. With all the frailties and misdoings, he announces about himself.

"I am the Jesus of the age and the Moses with whom God speaketh. I am Muhammad and Ahmad who is the chosen of God."

With his utter failure in publishing a commentary of the Holy Qurán, notwithstanding the repeated promises to do so, he has always been claiming to himself the monopoly of the deep mysteries of the Holy Qurán.

XVII. HIS SHAMELESS BEGGERY FOR HIS LUXURIES AND INDOLENCE. In the Al Badr of 30th January he issued an order to his disciples.

"It is an incumbent duty of every proselyte of mine to be paying his monthly subscription for the kitchen; otherwise he will be excommunicated after 3 months.

XVIII. REVELATIONS OF SOME REVEALED PERSONAGES AGAINST HIM. 1. Abdul Rahmán of Lakhukha.

"The devil promiseth them nothing but vain hopes." "They are making a jest of my verses and apostles; they are the true unbelievers." "Do not obey him whose heart, We have diverted from our remembrance and who hath followed his lust and whose business is an extravagance." 2. Abdul Haqq of Gazni." "The stratagem of Pharaoh shall be a loss only." "We will stigmatize him on the nose 3. Elahi Bakhsh the author of Asa-i-Musa—"Verily God directeth not to success him who is an extravagant liar." "A dishonest and sinful fellow. "He who wisheth ill of others he will suffer from evil." "We will stigmatize him on the nose." "No body can become Jesus by the testimony of a few asses" On Mirza's publication of "the Will"—"The devil promiseth them nothing but

He pleaseth ; and Allah is the bounteous and knowing God. 74 He appropriateth His mercy unto whom He pleaseth ; and God is the Lord of magnificent grace. 75 There is one of those who have received the scriptures, unto whom if thou trust a heap of money, he will pay it to thee ; and of those there is one if thou trust him with a dinar, he won't pay it unto thee unless thou stand on him constantly *with urgency* ; this

hopes." " If God were to seize them for what they have done, their punishment would have been hastened." On receipt of my treatise **الذکر العظیم نمبر ۴**—"God appropriateth his mercy unto whom he pleaseth." Later on concerning me—"They intend to extinguish the light of God by their mouths, but God is to complete His light, though the infidels be averse thereto." 4 When the Mirza published his revelation in *Al Hakam* of 3rd May 1906, concerning me to the effect—"The drawn up sword of the angels is before thee," I turned towards my Lord with earnest prayers and He sent down to me the following words—"verily thou art one of those who are sent by God"; "the tricks of the antichrist will be defeated utterly at thy hands"; concerning my first pamphlet against Mirza—"It is nothing but an admonition unto the people—for such of you as wish to be directed to the right path";—Concerning the Mirza himself—"Thus ye called a party liar and wish to murder another party." In a dream I argued with the Mirza against his necropolis institution by the following verses of the Holy Qur'an—"No bearer shall bear the burden of another." No person can serve another person in the least. In the same dream I argued with him against his revelation, 'Thou art from me and I from thee.'

XIX. HIS PROPHECIES BEING FULL OF FALSEHOOD AND EXTRAVAGANCE.—1. He circulated the prophecy about a son on 20th February 1886.

"A beautiful holy child is coming to you as a guest, his name will be Amanuul or Bashir. He will be very sharp and intelligent, meek of heart, and endowed with external and internal sciences. He will make three, four. Monday, the blessed Monday, a pleasing son, honourable, lucky, a representation of the truth and highness, as if God hath descended from the heaven. He will grow up rapidly. He will be a lord of majesty, wealth and greatness. will cure the sick of diseases and become a cause of the release of the prisoners. He shall be renowned to the ends of the earth and nations will be blessed by him. Thy posterity will be very large from blessed wives whom thou shalt get after this." Again he circulated on April 8th, 1886. "If he is not born in the present pregnancy he will surely be born in the second pregnancy which is next to it." A child was born on 17th August 1887, about whom he published. "The blessed son is born at 1—30 A M, therefore praise be to God for that. What a mighty prophecy has come true. He invited his friends from distances to join a feast for the occasion. But the child died in infancy and all the mighty prophecy came to the ground. The blessed wives who had to multiply the Mirza's posterity, have not come up as yet. 2. At the end of a religious discussion with Abdullah Atham (a Christian) at

they do because they say that the heathens have no right upon them; and they utter a lie against God knowingly. 76 Nay, but whoso fulfilleth his promise and feareth, *shall see* that God loveth the pious. 77 Verily those who sell off the covenant of God and their oaths for a small price, there will be no portion for them in the life to come, neither God will speak

Amritsar, he published a prophecy on 5th June 1898—“*The one of the two parties who is professing the lie intentionally and calling the weak man God, he will be thrown in hell within fifteen months, taking a month for every day of the discussion, and undergo severe abasement, provided he does not incline towards the truth. And he who is on the truth and believes in the true God, he shall be exalted thereby. When the prophecy comes true, some blinds shall see, some crippled persons shall walk and some deaf shall hear.*” (Jang Muqaddas, page 188). This prophecy proved to be altogether false for Abdullah Atham did neither die up to 6th September 1894, nor he gave up his belief in the divinity of Christ nor inclined towards Islām; nor any blinds saw, nor any crippled persons walked, nor any deaf heard at the end of the prophecy. Mirza explained that Abdullah Atham escaped the punishment because he feared its occurrence just as the people of Jonas escaped their foretold punishment. This is altogether absurd for the people of Jonas were saved by believing in him in time and not by mere fearing. “Except the people of Jonas. When they believed, We removed the torment of disgrace from them in the life of this world and allowed them to enjoy this world for a time.” 10—98. 6th September 1894 was the day of extreme disgrace for the Mirza and not for Abdulla Atham, all over India. Satirical poems were composed and sung, sarcastical feats were devised and played and caustic poignant ironies were printed and circulated from Peshawar to Allahabad, Bombay and Calcutta. (Siraj Munir, page 47). 3 Concerning Lekhrām he circulated a prophecy on 20th February 1893—“A calf is he, having only a body and moo; for him is destined a pain and torment.” “He will be involved in severe torment within six years from 20th February 1893 as a punishment for his invectives and disrespect against the prophet. If he is not involved in a supernatural torment beyond the ordinary troubles, then it must be believed that I am not from God and that I deserve every disgrace and punishment” Again he published a revelation in *كلمات الصادقين* “God has given me the good tidings of his death in six years”

Lekhrām was murdered on 6th March 1897 with a big knife thrust into his belly and cutting the intestines. Now the question is, was it a supernatural occurrence beyond the ordinary course of events and implying a divine awe? Are we entitled to call all the murders supernatural?

4. Prophecy about Ahmad Beg and his daughter named Muhammady Begum.

“We have married her to thee.” “The Almighty Lord hath commanded me to move for marriage with the eldest daughter of Ahmad Beg and tell his relatives that all good treatment towards them will depend on this marriage. This relation will be a sign of mercy and blessings for them

5. Prophecy against Moulvi Muhammad Hussain of Batala, Mullan Muhammad Bakhsh and Abul Husan of Tibet. First he prayed saying, —

“ My Lord, bring a crushing disgrace upon Muhammad Hussain, Muhammad Bakhsh and Abul Hussain within 13 months from 15th December 1898 to 15th January 1900, as they have left no stone unturned to abase me. But if they are right and pious in thy sight and I am a liar, impostor and antichrist as they call me, then abase me to destruction. If I am honourable in thy sight, make their utter ruin a sign for me.” He got the following revelations after this prayer, “ verily those who are preventing men from the path of God, shall be involved in an indignation from their Lord ; God’s blow is severer than the blow of men. Our business when We intend to do a thing is nothing more than this, We say, Be and it is. Dost thou wonder at My words? Verily, I am with the Lovers ; Verily, I am the all-providing God, Lord of the majesty and highness. The wicked will bite his hands” (repent against what has been doing) The 15th of January, 1900 that was anxiously waited as the last day for the occurrence of an awfully supernatural accident which would cause a signal ruin and abatement of Muhammad Hussain, Muhammad Bakhsh and Abul Hussain, passed away without taking any notice

wisdom and prophethood, and then he say unto people, Be ye worshippers of me, besides God, but he would say, Be ye purely godly beings, since ye teach the scriptures and read them. 80 And he will not command you that ye take the angels and the prophets as Lords. Will he command you to infidelity after ye have resigned yourself unto God? 81 And when God accepted the covenant of the prophets, that after I have given you a part of the scriptures and wisdom, and an apostle come unto you confirming that

of the three, and they continued issuing publications during the period of the prophecy and afterwards, against the Mirza with greater vehemence and frequency than ever. When the period was about to finish and the Mirza apprehended a ruinous abasement to himself by its termination he issued another prophecy of three year's term in stronger words on 5th November 1899

6. *Prophecy of a heavenly sign within three years from January 1900 to December 1902, after a prayer for the occurrence of a superhuman phenomenon which will prove his claims beyond all doubts. To establish the infallible nature of the prophecy he vented to variegated expressions in his advertisement of 5th November 1899, a few of which are :—*

“O God, if thou showeth no sign for my support within three years from January 1900 to December 1902, and reject me as an impostor, wicked, liar, dishonest and irreligious fellow, I make thee a witness that I shall hold myself really to be an accursed reprobate infidel as the people suppose me to be.”

When the term of this prophecy came to end, he played a curious feat. He issued a poem called قصیده اعجازیه (miraculous poem) with the claims that no body can prepare a similar one within five days as he has done it; it is as miraculous as the Holy Quran itself; if Moulvi Sanauallah of Amritsar composes an equal poem within 5 days, he will grant him 10,000 Rupees as a reward. In response to the challenge, Moulvi Sanauallah and others pointed out a large number of mistakes in the pamphlet called him to public match, and decried his bombardment from within the Harem. Sultan Muhammad of Rawalpindi addressed him in the following words—

بنا یا آر کیوں جو رو کا چرخہ نکل دیکھیں تری ہم شعر خوانی

which is with you, ye shall believe in him and assist him. Then *He* asked them, Do ye confess it and accept my covenant on this *condition*. They replied, *We* confess it. He said, Be ye witnesses and I am with you one of the witnesses. 82 But whoever will turn away after this, they are the transgressors. 83 Do they seek any other religion than God's, and unto him is resigned whosoever is in the heavens or in the earth, voluntarily or of force, and unto Him they shall be returned. 84 Say, we believe in God and in

Moulvi Muhammad Yunas wrote to the Mirza for a copy of the miraculous poem and promised to prepare and publish a better poem within the fixed period, but Mirza did very wisely keep deaf and dumb to all defiance.

7. Prophecy of supernatural protection of Qadian from plague. All the religious societies, monks, bishops, theosophists, sufes, saints and hermits were defied to come forward to secure a similar safety of their towns or villages against plague, challenged the atheists and freethinkers to see an evident proof of the existence of God and His directly controlling hand in the order of the universe and called every opponent of him to explain if the supernatural freedom of Qadian from plague could be due to any other cause than an extraordinary grace of God for His apostle being there. But to his usual disappointment and in opposition to all his earnest prayers, plague broke out in Qadian and carried away 313 souls in March and April of 1904, from a population of 2,800.

8. He invited Moulvi Sanaullah of Amritsar for a criticism of his 150 prophecies published in *Qolul Masih* and offered 100 Rupees for the refutation of every one of them with a total of Rs. 15,000, if he could disprove them all and prophesied—1, 'He shall never come over to Qadian'; 2, 'if he agrees to join with me in the prayer, May the liar die before the righteous, he will surely die before me'; 3, he shall fail in producing a prose and poem similar to the *Ijaz*.' Moulvi Sanaullah responded to the invitation readily and jumped over to Kadian, but the Mirza, very cunningly allowed him no visit. For details see my vernacular pamphlet named *الدجال*

that which is sent down unto us and in that which was sent down unto Abraham, and Ismael and Isaac and Jacob and the prophets from their Lord. We make no distinction between any of them, and we are wholly resigned unto him. 85 And whoso followeth any other religion than Islam, it shall not be accepted of him, and in the next life he shall be one of those who perish. 86 How God will direct the people who denied after their believing and witnessing that the

9. He prophesied in the words, "الكل يموت على الكلب" viz., the dog will die at the age of 52 years. It never can true.

10. 'Sheikh Mehr Ali will be brought to troubles and disgrace.' Proved to be false.

11. Received Rs. 500 from Amir Shah, Risaldar Major on the promise that he will devote one full year to praying in his favour for a son and asserted that if he fails to procure a good tidings in his case from 15th August 1888 to 15th August 1889 or that good tidings is not fulfilled, he may have any the worst belief in him. The year passed away and all his prayers proved fruitless.

12. Prophecy of an extraordinary earthquake. It is being circulated in variegated forms and equivocal terms since the severe earthquake of 4th April 1805.

"God hath again informed me of a severe earthquake which will stun the senses and resemble the resurrection." "I will come down for thee." "We will show signs and demolish what they build up." Verily I am with the troops, will come to thee all of a sudden."

(Advertisement of 9th April 1905.)

"A new sign, the push of a new sign" "Earthquake of the hour." "Spring appeared again and the word of God was fulfilled again."

Being warned by the sore experience of his past prophecies, he added the following notes to these revelations—

"I know not whether the earth quake of the prophecy really means an earthquake or some other severe accident? I know not when the accident will occur? however, it will be far more terrible than the preceding one, whether it be an earthquake or something else, whether it be near or far. I know not whether the coming spring is meant in the prophecy or some other in future. It may be that the word spring may have some other acceptation than the literal one."

(Advertisement of 18th April 1905.)

"An earthquake is to visit this country, which no eye did ever see, no ear did ever hear and no heart could ever think of." "I will come

prophet is right and after evident declarations of truth had come unto them; and God doth not direct the unjust people. 87 These are the men whose reward will be a curse upon them from God and His angels and from all the people. 88 They shall continue therein long. Their torments shall not be mitigated nor they shall be respited. 89 But as to those who repent after this and make amendments, verily God is the most gracious and the most merciful. 90 And

secretly." "I will come with troops at such a time that no body will have a suspicion of such an accident."

(Advertisement of 29th April 1905.)

"Spring came again and the word of God was fulfilled; earthquake appeared and with severity it appeared and overturned the earth."

(20th December 1905.)

"The earthquake is to come." 'At this revelation it was inspired unto me that the severe earthquake which will be a sample of the resurrection is yet to come.'

(Advertisement of 2nd March 1906.)

"I will show the lighth of the sign five times," that is extraordinary earth-quake shall appear five times which will have no example (Al Badr, 19th April 1906.) An ordinary earthquake was felt on 28th February 1906, and Mirza immediately announced with exultations that it fulfilled the prophecy—"Spring came again and the word of God was fulfilled," omitting the words "the earthquake appeared and with severity it appeared and overturned the earth." Two shocks were felt on 20th May 1906, and Mirza circulated his triumph instantly and picked out the following words—"Earthquake came, earthquake came," which were published in the Badr of 19th April 1906.

It cannot be denied that some parts of the prophecies come true, but their most parts prove false. Hence they verify the following verses of the Holy Qurán.

"Should I inform you of him upon whom the devils descend. They descend upon every sinful liar and impart what they hear, and most of them are liars." 26—221 to 223. "He promiseth them and insinuateth vain hopes in them; but the Satan maketh unto them all deceitful promises." 4—120 This principal is illustrated in the life of Ibn-i-Sayyad, who, though a Muhammadan, was believed to be an antichrist by some followers of the prophet. He himself confessed before the prophet that 'true and false reporters come to me.' The prophet replied. "The matter has been confused with thee." Mirza himself recognized the fact that even the wickeds, liars, and infidels can make some predictions. Speaking of the prophecies of Jesus Christ, the Mirza said that they appear to be guess work and simple conjectures? Are these prophecies at all that there shall be wars and earthquakes. In May 1904, he had published the following half verse of Lobaid as his revelation—**عند الدنيا معلما ومقاما**

as to those who deny after their believing and then increase in their infidelity, their repentance shall never

'Its temporary and permanent abodes have been laid waste.' The interpretation of this revelation as published in al Hakam of 31st May 1904, was that the plague will be universal and terrible. The same interpretation was repeated as late as 28th February 1905. But when the earthquake of 4th April 1905 appeared, he applied the words to it, without the least hesitation. Zadkiel, a Jewish astrologer had foretold the earthquake in his almanac for 1905 in far more precise terms—"About the 74th degree of east longitude where Saturn is on the fourth angle lower median at the, at the lunar eclipse of February 19th) a sharp shock of earthquake will soon be felt, most probably at the latter end of March or beginning of April." Lahore is in 74th degree, 16 min of east longitude. The longitude of Kangra corresponds with the words of Zadkiel's prediction. Thus Mirza's words of prophecy are altogether vague and meaningless in comparison to Zadkiel's prediction.

After the earthquake of April 1905, Mirza encamped himself outside his village for some months in expectation of a terrible earthquake. Again he moved outside after the earthquake of 28th February 1906, and announced that the terrible earthquake of the prophecy is to come and also advised his disciples to leave their habitations.

After a few months he returned to his house with the announcement of the prophecy that the earthquake is postponed.

XVIII—THE CONFORMITY OF HIS BELIEFS AND ACTIONS WITH THOSE OF AN ANTICHRIST AS FORETOLD BY THE PROPHET.

(1) 'Verily, there will be thirty liars in my followers; every one of them will presume that he is a prophet of God and I am the seal of the prophets, there is no prophet after me.' (Abu Daud and Tirmazi). The words of Bukhari and Muslim are 'Antichrists, liars, about thirty in number, every one of them will presume that he is an apostle of God' His being a liar has been proved under the heading, ix.

His claim of being a prophet and an apostle of God is repeatedly published in al Hakam, al Badr, Review of religions, and all the compilations (see Anjam Atham). He rather claims himself to be superior to Jesus Christ (دافع البلاء صفحہ ۱۱ و ۱۳)

(2) 'The antichrist shall not be able to enter Medina.' Neither Mirza, nor any of his followers can enter Medina under the present beliefs and actions.

(3). The principal disturbances connected with the Almasihul Dajjal as taught in a prayer which is to be asked earnestly in تشييد of every prayer are—1. Disturbance connected with the grave; 2, disturbance about life; 3, disturbance about death; 4, disturbance of sins; 5, disturbance of fines. The original prayer is—'O Lord, I ask thy protection against the torment of the grave, and I ask thy protection from the disturbance of Almasihul Dajjal المسمي الدجال; and I ask thy protection from the disturbance of life and

be accepted and these are the men who go astray.
91 Verily those who deny *the truths* and die in their

from the disturbance of death ; my Lord, I ask thy protection from the **sins and the fines** All theses disturbances have involved the Muham-
madans :—the grave of Jesus Christ has been pointed out to be in Srinagar,
Kashmir and has stirred up burning discussions ; the extravagant pre-
sumptions of the Kadiani impostor have produced a class of fanatics who
hold themselves to be the sole agents of salvation and throw the whole
world into hell without any exception and exult triumphantly at every
calamity to any nation or city whether by plague or earthquake or
volcanic eruptions or mine accidents ; the question, whether Jesus
Christ is living or dead ? has become the object of tumultuous disputes ;
sins and vices are practised with indifference ; poor Muhammadans are
overtaxed with subscriptions of the Mirza's Kitchen, tower, necropolis,
books, legal cases, School, boarding, papers, etc., etc. The extreme
gravity of these disturbances is fully established by the words of the
prophet that the disturbances of the antichrist shall be the greatest that the
world has ever seen and that every prophet has been warning his followers
against him and by the fact that the prayer is ordained to be asked
in every five timely daily prayer ; the very name المسيح الدجال meaning
' Antichrist Jesus ' shows that he will claim to be Jesus and shall be
believed by many as Jesus but shall really be an Antichrist.

(4). ' The Antichrist will appear in the east ' (Bukhari and Muslim)
Kadian is to the east of Medina.

(5) Seventy thousand of my followers will follow the Antichrist who
will wear green clothes of large sizes' (Sharhul Sumna). Really seventy
thousand Muhammadans comprising 'monvics' as well, have followed
this Antichrist.

(6) The Gospels also prophesy that false Christs and false prophets
will precede his advent and show signs and miracles and, if possible,
deceive even the saints of God. Then the son of God will be seen
coming on clouds with great power and glory. His appearance will
be as striking as the flash of lightning from the east to the west.
(Mark 13)

XIX. HIS DISCORDANCE WITH THE DESCRIPTIONS OF THE COMING JESUS AS GIVEN IN THE SAYINGS OF THE PRO- PHET AND THE GOSPEL.

1. ' Jesus, son of Mary.' The Mirza is neither Jesus nor son of
Mary. 2. ' He will be a right Judge, break the cross and destroy the
pig and give up the Jazya or religious tax.' All these points show that
he will be a King of the world as well as a spiritual leader. With all
the misdoings and failures, the Mirza claims that he is the spiritual King
of the world ; he is the Judge and his sentences, although contrary to the
scriptures and prophets should be implicitly carried out ; he has broken
the cross for he has proved the death of Jesus Christ and traced out his
grave to Srinagar, Kashmir : he has destroyed the pig in the murder of
Lekhram, a bitter enemy of Islam : he has forgiven the Jazya for he has for-
bidden the religious war. All these assertions are altogether absurd and
I need not write anything against them. If he is right in claiming all the
qualities and powers to himself simply on the ground of some compila-
tions, other Muhammadans who have done by far the greater work on the

infidelity, an earthful of gold shall never be accepted from any of them, even though he should give it for

lines, have by far the greater right. His writings lack very badly in conformity to scriptures and are mostly of the nature of romance and poetry. Compared with the true and deep and extensive writings of Imam Azam, Ahmad, Gizali and others they are to be rejected as valueless and unreliable

(3). 'There will be such an abundance of riches in his time that if offered to any body he will not accept them; no body will be found to deserve the alms'

(4). 'All enmity and envy will disappear in his time.'

(5). 'He will be buried in the cemetery of Muhammad between the graves of Abu Bakr and Umar.' Ibn-i-Modud relates that the room of a grave is left as yet in the cemetery of the prophet and it was not allowed to Ayesha, Usman, Abdul Rahman and Husan in expectation of the coming Jesus. Ayesha herself requested the prophet to be buried by his side, but he replied in the negative saying that I, Abu Bakr, Umar and Jesus will be buried here. The Mirza himself published a dream in the Izala that an angel is striking the empty place in the grave-yard of the prophet and pointing to him that this is the burial place for him. But when he understood clearly that it is impossible for him or any of his followers to enter the Medina for his wide-spread blasphemy, he laid a foundation of the paradisaical necropolis بهشتي مقبرة at Kadian. (See No. III) and gave out that it is a foolish disrespect to open the grave of the prophet and expose his bones.

(6). 'Mehdi will precede the coming Jesus.' The Mirza refutes this tradition very cunningly by a forged saying,—'There is no Mehdi but Jesus.'

(7). 'He will descend near the white tower to the east of Damascus, between two yellow sheets, with his hands placed on the wings of two angels.'

(8). 'He will go on pilgrimage to Mecca and perform the 'hajj' and 'Umra.'

XX FALLACIES OF THE ARGUMENTS THAT THE MIRZA HAS BEEN ADDUCING IN SUPPORT OF HIS CLAIMS. In imitation to the plausible writings of the Mirza I had given a resume of the arguments produced by him in the support of his claims. They are divisible into three parts:—

I. Those in proof of the natural death of Jesus Christ.

II. Those supporting the view that this is the time for the second advent of Jesus.

III. Those supporting the claims of the Mirza himself. Concerning the first two parts of the question. I need not say any thing for the present; the original words of the

his ransom : these are the men for whom is *destined*

prophecies quoted above are quite sufficient and any comments on them before time may lead to errors. Therefore I shall consider here only the arguments that seem to have a direct reference to the Mirza.

(1). "And had Muhammad said falsely any thing against us, We would have caught them by the right hand and cut his jugular vein; then there would have been none of you to release him." 69—47. With this verse, the Mirza started the plausible theory that no impostor can live beyond 23 years, the longest period of Muhammad's prophethood, and as the period of his claims has exceeded the term, so he cannot be an impostor. Names of recognized impostors were adduced to overthrow this theory, who lived and practised their forgery for more than 23 years. *e. g.*, Ibn-i-Sabah, Akbar, Ubed-ul-lah, Sajah, Abdul Momin, Hakim Bi Amr-il-lah, Abbullah bin Tomarat. Hence the verse means ultimate detection of the fraud and total failure of the impostors.

(2). 'Verily for Mehdi, there will be two signs from God, which have not been for any other else since the creation of the heavens and the earth; *viz.* the moon will eclipse on the first period of Ramzan and the sun on the middle of it.' If this tradition be taken as genuine, it does not follow that any person like the Mirza. Muhammad Ahnadh of Soudan and others who have professed themselves to be Mehdi at the same time are real Mehdis.

(3). Mehdi shall appear from a village named Qada and God will verify his claims and assemble his followers from distant cities to a number equal to the men of Badr, *viz.*, 313." To conform with this prophecy, the Mirza amended the original list published in 1893 in Dafi-ul-Wasawis, consisting of 327 names and published a list of 313 names in 1896 in the appendix of Anjam Atham. Moreover he rendered the original word of Kara into Kada to approach his Kadian and included in the list the names of 17 persons who had died long before.

(4). 'The prophecies of Gulab Shah and Kothe Wala' which specify the name and residence of the Mirza. These are based on the authority of the Mirza himself and it has been clearly shown that he is not a reliable person at all.

(5). 'The prophecy of St. Nizamut ul-lah.' This gives Mehdi and Jesus as two separate persons and does not specify their names, residences and eras of appearance.

(6). 'Eras deducted from numerical values of certain words or phrases of prophecies are simply plays of the imagination and with little labour similar eras can be made out from words of the Holy Quran and traditions for any time.

a painful punishment and there is none to help them

(7). His miracles of prophecies and matchless compositions have been considered fully under heading, No. xvii.

PART IV.

92 **Ye shall never attain unto righteousness,** unless ye expend in charity out of that which ye love ; and whatever ye expend, God knoweth it. 93 All the foods *that are permitted in Islam* were permitted unto the children of Israel except what Israel forbade unto himself,^a before the Pentateuch was sent down : say, Bring the Pentateuch therefore and read it if ye are truthful men. 94 But whoever deviseth a lie against God after this—they are the iniquitous. 95 Say, God is true ; follow ye, therefore the religion of Abraham the Orrhodox, and he was not one of the idolators. 96 Verily the first house built for men *to worship in* is that which is in Becca ;^b blessed and a direction for all creatures. 97 Therein are manifest signs : the place where Abraham stood ; and whoever

a. It appears from Genesis 32—32 that the children of Israel did not eat the sinew of the hollow of the thigh, because the angel with whom Jacob wrestled at Peniel, touched *the hollow of his thigh in the sinew that shrank*. This shows that up to the time of Israel, the children of Israel ate flesh, excepting the sinew ; and camel's flesh was forbidden by Moses in Levit. 11—14 ; Deut. 14—7. The Jews reproched Muhammad of eating camel against the religion of Abraham, whose religion he claimed to follow. Hence the Holy Qurán asks them to produce a proof of the fact from the Old Testament that camel was forbidden in the time of Abraham and asserts that camel with many other things was forbidden after Israel in time of Moses, on account of their wickedness and perverseness.

b. Becca means something that breaks the neck of the enemy. Mecca is called so, because the enemies attempting to demolish it, have been destroyed, and none has ever been successful in conquering it. The signs of blessedness and glory that are observed in it are :—

- (1.) It contains the foot-print of Abraham, that has been respected equally by idolators, Jews, Christians and Muhammadans respectively in their times.

entereth therein becomes secure. And *it is a duty* towards God, on those who are able to go there, to visit the house,^a but whoever disbelieveth, *he should know* that God needeth not any *service* of the creatures. 98 Say, O ye men of scriptures, why do ye disbelieve the signs of God? and God is a witness against what ye do. 99 Say, O ye men of scriptures,

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- (2.) It has been safe from the invasions of its enemies and corruptions of Gog and Magog.
 - (3.) It was originally built in an unpopulated desert and has continued since to be the centre of attention for kingdoms in all ages.
 - (4.) The strongest and most magnificent buildings of the world that were patronized by kings have been demolished and effaced from the face of the earth; *e.g.* the temple of Solomon at Jerusalem, that of fire-worshippers in Persia, of Somnath in India, of Pompey in Europe, of sun-worshippers in Egypt and of Petromun in Greece. In reality no building as old as that of Kaaba is traceable in the world that may have not undergone demolitions under different hands except Kaaba. The revolutions in religions and governments in and around Arabia could effect no degradation or ruins in Mecca. The Sultan of Turkey bears the title of Khadim-ul-Haramain (a servant of the two sacred places *viz.* Mecca and Madina.)
 - (5.) Its start in a wilderness with trust in God and prayers by Abraham, and its ever-increasing prosperity and security, give a clear proof of the divine providence, of acceptability of prayers and of the unfailing support of trust in God. Hence it is a direction unto mankind.
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a. The pilgrimage to Mecca comprises magnificent principles of social, moral and religious reforms.

First of all it forms a central gathering of the leading Muhammadans of all the countries, which if properly utilized, may lead to universal reforms and improvements. The daily gatherings in small mosques, the Friday gatherings in Juma Mosques, and the biennial gatherings in I'd Mosques, may be taken as its committees and sub-committees and made to work for common objects of moral and religious advances.

why do ye prevent him from the way of God, who believeth, wishing perverseness in him and ye are the witnesses *a that it is the right path*; and God is not regardless of that which ye do. 100 O believers, if ye obey a party of those whom scriptures are given, they shall turn you back to infidelity *b* after ye have

The systems of these gatherings are so simple and so perfect that no special preparations and subscriptions are required for their calling and management. As to hygien, the strictest cleanliness and simplicity is enjoined in mosques, the I'd gatherings are ordered outside large towns and pilgrim's meeting is designed in a sandy plain, nine miles off from Mecca. Washing the body, using the perfumes and wearing only two sheets when in pilgrimage are hygienic principles of extreme importance for such an extensive gathering.

Secondly the unity in dress, position, direction and ceremonies of all the pilgrims is a lesson of universal brotherhood and a correction of the vanity, pride and arrogance of the rulers and officials.

Thirdly the shaving of the head, walking bare-footed, and wearing only two sheets cut short the wings of vain fashionability and self conceitedness.

a. For your scriptures contain the prophecies concerning Muhammad and Qurán and you being educated in them can easily recognize the revealed books and the prophets from their special characters and signs.

b. A story is related on this occasion by commentators that a quarrel was excited between the tribes of al Awas and al Khuzraj by a Jew named Shâs-ibn-i-Qais. The two tribes were the mortal enemies of each other and had been fiercely fighting for 120 years. But by the teachings of the Qurán, they were perfectly reconciled and made to love each other like brothers. Shâs sent a youngman to recite to them verses relating their bloody war at Boath, with a view to revive the old animosities. He did so and they got inflamed and took up arms. A dangerous battle might have ensued, but Muhammad stepping in, in time, pacified and reconciled them.

believed. 101 And how can ye disbelieve when the signs of God are read unto you and His apostle is amongst you, and whoever cleaveth firmly to God, verily he is directed unto the right path. 102 O believers, fear God with the right fearing from Him and die not until ye are wholly resigned unto Him. 103 And hold firmly the rope of God with a combined action and differ not and remember the favours of God *shown* unto you : since ye were enemies and He reconciled your hearts, wherefore ye became brothers by His graces, and ye were on a brink of a pit of the fire, he delivered you off from there ; thus God declareth his signs unto you that ye may be directed. 104 And let there be a people amongst

Fourthly discourses on important necessary subjects after the Friday, I'd and Haj prayers are everlasting arrangements for all sorts of reforms and improvements.

Fifthly, leaving the native country, dear relatives and friends, luxurious and easy living are all practices of moral importance. But no where, in all these meetings, an idol is worshipped or any other being beside the One God invoked for help.

Sixthly the praying of the tremendous congregation before the Creator and calling Him with His blessed names and high praises in one voice is the grandest and the most effective scene of worshipping and adoration.

Seventhly the exclusion of the poorer classes is an essential step to save the general public from their importunate beggings. Moreover they are of little service in national works and an unlimited gathering would lead to unwholesome and unwieldy dimensions.

Eighthly, the observation of different countries and nations, rivers and mountains lands and seas is a nutrition of highest value for the intellects.

Ninthly the fortunate visits with the sages and saints of the world are the greatest means of intellectual, moral and spiritual reforms.

Tenthly the scenes and monuments at Mecca are the manifest symbols of Divine Providence and Mercy, even for

you, who invite men to goodness and command that which is right and forbid that which is wrong : and these are the men who shall prosper. 105 And be not like those who became divided *amongst themselves* and differed, after the manifest declarations of *truth* had come unto them ; and they are the men who shall suffer grievous torment. 106 The day when some faces shall whiten and some shall blacken ; it shall be asked of those whose faces shall blacken, Did ye turn infidels after your believing ? therefore taste the punishment for your infidelity. 107 And those whose faces shall whiten, shall be in the mercy of God ; therein shall they remain for ever. 108 These are the signs of God that we read them unto thee with truth, and God doth not intend any injustice to the creatures. 109 And unto God belongeth, whosoever is in the heavens and the earth, and unto God shall all the matters be returned. 110 Ye are the best nation that hath been raised unto mankind ; ye command that which is right and forbid that which is wrong and believe in God. And had the men of scriptures believed, it would have been better for them ; some of them are believers and most of them are the breakers of the covenant of God. 111 They shall not be able to put you to any loss except a slight hurt ; and if they battle with you, they shall have to turn their backs towards you and then shall not be helped. 112 *They* shall be stricken with disgrace, wherever they shall be found, unless they enter into

an atheist, if he think over the facts—what a trust Abraham showed in His God ? how he left his wife and son in the wilderness ? with what certainty he believed in their prosperity there ? How perfectly the Providence preserved and cherished them their ? and what an everlasting glory

α. These magnificent prophecies proved true in all the subsequent wars with Jews and idolators of Arabia. For details see note on 18—29.

treaty with God and unto treaty with men, and shall draw upon them indignation upon indignation from God and shall be smitten with poverty. This they shall suffer, because they have been disbelieving the signs of God and murdering the prophets without any right. This they shall suffer because they have disobeyed and transgressed. 113 They are not all alike: some of the men of the scriptures are an upright people, reading the verses of God in the times of the night and prostrating themselves before Him; 114 believing in God and the last day and commanding what is right and forbidding what is wrong and hastening in goodness; and these are the righteous people. 115 And whatever good they do, it shall not be rejected unto them; and God knoweth the pious. 116 Verily those who have disbelieved, their riches and their children shall not serve them in the least against God; and they are the men of the fire, therein shall they continue for long. 117 The likeness of what they expend in the life of this world is as a wind, wherein there is a scorching cold: it falleth on the standing corn of those who have injured their own souls and destroyeth it. And God did no injustice to them but they do injustices to their own souls. 118 O believers, make no intimacies with others who lose no chance of causing a loss to you, who wish what may trouble you; verily enmities have burst out of their mouths and what their hearts conceal is still more grievous: we have

he granted unto them? with what contempt and bitterness Muhammad was looked down and molested there? and what a splendid scene of God's help, he has left? how mean and vain were considered his designs? but what a magnificent view of God's worship they have produced?

The pilgrimage consists of the following parts.

- (1.) Fixation of the resolution for pilgrimage. For this, different places are fixed for different countries, called Miqat. Thus for India it is Yamlam; for Mecca

clearly declared our signs unto you that ye may understand. 119 Are ye the people who love them whilst they do not love you, and ye believe in all the scriptures. And when they meet you, they say We believe, and when they retire privately, bite their finger's ends out of wrath against you. Say, Die ye in your rage ; verily God knoweth the contents of the breasts. 120 If any goodness toucheth you, it displeaseth them and if any evil befalleth you, they rejoice at it ; and if ye deal patiently and seek the shelter of God, their contrivances won't injure you in the least : verily God encompasseth what they do. 121 And when thou wentest out early from thy family to arrange the believers in situations for

proper, the Haram ; for Medina, Zulhalifa ; for Iraq, Jahla ; and for Najid, Qarnul Manazil. On reaching the Miqat they take a full bath or make Wazu only, fix their resolution for Haj or Umra or both and say, "I am present unto Thee my Lord, I am present unto Thee ; there is no partner unto Thee, I am present unto Thee, verily all the glories and graces are for Thee ; and the kingdom is for Thee, there is no partner unto Thee, I am present unto Thee." After every prayer and when ascending elevations they utter, God is great ; and when descending, Holy is God. As long as they have not finished the pilgrimage they are forbidden to cover the head, to wear clothes that are sewn, to put on stockings on the feet, to hunt and to point out a prey to others, to shave the head and to pair off the nails and to go in unto wives. When they reach in sight of the Kaaba, they speak out, God is great, God is great, there is none to be worshipped and none to be loved but God, and God is great, God is great, and all the praises are for God.

- (2.) The arrival rounds about the Kaaba. On entering the Haram they stand before the black stone and if possible kiss it or touch it with a hand and then go round the Kaaba. Every time that they come in front of the Kaaba, they kiss it or touch it with a hand. Thus they make four rounds and pray what they like in

war^a and God was hearing and knowing. 121 When two companies of you thought of giving way, but God was the patron of both and unto God must all the believers trust. 123 And God hath already

their hearts all along them. After finishing the rounds they prey two Rakats in the place where Abraham had stood. This form of prayer resembles that of Abraham (see Psalms 26.) The black stone is a symbol of the prophecy which was expressed in Matthew 21—42 to 44 "The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." The stone being a representative of

a. This refers to the battle of Ohod, a mountain about four miles to the north of Medina. The Quresh exasperated by their disgraceful loss at Badr, made the strongest preparations and came upon Medina with 3,000 men, among whom there were 200 horses and 700 armed with coats of mail. The prophet marched out against them with 1,000 men, of whom only 100 were armed with coats of mail and they had only one horse. He arranged his men on an elevation in front of the mountain and posted 50 archers under Abdulla Bin Zuber at the pass with strict orders not to quit it. At first the Muhammadans had the upper hand and the enemies retreated. Seeing this, they pursued them and the archers, quitting their post, also followed them. The enemies got round the mountain and occupied the pass and the elevation, from where they shot the Muhammadans, killed 70 including Hamza, an uncle of Muhammad. The prophet himself was struck down with a shower of stones and wounded in the face with two arrows, on pulling out of which, two foreteeth dropped out. The enemies lost 22 men only. All this resulted from the archers acting against the orders of the prophet. There being a rumour in the heat of the war that Muhammad was killed, two tribes *viz.* Banu Salma and Banu Harsa gave up their hearts and intended to run off, but were kept to the place by a divine influence.

helped you at Badr when ye were very small in number, therefore seek the protection of God that ye may esteem Him. 124 When thou wast saying unto the believers, Would it not suffice you that your Lord help you with three thousands of angels, sent down *from heavens*. 125 Yea, verily if ye persevere and

the great prophecy, is kissed or touched by a hand, but not worshipped in any way, nor any offering made to it, nor any thing asked from it.

- (3.) Running between Safa and Marwa, which are two small hills near Mecca. It is done the same day after finishing the rounds about the Kaaba. First they ascend Safa and turning their faces towards the Kaaba, they exclaim, "God is great, God is great, there is none to be worshipped and none to be loved but God, and God is great, God is great and all praises are for God." "O Lord, let thy blessings be upon Muhammad and upon the posterity of Muhammad, as thou showered blessings upon Abraham and the posterity of Abraham; verily thou art the most praiseworthy and the most glorious." After this they pray for what they like and then getting down of Safa, march towards Marwa. There are two signals on the way and they run between them. When they ascend the Marwa, they turn their faces toward the Kaaba and repeat the same expressions as at Safa. This finishes one run and they have to perform seven similar runs, the last ending on Marwa. This is a commemoration of Hagar's anxious running to and fro for water. For similar commemorations in the children of Abraham see Genesis 35—15, Joshua 4, Leviticus 23—10. If one had resolved for Umra, it is now finished and if for Haj, he is to continue further as follows:—

- (4.) Marching out for Mina. After the morning prayer in Haram, they march towards Mina and halt there for the night of the 8th Zulhajja. By the morning of the 9th they march to the plains of Arafat and stay there till sunset, praying to God and adoring Him. There the Imám delivers his lecture on moral and religious subjects from the back of a camel. Those who cannot hear him they should pray individually in their own

seek the shelter of God and they come down upon you suddenly, your Lord will help you with five thousands of angels, well trained and distinguished. 126 And God did it but as a good tiding unto you, that your hearts may rest satisfied, and the help does not come but from God, the Mighty and the wise.

- seats. Moses had said to Pharaoh, Lord the God of Israel says, Let my people go to the wilderness to feast for me.
- (5.) Halting at Muzdalfa. After the sunset prayer, they march from Arafat to Muzdalfa to pass the night there.
- (6.) Throwing stones in Mina. On the 10th of the moon they go from Muzdalfa to Mina where they throw seven stones against each of the three pillars in the plain. With every stone they speak out, "God is great. God is great, there is none to be worshipped and none to be loved but God and God is great, God is great, and all the praises are for God." After finishing the stoning they give up the expressions which they used to utter after prayers and on ascending and descending, slay their sacrifices in the plain near a hill, have the heads shaved and get out of the resolution and wear their ordinary clothes. But intercourse with wives is still forbidden. On the 11th and 12th they remain in Mina and stone the pillars as before. For similar modes of worship see John 1—20, Numbers 6—12, Levit. 14—9.
- (7.) Visiting rounds about the Kaaba, on the 10th, 11th and 12th when they stay in Mina.
- (8.) The return rounds about the Kaaba. The pilgrims from distant countries may return after compassing the Kaaba.
- (9.) Sacrifices. Though not an essential part of the pilgrimage, they are very necessary as provisions of food in the wilderness, where there is scarcity of grains and fruits. They are not offered to any idol or image, nor God is pleased with their flesh or blood. The only thing that pleases God is internal purity and piety. "To God reach not their fleshs or bloods but to Him reaches your righteousness only" 22—37. As to commandments for sacrifices in the Bible see, Numbers; 6—10 Genesis 8—20, 12—8; II. Chronicles 17—15; I. Kings, 8—5.

127 He did so that He may cut down a part of the unbelievers and humble them so that they may turn back with failure. 128 Thou hast no part in the matter, whether He turn unto them or punish them ; verily they are unjust doers. 129 And unto God belongeth the kingdom of the heavens and the earth ; He pardoneth whom He pleaseth and punisheth whom He pleaseth and God is the most Forgiver of sins and the most Merciful. 130 O believers, devour not usury multiplying it many times and fear God that ye may prosper. 131 And fear the fire which is prepared for the unbelievers. 132 And obey God and His apostle that ye may be pitied. 133 And hasten towards the protection of your Lord and the paradise, whose breadth is the heavens and the earth, prepared for the pious. 134 Who expend *their things in charity* in ease and troubles, who suppress their rage and forgive men ; and God loveth the virtuous, 134 and who, when some vice happen from them or some injustice against their own souls, remember God and ask pardon of Him for their faults,^a and who pardoneth the faults except God ? and do not insist on what they have done knowingly. 135 Their reward shall be pardon from their Lord and gardens, from under which rivers flow ; they shall remain therein

a. This verse describes in short the true philosophy of repentance. Here I give a short account of the principles of repentance as laid down by the Holy Qurán.

- (1.) Repentance is a natural emotion that comes into action after every sin. But its intensity and power varies with the good or bad habits of man. The more good a man is, the more intense is the pain and remorse produced by it even after the slightest faults and mistakes and the more wicked one becomes, the weaker it gets. Blessed are they who are the most penitents and righteous. "Verily God loveth those who are the most penitents and loveth those who purify themselves"
- 2—224.

forever and what an excellent is the reward of those who work. 137 The examples of *reward and punishment* have passed before you, therefore go through the world and observe what was the end of those who disbelieved *the apostles*. 138 This is an evident declaration of truths for men and a direction, and an admonition unto the pious. 139 And neither be depressed nor dejected for ye shall be the victorious,

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- (2.) The acceptable repentance is only that which is expressed immediately after committing a sin provided that the sin is not repeated again and purity of actions and thoughts is maintained in future. On the other hand, that repentance is nothing which is followed by repetition of the same acts. "Verily the *acceptable* repentance in the sight of God, is from those only who commit a vice ignorantly and then repent speedily; unto them will God be turned: and God is knowing and wise. But no repentance shall be accepted from those who go on sinning until *the time* when death presenteth itself unto one of them *and he* saith, Verily I repent now; nor unto those who die unbelievers: for them we have prepared a grievous punishment.
- (3.) For the frail humanity, which is a combination of opposite forces and principles and which is naturally liable to mistakes and errors, repentance is the only provision for its repairs, reforms and remunerations. As long as he does not repent and correct himself, no belief, no sacrifice, humane or animal, and no offering can save him from future sinning and make an atonement for the past. It is altogether absurd to suppose that a certain belief can save him from vice and its effects. Such a belief is apparently against nature, against reason and against facts. "Do they not know that God is He who accepteth repentance from His servants and receiveth charities to *preserve and multiply them* and that God is the most Reconcilable and the most Merciful" 9—104. Do they not therefore turn to God and ask pardon of Him, and God is the most Forgiver of sins and Merciful.
- (4.) Repentance wards off impending punishment and turns the indignation of God into mercy and pardon.

if ye are true believers. 140 If a wound hath happened unto you, a similar wound had happened unto the *other* people *too* : and these days we revolve among men ; that God may mark out those who believe, and take witnesses from amongst you : and God loveth not the iniquitous. 141 And that God may purify the believers *of all insincerity and weakness* and annihilate the unbelievers. 142 Did ye think that ye shall enter the paradise, and as yet God hath not marked those of you who struggle hard *for the cause of religion* and those who persevere with fortitude.

“ And God is not to punish them, when they are asking for pardon ” 8—33. This principle is abundantly illustrated by the Holy Qurán and the Bible. Punishment is repeatedly sent to Pharaoh and his people, but removed on his suing to Moses and asking pardon. Immense numbers of frogs are sent that cover the whole land of Egypt, but on Pharaoh's suing to Moses they are removed. Exodus 8—1 to 12. The dust of the earth turns into lice, so that they cover men, beasts and the whole land. A grievous swarm of flies is sent into the houses of Pharaoh and into his servants' houses and into all the land of Egypt. But they are removed on Pharaoh's suing to Moses. Exod. 8—24 to 31. Next come the murrain of beasts the plague of boils and blains and the plague of hail but they are taken away by Pharaoh's suing to Moses. Exod. 9—8 to 28. Next come the plague of locusts and the plague of darkness and they are removed by Pharaoh's suing to Moses, confessing his sins and asking for pardon. Exod. 10—13 to 23. Referring to the repeated punishments and their withdrawal, the Holy Qurán says, “ And when the plague fell on them, they said O Moses, intreat thy Lord for us for what he hath covenanted with thee, verily if thou take the plague off from us, we will surely believe thee, and we will let the children of Israel go with thee. But when we had taken the plague from off them, until the term *which God had granted them* was expired, behold they broke their promise ” 7—135. The prophet Jonah is swallowed by a fish on account of his

143 And ye were desirous of the war before ye met it, therefore ye have seen it and observed *how ye behaved*. 144 Muhammad is nothing but an apostle ; verily the apostles have passed before him, wherefore

flying to Turshish instead of going to Nineveh, where he was commanded by the Lord to go to. But on his repentance and prayer, the Lord spoke unto the fish and it vomitted out Jonah upon the dry land. Jonah 1 and 2 Referring to this the Holy Qurán says—“And *remember* Jonah when he went in anger, and imagined that we shall not disturb him ; therefore he cried out in the darks—There is none to be worshipped and none to be loved but Thee, Holy Thou art, verily I was one of the unjust. Thereupon we heard him and delivered him of the affliction, and thus do we deliver the believers” 21—88.

- (5.) All the sins are expiated for and washed off by repentance. This is the eternal provision made by the Providence for the atonement of and protection against all evils. “Whoso of you doth an evil by ignorance and then repenteth after it and doeth good works, verily He is the most Forgiver of sins and the most Merciful,” 6—54. “Verily I am the most Protector *against evils* for him who repenteth and worketh righteously and continueth in the right path” 20—82. “But he who repenteth and believeth and worketh righteously—such are the men whose vices God turneth into virtues, and God is the most Forgiver of sins and Merciful” 25—70.
- (6.) Praising God and invoking Him with His blessed names and praying for his pardon for the past and protection against the future, are necessary conditions for the acceptability of repentance. “Wherefore, celebrate the praises of thy Lord and ask protection of Him, verily He is the most Reconcilable” 110—3.
- (7.) Voluntarily undergoing some bodily sufferance or pecuniary loss such as fasting, almsgiving, setting slaves at liberty and yielding to legal punishment, are expressive of true remorse and add to the acceptability of repentance. The children of Israel, when they sinned in worshipping the calf in the absence of Moses, were ordered to slaughter each other in order to regain the pleasure of God and they did so. “And he said

if he dieth or is killed, will ye turn on your heels,^a and whoever turneth on his heels, shall not be able to injure God in the least, and God will shortly reward the grateful. 145 No soul can die unless by the permission of God, according to the written destinations of things. And whoso chooseth the reward of this world, we will give him out of it; and whoso chooseth the reward of the next life, we will give him out of it; and will shortly reward the grateful. 146 And how many prophets *have there been* with whom a large number of godly persons had fought? but they did not loose their hearts for what happened to them in the way of God; Neither they became weakened nor behaved in an abject manner; and God loveth

unto them, Thus saith the Lord God of Israel, put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men." Exodus 32—27 to 29. Referring to this event the Holy Qurán says "Wherefore, be ye turned unto your Lord and slaughter yourselves; this is better for you in the sight of your Lord; then he turned unto you, verily He is the most Reconcilable and the most Merciful.

- (8) As long as a man is repenting and asking protection from God, the punishment is kept off. "And God is not to punish them whilst they are asking for pardon and protection" 8—33.
- (9.) The prophets were endowed with the purest and the most sensitive conscience so that the slightest faults or mistakes produced the deepest remorse in them and they turned immediately to God to reconcile Him and to ask pardon and protection of Him. Adam, on his fault, that occurred through oblivion, says, "Our Lord

^a. This is an admonition to the Muhammadans who got dishearted and intended to run off on hearing the rumour that Muhammad was slain, during the war at Ohod.

the perseverant. 147 And they expressed nothing but that they said, Our Lord pardon us our faults and our mistakes in our business and confirm our steps and help us against the unbelieving people. 148 Wherefore, God gave them reward of this world and an excellent reward of the next, and God loveth the beneficients. 149 O believers, if ye follow the infidels, they will turn you back on your heels, and then the turn shall be one of loss. 150 But God is your patron and He is the best helper. 151 We will shortly instil a terror^a in the hearts of the unbelievers for their associating with God that for which He has sent down no arguments and their abode shall be the fire and how bad is the receptacle for the iniquitous. 152 And verily God verified His promise unto you, when ye were cutting them down by His permission until ye slipped and disputed in the matter and disobeyed *the prophet* after ye had seen what ye wished. Some of you chose this world and others chose the next. Then He turned you off from them that He may educate you and verily He forgave you, and God is gracious unto the believers. 153 *Remember* when ye were following up *the enemies* and were not looking back at any one and the prophet was calling from behind you ; therefore He rewarded you ith grief after grief that ye may not feel sorry for

we dealt unjustly against our own souls, therefore if Thou pardon and protect us not and pity us not, we shall be losers" 7—23. A prayer of the prophets mentioned by the Holy Qurán is, "Our Lord, pervert not our hearts after Thou hast directed us and give mercy to us from near Thee, verily Thou art the most bountiful God" 3—8.

a. Thus the unbelievers after an apparent victory at Ohod, got terrified and defeated. On the other hand the Muhammadans awoke refreshed from the sound sleep and fought bravely with a tranquil heart and carried the day.

what was lost to you and what happened unto you ; and God is acquainted with what ye do. 154 Then he sent down unto you a tranquillity after the grief, *viz.* a soft sleep that overtook a part of you, but another part was engaged by their minds^a in unjust suspicions against God, like the suspicions of ignorance : they were saying *to themselves*. Is there for us any share in the kingdom ? Say, The kingdom belongeth entirely unto God ; they concealed in their minds what they did not express unto thee ; they said, Had there been any share for us in the kingdom, we would have not been slain here. Say, Had ye been in your houses, they who were destined to be slain, would surely have come out to the places, where they have been prostrated. But *God did so* that He may clear what is in your breasts and purify what is in your hearts, and God is well-acquainted with the substance of the hearts. 155 Verily those of you who turned back on the day of *Ohod*, when the two armies encounterd each other, were made to slip by Satan, for some of their doings ; but God hath forgiven them ; verily God is the most Forgiver of sins and Indulgent. 156 O believers, be not like those who disbelieved and said to their brethren when they

(10.) The bearers of the glorious throne of the Lord and all the angels while sanctifying and glorifying the Lord, pray for the pardon and protection of those who repent and walk on the path of God. See 40—7.

A few verses of the Holy Bible referring to repentance.

“The Lord is long suffering, and of great mercy, forgiving iniquity and transgressions” Numbers 14—18.

a. After the action, those who persevered in faith and fought bravely, were refreshed by a sound sleep, but those who behaved unfaithfully and manifested timidity, were troubled in their minds, imagining that they had no share in the kingdom that was promised to them by Muhammad and the past prophets ; otherwise they would not have been slain there.

marched out in the earth or were engaged in a war, Had they been with us, they would have neither died nor been slain. *This happened* that God may make it a cause of regret in their hearts; and God *alone* giveth life and causeth to die and God seeth that which ye do 157 And if ye be slain in the way of God or die, *remember* that pardon from God and mercy are surely better than what they collect; 158 and if ye die or be slain, verily unto God shall ye be raised. 159 Therefore, on account of the mercy from thy Lord, thou art mild unto them. Hadst thou been rough and hard-hearted, they would certainly have run off from about thee. Therefore forgive them and ask pardon for them and consult with them in the affairs. Thus when thou make a decided determination, trust in God; verily God loveth those who trust *in Him*. 160 If God help you, there is none to overcome

"If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles." Job 22—23.

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow, come now, and let us reason together, saith the Lord: though your sins be scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wools." Isaiah 1—16 to 18.

"Have I pleasure at all that the wicked should die? Saith the Lord God! and not he should return from his ways, and live." Ezek. 18—23.

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Matthew 4—17.

"I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Luke 15—7. "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15—10.

you and if He disgrace you, who is there who can help you against Him, and unto God, let the believers trust. 161 It is not *the part* of a prophet to defraud and whoever defraudeth shall come on the day of resurrection with what he hath defrauded *any one of* ; then every soul shall be repaid fully what it hath earned, and they shall not be dealt with unjustly. 162 Is the one who followeth the pleasure of God, like unto one who draweth the indignation of God upon him, and his abode is hell? An evil journey shall it be *thither*. 163 There are *different* ranks for them with their Lord, and God seeth what they do. 164 Verily God favoured the believers when He raised an apostle in them from amongst them, who reciteth his verses unto them, and purifieth them and teacheth them the book and the wisdom, whilst before *him* they were in an error cutting them *from God*. 165 What, if ye have incurred a loss at Ohod, and ye have inflicted twice as much *to the enemies at Badr*, do ye say, Whencefrom is this? Say, this is from your own selves,^a verily God is the appointer of all destinations. 166 And what happened unto you on the day of the encounter of the two armies, it was by the permission of God, that He may mark the believers, 167 and that He may mark the hypocrites. And it was said unto them, Come ye and *either* fight in the way of God or keep off *the enemies*. They replied, Had we had the knowledge of fighting^b we would have followed you ; they were nearer to infidelity on that day than to belief ; they were saying with their mouths what was not in their hearts, and God knew fully what they concealed. 168 They who sat *behind*

a. That is on account of your disobeying the apostle and leaving the post for the sake of the plunder.

b. This refers to Abdullah Bin Obayyi who with his 300 men separated off from the Muhammadans in Medina, on the day of Ohod.

and said to their bretheren, Had they obeyed us they would have not been slain. Say, keep off the death from yourselves if ye speak the truth. 169 And imagine not those who are slain in the way of God as dead, but they are sustained alive with their Lord, 170 rejoicing for what God of His favour hath granted them; and enjoying good tidings for those who, coming after them, have not as yet joined them, that no fear shall come on them, neither shall they be grieved. 171 They are rejoicing in the favours of God and graces and that God doth not waste the reward of the believers, 172 who obey God and the apostle after a wound hath happend unto them *at Ohod*. For those who are righteous among them and pious, there is a magnificent reward, 173 whom the people said, Verily the people have combined against you, therefore fear them;^a but this increased them their

a. As to the occasion of this verse two events have been mentioned:—

- (1) After their retreat at Ohod the enemies repented and made a resolution to reattack the Muhammadans at Medina. Hearing this, the prophet marched out with the followers who behaved faithfully at Ohod as far as Honeim al Asud. But the army of the Qurish being seized with a panic fear, marched back to Mecca.
- (2.) After the utter defeat at Badr, the idolators of Mecca made the strongest preparations and marched the next year towards Medina, but their hearts failed on the way and returned. This expedition is called the second or lesser expedition of Badr. On both the occasions Abu Sufyan bribed Naim Ibn-i-Masud and some men of the tribe of Abu Qa' to spread the rumours in Medina that Abu Sufyan is coming to Medina with an invincible army and that no Muhammadan can escape their swords except by timely flight. But the sincere Muhammadans and the prophet did not waver in the least by these rumours. They marched out to Badr with full trust in God, but the enemies being kept back by divine fear, they sold off their provisions in a fair held annually at the place and got considerably profitted.

Faith and they said, God suffices us and what an excellent patron is he. 174 Wherefore they returned with graces of God and abundance *from Him*, for which no evil touched them and followed the pleasure of God, and God is the Lord of magnificent abundance. 175 Surely it was the devil^a that frightened his friends; therefore fear them not and fear me, if ye are true believers. 176 They shall not grieve thee, who hastened unto infidelity; they shall not damage^b God at all. God intendeth not to destine any portion for them in the next world and for them is *sentenced* a grievous punishment. 177 Those who purchase infidelity with faith, they shall not injure God at all and for them is *sentenced* a painful punishment. 178 The unbelievers should not think that our respiting them is better for them; we do not respite them but that they may increase in their sins and for them is *prepared* an ignominious punishment. 179 God is not to leave the faithful in what ye are in, until He distinguisheth^c the evil from the good and God is not to inform of His mysteries, but He chooseth of His apostles whom He pleaseth, therefore believe in God and His

a. Here the devil means Naim who was frightening the Muhammadans against the preparations of Abu Sufyan. But they behaved as described by the 48th verse of the 29th Chapter:—"They are very hard against the infidels and compassionate amongst themselves." On the other hand the infidels manifested the state—"the unbelievers have become desparate against your religion" 5—3.

b. Thus in accordance with this mighty prophecy, the infidels could not succeed in inflicting any appreciable loss to the prophet or his followers in future wars, but suffered defeat after defeat until they got exterminated from Arabia for ever.

c. Thus the followers of the prophet were clearly distinguished by their rapid conquests and advances in moral and religious status that stands unexampled in the history of the world.

apostles. And if ye believe and fear God, ye shall have a magnificent reward. 180 They who behave niggardly in what God hath granted them of His abundance, should not think that it is good for them ; nay but it is bad for them ; they shall be collared with what they have behaved niggardly in, on the day of resurrection ; and for God is the inheritance of the heavens and earth ; and God knoweth that which ye do. 181 God hath heard the saying of those who said, God is poor^a and we are rich ; we shall write down their saying and their slaying^b the prophets without justice, and will say unto them, Taste ye the punishment of burning. 182 This is for what your hands have sent before you, and God is not unjust unto His little servants. 183 Those who said, verily God hath covenanted with us that we should not believe in any apostle until he bring us a sacrifice that may be consumed by fire.^c Say, Prophets did surely come unto you with clear declarations of *truth* and with what ye say, then why did ye slay them if ye speak truth. 184 Therefore if they charge thee of imposture ; apostles before thee have also been accused of imposture, who came with manifest signs and pamphlets and books. 185 Every person is to taste the death, and ye shall be paid fully your rewards on the day of resurrection. Therefore, whoever is kept off

^a. This was said by the Jews of the tribe of Qaniquaa on being asked a debt by the Muhammadans. This verse shows that all evil words that a man utters from his tongue are preserved and punished.

^b. The slaughter means their plans and efforts for it, for actually no prophet was ever slain. It is the sign of a false prophet to get slaughtered at the hands of men. For details see note on 70—46. The word *Qatl* also means fighting in the Qurán as in 28—15.

^c. It was a custom among the Jews to burn their offering. Their scriptures pointed out that a fire used to

from the fire and admitted into the paradise, is successful ; and the life of this world is nothing but a provision of deceit. 186 Ye shall be tried in your properties and your persons and shall hear from those who were given the scriptures before you and from the idolators, painful words largely ; and if ye will behave patiently and piously, it would be a work of *heroic* resoluteness. 187 And *remember* when God accepted the covenant of those who were given the scriptures, that ye shall clearly declare it unto men and ye shall conceal it not, but they threw it behind their backs and sold it off for small prices, but woeful is the price for which they have sold it. 188 Think not that they who rejoice at what they have done and wish to be praised for what they have not done, shall have an escape from the punishment ; for them is *destined* a painful punishment. 189 And unto God belongeth the kingdom of heavens and earth and God is the Appointer of the destinations of all things. 190 Verily in the creation of the heavens and the earth and the changes of the night and the day, *there* are signs for men of understanding who remember God standing and sitting and on their sides and meditate in the creations of the heavens and the earth—Our Lord, Thou hast not created *all* this in vain, holy Thou art, wherefore save us from the torments of the fire. 192 Our Lord, verily whomsoever Thou wilt introduce into the fire, Thou wilt disgrace him *too* ; and *there are* no helpers for the iniquitous. 193 Our Lord, we have heard a preacher calling unto faith *saying*, Believe ye in your Lord, wherefore we have believed. Our Lord, therefore pardon us our faults and expiate our evil deeds from us

descend from heavens to burn off their offerings. See Levit 9—24, i. Chron. 21—26, ii. Chronical 7—1, 1 Kings 18—38. "And there came a fire out from before the Lord, and consumed upon the altar, the burnt offering and the fat : which when all the people saw, they shouted and fell on their faces."

and take us up with the righteous. 194 Our Lord, give us what Thou hast promised us through the apostles and disgrace us not on the day of resurrection ; verily Thou actest not contrary to thy promise. 195 Wherefore their Lord heard them *and replied*, verily I do not waste the work of any worker of you, whether male or female : the one of you is from the other. Therefore, those who deserted *a their things* and were driven out of their houses and were troubled in my ways and fought and were slain, I will expiate their evil deeds from them and admit them into gardens from under which rivers flow ; a reward from near God, and with God is the most excellent reward. 196 Let not the strut of the infidels in the towns deceive thee. 197 *It is* a short provision, hereafter their receptacle shall be the hell and an unhappy cradle shall it be. 198 But those who fear their Lord, shall have gardens, from under which rivers flow ; therein shall they remain *for ever ; it is* an entertainment from near God, and what is with us is better for the righteous. 199 And of the men of scriptures, there are some who believe in God and in what is sent down unto you and what is sent down unto them, submitting themselves unto God ; they do not sell the signs of

Levit. 9—24. The words in ii. Chron 7—1 are, “The fire came down from heaven and consumed the burnt offering and the sacrifices.” The 38th verse of I. Kings, 18 says, “Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust and licked up the water that was in the trench.” The Jews on the ground of this custom offered it as an argument for the authenticity of the prophet. But the Holy Qurán, not allowing burnt sacrifices, replies, Why did ye slay the prophets that came with what ye say and with manifest signs.

a. That is their native places, or bad habits, or luxurious living or absurd customs, or illegal lusts—in short any thing that prevents the free practice of what is good and divine.

God for small prices : for them is their reward near their Lord : verily God is swift in taking accounts. O ye believers, be patient and advise each other to be patient and persevere and make God your shelter, that ye may prosper.

CHAPTER 4.

Entitled, *The Women* ; α revealed at Mecca, containing 177 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 O men, make your Lord your shelter, who created you from a single person ; b and created from her, her husband ; and scattered from them large

α . This title is given to this chapter, because it treats of matters relating to women ; as marriages, divorces, dower, etc.

b . That is from the same woman or the same seed. Commentators have expressed the following opinions as to the relations between Adam and Eve :—

- (1.) That Eve was born from a rib of Adam. This view is supported by the Bible and a tradition of the prophet. "And the Lord God caused a deep sleep to fall upon Adam, and he slept : and he took one of his ribs, and closed up the flesh instead thereof ; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh : she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife : and they shall be one flesh." Genesis 3—21 to 24. The words flesh, rib and bone are used figuratively in the traditions of the prophet as well as in the Bible. The prophet said of Ali, "Thy flesh is my flesh and thy blood is my blood. When Jacob was going to take a wife from his mother's relations, they said, you are our bone and rib, why

numbers of men and women :^a and fear God by whom ye beseech one another ; and *respect* women *who have borne you*, for God is watching over you. 2 And give the orphans *when they come to age* their substance and give them not in exchange bad for good. neither devour their property by *mixing it* with your property, for it is a heinous crime. And if ye fear that ye will not be able to deal justly with orphans, take in marriage such other women as please you two or three or four ;^b but if ye fear that ye shall not be able to do justice to them *marry only one or the female slaves* that your right hands possess : this is nearer that ye may not transgress. 4 And pay the women their dowries with free heart, but if they remit voluntarily unto you anything out of it, enjoy it with pleasure and benefit. 5 And give not those who are of weak understanding,^c their substance, upon which God hath appointed you to preserve ; and maintain them therout

should we not marry the woman with you. Hence it is probable that Adam and Eve might be of different descents but related to each other and the words used may have a figurative sense.

(2.) Adam was born from Eve. This view is supported by the genders of the verse, "and created from her, her husband." The following verse also corroborates the view. "Verily the likeness of Jesus in the sight of God, is as the likeness of Adam" 3—58.

(3.) The Sufies suppose that Adam and Eve were borne conjointly and separated from each other by the angels of God.

a. Literally, the wombs.

b. There was no limitation as to the number of wives in the old scriptures and religions. The Arabs used to take any number of orphan girls in their marriage, for their beauty or riches, without any regard to their claims or rights and preferred them for their being quite helpless. Hence the Holy Qurán limited the number with reasonable restrictions.

c. Viz. Children, women and insane persons.

and clothe them and speak unto them righteously. 6 And educate the orphans until they attain to the age of marriage.^a Then if ye find in them merits to *manage their affairs*, pay unto them their properties and consume it not with extravagance and haste because they grow up. And one who is rich, he should abstain from *their property altogether*; but one who is poor, he may eat *of it* to reasonable amount. When ye pay unto them their properties, take witnesses thereof in their presence and God is sufficient to take accounts *of actions*. For men is a portion in the property left behind by the parents and other kindreds *after death* and for the women is a portion in the property left behind by the parents and other kindreds, whether it be small or large: a determinate portion is due to them. 8 And if near relations or orphans or poors be present at the time of distribution *of the property*, give them out of it something to eat and say unto them what is reasonable. 9 And let them fear *to abuse orphans*, who if they leave behind them a weak offspring, be solicitous for them: let them therefore fear God and speak right words. 10 Verily those who devour the property of the orphans iniquitously, they do not but swallow a fire into their bellies and they shall enter the hell. 11 God commandeth you concerning your children, that a man's portion of two

a. According to Abu Hanifa 15 years, but according to others 18 years.

b. That is no more than what shall make sufficient recompense for the troubles of their education and management of their property.

c. The pagan Arabs allowed no share to women or children in the inheritance of their fathers or husbands. According to their custom, only those inherited, who could go to war for the deceased. There was an inheritance on contract.

Firstly an adopted son had all the rights of a real son. This was abolished by Islam.

women, but if there be female above two, for them is two-third of what is left behind ; and if there be *only* one, for her shall be the half ; and for each one of his parents shall be the one sixth of what he has left if he has children. But if he has no children and his parents inherit him, for his mother shall be the one third. But if there be brothers and sisters to him, for his mother shall be the one sixth after *the payment* of his legacy that he has bequeathed and his debts. Your parents and your children, ye do not know which of them are nearer unto you as to benefits ; the portions are determined by God ; verily God is knowing and wise. 12 And for you is the half of what

Secondly, a friend with whom they contracted in the following words:—

“Thy life is my life and my life is thy life ; thy blood is my blood and my blood is thy blood ; I am thy heir and thou art my heir.” Such a friend, totally deprived the sons, brothers and all other relatives, of the inheritance of the deceased. The Holy Qurán rectified the superstitious customs and based the inheritance on the grounds of relation, marriage and contract, as follows:—

Firstly Relations—

- (1.) Children (a.) If sons and daughters are the heirs, they shall divide all the property amongst themselves in the proportion that each male may have the double of each female. (b.) If there are other heirs with the children as parents or husband or wife, the latter's portion must be subtracted first and then the remaining divided between the children in the same proportion. (c.) If the heir is only a son, he shall have the whole ; if only a daughter, she shall have the half of the whole ; and if the daughters be two or more than two, they shall have two-third of the whole.
- (2.) Parents:—(a.) If the deceased has left children with them, then each of the parents shall have one-sixth of the whole and the rest will go to the children. (b.) If there is only one daughter with the parents, she shall have the half of the whole, the mother shall have one-sixth and the rest, *viz.* one-third will go to the father

your wives leave behind, if there be no child to them, but if there be a child to them, for you shall be the fourth part of what they leave behind, after the payment of the legacies that they bequeath or their debts. And for them shall be the fourth part of what they leave behind, if there be no child for you, but if there be a child for you, then for them shall be the eighth part of what ye leave behind, after *the payment* of the legacies that ye bequeath or your debts. If a man or woman's property be inherited by a distant relation and he *or she* have a brother or sister, for each one of the two is the sixth part; but if there be a greater number than this, they shall be *equal* sharers in the third part after the *payment* of the legacies that he may have bequeathed or the debts *that he may have incurred*, without prejudice to *the heirs*. *This is an ordinance from God and God is knowing and indulgent.* 13 These are the statutes of God; and whoever obeyeth God and his prophet, He shall lead him into Gardens, from under which rivers flow; therein

(c.) If the parents are the only heirs, the mother shall have one-third and the rest will go to the father. (d.) If there is a husband or wife with the parents, the husband shall have the half or the wife, the one-fourth, then the mother shall have one-third and the rest will go to the father. Thus in the case of the husband, the father shall have one-sixth of the whole and in the case of the wife five-twelfth. Ibn Abbas differs in this and says that the mother shall have one-third and the husband or wife one-fourth and the rest *viz.* five-twelfth will go to the father. (e.) If there are brothers and sisters with the parents but no children, the mother shall have one-sixth and the rest will go to the father. But if the number of the brothers and sisters is over two, one-sixth will go to them and two-third to the father. If there is only one brother or only sisters, the mother shall have one-third and the rest will go to the father. (In the absence of father, his place is taken by the grand-father and in the absence of the mother by grand-mother. Similarly the grand-son takes the place of the son.)

shall they remain for ever, and this is the magnificent success. 14 But whoever disobeyeth God and his apostle and transgresseth the prescribed bounds of God, He shall cast him into *hell* fire ; therein shall he continue long, and for him *shall be* an ignominious punishment. 15 If any of your women commit wickedness,^a produce four witnesses against them from amongst you ; and if they witness *against them*,

- (3.) Brothers and sisters. (a.) Real brother takes the place of the son, if there is no son and the real sister, of the daughter, if there is no daughter to the deceased. (b.) If there are two or more brothers and sisters from the same mother but different fathers, they shall divide the one-third of the whole, equally amongst themselves. If there be only one, he or she shall have one-sixth of the whole.

Secondly Marriage—

- (1.) If the deceased has left only a wife, she shall have one-fourth of the whole. If the wives are more than one, they shall divide the one-fourth equally among themselves. If there are children with wives, they shall have only one-eighth of the whole. (2.) If the wife leaves a property, the husband shall have the half, if she has no children, otherwise he shall have the one-fourth.

Thirdly Contract—

The surviving friend shall have a sixth part of the deceased's estate unless there be a difference of religion or government.

All the above mentioned portions are to be given off after the legacy that the deceased may have bequeathed and his debts, if any, are paid up. The right to inheritance is cancelled if the heir turns an infidel or has murdered the deceased and has gone to a different government or has differed in slavery or freedom.

a. Such as disobedience, immodesty, ill-behaviour and the like. Some commentators have mistaken it for fornication and sodomy. But this is apparently wrong ; for the punishment for these crimes is not what is mentioned here. For fornication, men and women are to be scourged with 100 stripes. For sodomy they are to be stoned to death ; ~~as~~

confine them to the houses, until death take them off or God provide some *other* way of *release* for them. 16 And if both be guilty from amongst you, punish the both ; but if both repent and correct themselves, let them alone ; for God is most reconcilable and most Merciful. 17 Verily the repentance *will be accepted* with God from those only who commit a vice ignorantly and then repent soon after : these are the men unto whom God returneth and God is knowing and wise. 18 And there is no acceptability of repentance for those who go on practising evil until death overtake one of them and then he confess, I repent now ; nor for those who die in infidelity. These are the men for whom we have prepared a painful punishment. 19 O true believers it is not lawful unto you to be the heirs of women against their *a* will, nor to hinder them *from marrying others* that ye may take back a part of what ye have given them, unless they commit a manifest wickedness^b and live with them

illustrated in the case of the people of Lot. A tradition of the prophet through Ibn Abbas says, 'When you see two persons acting like the people of Lot, kill both the subject and the object.'

a. It was a custom of the pagan Arabs that after the death of a man, his son or brother or any other nearest relation could become a full master of his widow by throwing his garment over her. Then he had the full powers over her to marry her to himself without any dowry or to any other person with a right of her dowry to himself or refuse to let her marry at all unless she redeemed herself by quitting what she might claim of her husband's goods with a view to inherit her property. It was also a custom among them that when a man got displeased of a woman, he used to oppress her that she may get divorced by quitting the whole or part of her dowry and giving something else. All these tyrannical customs were abolished by this verse.

b. Such as disobedience, ill-behaviour, immodesty and the like.

in the righteous manners.^a If ye hate them, it may be that ye hate a thing in which God hath destined a great good. 20 And if ye are desirous to exchange a wife for another *by divorcing the first* and have given one of them a heap of money, do not take *back* any thing out of it. Will ye take it by *slandering her and doing her* manifest injustice. 21 And how can ye take it back since one of you hath gone in unto

a. The details of the righteous living with women, as given in the Holy Qurán and the traditions of the prophet, may be summarized here under the following heads:—

Firstly the objects of sexual intercourse. Secondly the proper times for the intercourse. Thirdly the behaviour of men and women towards each other. Fourthly the necessity of the plurality of wives.

Firstly the objects of sexual intercourse. These are:—

- (1.) The propagation of the species or race. "Your wives are your tillage; go in therefore unto your tillage in what manner soever ye will: and send forward for your souls; and fear God and now that ye must meet Him; and bear good tidings unto the faithful" 2—223.
- (2.) The enjoyment of the sensual pleasures. A tradition of the prophet says, This world is a temporary provision and the best of its provisions is a good woman.
- (3.) The preservation of one's chastity. A tradition of the prophet says that wife is a shelter for the young-man. Another tradition says that the wife is half the faith of man. The Holy Qurán enjoins marriage, and if on account of poverty one cannot afford to have a wife, he is directed to repress his sexual excitement by fasting and patience. "They are a garment unto you and you are a garment unto them."
- (4.) The preservation of the physical, moral and spiritual health. For a young man of sound health, it is extremely dangerous to be without a wife. A forced continence on the one hand may lead to spermatorrhœa, and nocturnal emissions with their detrimental consequences on the physics and morals of the person. On the other hand indulgence in self-abuse and unnatural crimes or adultery is an abominable sin and destructive

another and they have obtained a firm promise from you. 22 And marry not such women whom your fathers married, except what is already past, for this is a vice and an abomination and an evil way. 23 Ye are forbidden *to marry* your mothers and your daughters and your *real* sisters and your *real* aunts, both on the father's and mother's side, and your brother's and sister's daughters and your mothers who have given you suck, and your father's sisters and your wives' mothers, and your daughters-in-law which are under your tuition, *born* of your wives unto whom ye have gone in (but if ye have not gone in unto them, it shall be no sin in you *to marry them*) and the

to all the physical and spiritual systems. The prophet says, "No celibacy is *allowed* in Islam."

Secondly the proper times for sexual intercourse. The proper times for the sexual intercourse are those in which all the four objects are fully realized. Thus they are:—when the pair is in sound health, when both enjoy a moral and spiritual calm, when both feel a natural inclination towards each other, when they are free from physical and moral disturbances, when the stomach is neither full nor hungry and no other organ is swollen or painful or disordered. It is the result of disregard of these rules that so many weak, rickety, scrofulous, deaf, dumb, blind, crippled and deformed births are seen in these days of unnatural coitions, whilst they were very rare in the ancient times. The stronger the affection between the pair at the time of coition, the healthier, the more beautiful and the more intelligent will be the production. The intercourse during menstruation is very noxious. It may cause in the female, congestions, inflammations and displacements of the uterus, and ovaries and lead to life-long troubles in the female and various disorders and deformities in the foetus if she conceives during the period. "And they ask thee concerning the menses; tell them, It is a filth and trouble, therefore keep off from the wives during the courses" 2—222. It is also **pernicious** to have the intercourse under artificial excitements of the sexual organs. It is the main cause of impotence, **spermatorrhoea** and untimely decay in the male, of

wives of your sons who *proceed* out of your loins ; and ye *are also forbidden* to take to wife two sisters conjointly, except what is already past : for God is most Forgiver of sins and most Merciful.

local inflammations and hysteria in the female and of various defects and weaknesses in the child. Hence it is very important to distinguish between the natural and unnatural excitements of the passions. The unnatural lust is weak, short, unstable. It does not give full erection and rigidity to the organ and is not accompanied with true pleasures. On the other hand the natural lust is strong and durable. It gives the full erection and rigidity to the organ and is accompanied with strong pleasures. The unnatural lust is excited by artificial means ; as by taking stimulants or animal foods or spices ; or by irritation of the rectum by worms or fæces, or suppositories ; or by irritation of the organ by local applications. It is a common thing in those addicted to the use of hands and sodomists. The natural lust, on the other hand, is excited spontaneously in sound persons without apparent irritations. The unnatural lust is excited by very slight causes such as the sight or idea of a woman and is followed by rapid emission at the very start or even before the act. This leads them to physicians, one after another, and to advertised treatments but with no results except increasing despondency and rapid decay. A healthy man cannot have the natural intercourse more than once or twice a week on the average. Some can't have it more than once a month. A victim to the unnatural intercourses who is seeking for aphrodisiac medicines with his daily frequencies of the act must look to the animal creatures about him. how often they copulate in the year and when ? and remember that it is a sort of mania to think that every day is meant for the lust and any interruption means impotency. Even the plants and the earth require intervals for rest to bring out new productions.

Thirdly the behaviour of men and women towards each other. Mutual love and sympathy are the natural principles of reasonable cohabitation, without which the objects of marriage cannot be properly realized. In addition to love the women must be perfectly submissive to their husbands. The Holy Qurán expresses the mutual love to be a natural

PART V.

24 And ye are also forbidden to marry those women, who are in the marriage of others except what your right hands possess.^a These are the ordinances of God for you. Other women besides these are allowed unto you that ye seek to marry them

tie between men and women and the Holy Bible says.—
 “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”
 Genesis 2—24.

“The men have got an authority, over the women, for God hath given superiority to some of them over others and for what they expend out of their wealth upon *them*, wherefore the good women are those who are submissive and careful keepers of *their husband's properties* in their absence, for God hath entrusted them to their care” 4—34.
 “And for women *are rights* similar to those that are over them, in reasonable ways” 2—228.

Fourthly the plurality of wives. Can it be allowed on natural and medical grounds? Yes, it is allowable on natural and medical grounds and under certain conditions it becomes essential. As already expressed the objects of marriage are:—

- (1.) The propagation of the species or race.
- (2.) The enjoyment of the sensual pleasure.
- (3.) The preservation of chastity.
- (4.) The preservation of physical and spiritual health.

With all these objects in view, it is apparent that under many circumstances, a number of wives becomes necessary. Thus when the first wife is barren for certain defects or disorders, or incapable of bearing the sexual intercourse, she is no wife at all and the objects of marriage cannot be realized. Under such conditions, a young man with good health and easy living cannot but fall into adultery or unnatural sins. Being without a child sometimes becomes an unbearable want especially

a. That is who have been taken as slaves in war without their husbands, after they have gone through the proper purifications.

at the expense of your riches in dowry and entertainments like chaste persons, not like adulterers;^a but for the benefits that ye derive from them, pay them their prescribed dowries,^b and if ye please with each other at any thing else after the fixation of a dowry, it will be no sin in you: verily God is knowing and wise. 25 If any one of you cannot afford to marry a free believing woman, he may marry such of the

under affluent conditions, and the question of a second marriage quite justifiable. Why a well-to-do, young man who can afford to maintain a greater number of wives than one, should be deprived of the rights of procuring means of getting a child, of enjoying sensual pleasure, of keeping up his chastity and health. In no way it becomes justifiable to keep him in life long despondency and trials. A question has been proposed that, when men are allowed plurality of wives, then why the women should not be allowed to have plurality of husbands under similar conditions. The answer to the question is quite simple. The women are not allowed so, because, they are not responsible for the maintenance of the husbands and of the children; because they are periodically subject to menstruation, child-bearing and lactation; because sexual defects and disorders that may render men incapable of sexual intercourse are very rare in them but very common in women, and because the sexual period in men generally extends to sixty years, whilst that in females only to 45 years. However, as regards the very rare conditions, Islam has allowed women to apply for divorce. After getting which they can marry a husband, if they feel an urgency for it. But in the presence of one they cannot have any right for another.

a. This abolishes the lustful custom of pagan Arabs, according to which they could lawfully keep concubines for a time on certain wages. It was really a lewd bawdry known by the name of Mutaa. This being forbidden in Islam, no part is allowed to the concubines hired for lechery.

b. This abolished the vain custom of Arabs in holding dowry as not necessarily payable. This is also against the

believing maid-slaves as your right hands possess. And God knoweth well your faiths ; ye are the one from the other,^a therefore marry with them by the permission of their masters and pay them their dowries in honourable ways ; such of them as are chaste, not guilty of whoredom and not entertaining lovers.^b And after they are married, if they commit a wickedness they shall suffer half the punishment which is ordained for free women. This is allowed unto such of you as are afraid of sinning, but if ye abstain *from marrying a slave*, it would be better for you, and God is the most protector against sins and the most Merciful. 26 God intendeth to declare clearly unto you *the truths* and to direct you to the customs of those who have been before you^c and to turn unto you ; and God is knowing and wise. 27

foolish vanity of certain Islamic tribes to fix too much dowries in these days, beyond all means of the husband. The Holy Qurán fixes no amount for it but makes it necessarily payable after cohabitation. It means that it must be so much as may be easily paid by the husband. Thus it may amount from the least valuable thing to any amount according to the circumstances of the husband. Traditions of the prophet show it to be an iron ring and even teaching the wife a part of the Holy Qurán.

a. Being alike descended from Adam and of the same faith.

b. This forbids the libidinous practice of Mutaa even with slaves. There is not a single tradition allowing the practice of Mutaa, but there are traditions of the prophet against it, one of them being through Ali narrated by Tirmazi and others. All the companions of the prophet were agreed upon its unlawfulness, as well as all the theologians, Sufees and Ahli Hadis. Ibn-i-Abbas was in favour of it for some days on the ground of the custom, but when its unlawfulness in Islam came to his notice, he immediately repented against it. Bukhari and Muslim prove its perpetual unlawfulness.

c. Viz., of the past prophets and sages.

And God intendeth to turn unto you, but those who follow the lusts intend that ye deviate a wide deviation *from what is right*. 28 God intendeth to alleviate *your burdens*, for man is created weak. 29 O men, devour not each other's substances with falsehood except that there be a merchandizing between you with mutual consent, and do not kill yourselves: *a* verily God is most merciful unto you. 30 And whoso doth this out of rebellion and tyranny, we will introduce him into fire; and this is easy with *b* God. 31 If ye avoid the great sins that ye are commanded against, we will expiate for your smaller sins and introduce you *into the paradise* with an honourable entry. 32 And do not covet what we have given to some of you in preferance to others. For men is a portion of what they gain and for women *d* a portion of what they gain, and ask God of His bounty; verily God is omniscient. 33 And for every one we have appointed heirs to inherit what the parents and kindreds leave behind and those with whom ye have made contracts, therefore give them their portions; verily God witnesseth every thing. 34 The men have an authority over women for the

a. Thus all fraud and violence is a murder of the soul

b. For He is not purely merciful but possessed of all the consummate virtues, combining in Him, justice and avenge as well.

c. Thus the great sins are those against which God has commanded through the Qurán and the prophet; as for example, theft, bribery, fornication, murder, injustice, idolatry, rebellion and pride. Hence the preparatory steps for the commission of such acts are slight sins, which are pardonable without any repentance as long as a man avoids the execution of the great sins.

d. In England and in Europe, no woman can make a contract, cannot dispose of a property at her will, cannot apply against the husband for her sustenance, and whatever she may earn in the absence of the husband, it is reckoned

superiority which God hath given some of them over some women and for the expenses^a which they make, out of their riches *to maintain them*; therefore the good women are those who are submissive and careful keepers of *their modesty and of their husbands, properties* in their absence for the protection that God hath afforded them. And if ye be afraid of their rising, admonish them and leave them *alone* in their beds and chastise^b them, but if they obey you, seek no occasions against them; verily God is high and great. 35 And if ye be apprehensive of a breach between the husband and wife, make a judge out of his family and a judge from her family; if they incline towards reconciliation, God will produce a concord between them; verily God is knowing and wise. 36 And worship God and do not associate anything with Him and do good to your parents, kindreds, and orphans, and poors, and neighbours that are of kin to you, and *also* neighbours that are strangers and your companions,^c and travellers and *the* slaves and animals

as his property. Moses and Jacob served their fathers-in-law for their marriages instead of paying a dowry to their wives. Hence the Holy Qurán enjoins reasonable rights for the females. "For men is a portion of what they gain and for women a portion of what they gain" 4 - 32. "And for women are *rights* similar to those that are upon them, in reasonable way" 2—228. "It is not lawful unto you that ye inherit the females against their well" 4—19. "And pay unto the females their dowries with free heart" 4—4

a. Imam Malik and Shafai have concluded from this verse that the marriage contract will be cancelled if the husband is unable to support his wife, and the wife loses all the rights if she perseveres in disobedience. According to the Bible, Eve was made a subject and the man a ruler over her.

b. According to a tradition of the prophet, men are allowed to beat their wives but very slightly, and they are forbidden to slap them on the face.

c. As, students of the same class, sepoys of the same

that are possessed by your right hands : verily God loveth not the haughty vainglorious, 37 who is niggard and recommends niggardliness unto men and concealeth what God hath granted him of His abundance ;^a and for the unbelievers we have prepared an ignominious punishment ; 38 and *for those* who expend their riches for show unto men and believe not in God and in the last day ; and whoever hath Satan for a companion, an evil companion *hath he* ! 39 And what *harm shall fall* on them, if they believe in God and in the last day and expend out of what God hath given them ; and God knoweth them. 40 Verily God doth not wrong *any one even* the weight of an atom ; and if there be some good He will multiply it and give a magnificent reward from near Him. 41 Therefore How *will it pass with the unbelievers* when we will bring a witness from every nation against itself and will bring thee as a witness against these people.^b 42 On that day every one who hath disbelieved and disobeyed the prophet, shall desire that the earth be levelled with them, but they won't *be able to* conceal a single word from God. 43 O true believers don't draw near the mosque, when ye are senseless, ^c until ye understand what ye say, nor when ye are polluted *with emission of seed* until ye get washed except that ye are passing through it. And if ye be sick or travelling or any one of you come after easing

company, members of the same department, and workers in the same manufactory.

a. Whether it be wealth or knowledge or some art whereby they may help others.

b. *Viz.*, to testify against their rebellion and wickedness.

c. Whether this unconsciousness be due to wine or opium or other intoxicants or to some disorder or to sleep, so that he may not utter nonsense or blasphemy and may understand what he says.

the nature or have touched the women, but find no water *to wash with*, seek a clean earth and rub with it your faces and your hands; verily God is the most forgiver of sins and the most protector against sins. 44 Didst thou not see those who were given a portion of the scriptures, they purchase error and intend to deviate you from the *right* path. 45 And God well knoweth your enemies, and it sufficeth to have God as a patron and it sufficeth to have God as a helper. 46 Of the Jews, there are some who pervert the words^a from their places and say, We heard and disobeyed and hear without hearing and look unto us, perplexing with their tongues and reviling the true religion. Had they said, We heard and obeyed and do thou hear and look unto us, it would have been better for them and more right. But God hath cursed them for their infidelity, therefore they do not believe except a small number. 47 O ye to whom the scriptures have been given, believe in that which we have sent down confirming that which is with you, before we deface *many* countenances^b and turn them back or curse them as we cursed the men of Sabbath, and the word of God is to be fulfilled. 48 Verily God doeth not forgive that some creature^c be associated with Him, but He forgiveth *every other sin*

a. See note on 2—104.

b. That is humble down their leaders and derive them back to Jerusalem from where they had come. These prophecies came through partly in the time of the prophet and partly in the time of Umar, the second successor. The curse that fell on the Jews on account of their rebellion against the heavenly kingdom established in accordance with the prophecies of Moses, Isaia and Jesus, disgraced them, banished them from country to country, deprived them of their states, riches and spiritual sense, threw them into captivity and slavery. For details see the notes on 26—196 16—102, 61—6 and 73—15.

c. That is idolatry of all kinds or believing on any.

besides this unto whom He pleaseth ; and whoever associateth *any thing with God* he deviseth a great sin. 49 Didst thou not see those who justify themselves, *a* but God justifieth whom He pleaseth and they shall not be wronged a single fibre. 50 Behold, what a lie they are forging against God, and therein is a sin quite enough to cut them off from God. 51 Didst thou not see those who were given a portion of the scriptures ; they believe in false gods and idols and say unto the unbelievers, *b* that they are more rightly directed to the path than the believers. 52 These are the men, whom God hath cursed, and whomsoever God curseth, thou shalt not find any helper for him. 53 Is there any portion for them in the kingdom ?, *c* and they won't give unto men a smallest *d* thing. 54 Do they envy the people for what God hath granted them of His abundance ? *e* Verily we gave the book and wisdom unto the children of

creature man or animal or inanimal, as God or as a partner of God or as an embodiment of God.

a. The Christians and Jews, used to call themselves as children of God and the only people to be saved from hell fire.

b. Hay Bin-Akhtab and Kaab Bin Ashraf, two Jewish leaders, when they reached Mecca to provoke the idolators against the Muhammadans, on being asked which religion was the better, replied, that the idolators were better than the Muslims.

c. The Jews hoped that their ancient power and grandeur shall be restored under Messiah and Muhammad. But they rebelled against the kingdoms and were put to further disgraces and final destruction.

d. The original word means a small dent on the back of a date stone and is used to imply a thing of no value.

e. Viz. the spiritual gifts and worldly blessings bestowed on the prophet and his followers in the form of great reforms and victories.

Abraham and gave them a magnificent kingdom. ^a
 55 Wherefore some of them believe in him and some of them turn away from him and the raging fire of hell suffices for punishment. 56 Verily those who disbelieve our signs, we will introduce them into fire. So often as their skins will be burnt off, we will give them other skins in exchange that they may taste the punishment; verily God is mighty and wise. 57 And those who believe and do good works, we will introduce them into gardens from under which rivers flow, they shall remain therein for ever; for them there are purified wives; and we shall introduce them into perpetual shades. 58 Verily God commandeth you that ye entrust the government^b to such persons as deserve it, and when ye judge between men, judge with justice; verily God exhorteth you to an excellent *virtue*; verily God is hearing and seeing. 59 O believers, obey God and obey the apostle and those who are in authority^c among you. Thus if ye dispute in any thing refer it to God and the apostle,

a. Similarly Muhammad shall be given the scripture and wisdom and a great kingdom.

b. Or literally what is entrusted. It means here the government, as the next words points out. A tradition of the prophet explaining the "waste of what is trusted" says, When the government is trusted to one who does not deserve it, a resurrection must be expected.

c. That is you should obey your rulers, of whatever nation or religion they be. 'Among you' here refers to mankind, just as in the following verse—"Have not the apostles come from amongst you." All the apostles were not of the same nation or religion as the people whom they were sent; as for example, Moses and Lot. The story of Joseph is a practical illustration of loyalty and obedience to the rulers. There are many traditions of the prophet, asserting the necessity of obeying the rulers. "After me, the strangers will be placed over you, and such acts will be done as will seem obnoxious to you. The companions

if ye believe in God and the last day : this would be better and an excellent way of decision. 60 Didst thou not observe those who pretend to believe in what is sent down unto thee and what was sent down before thee ; they intend to carry their cases for judgment to Tagut,^a but they have been commanded to disobey him ; and the Satan intendeth to seduce them into a wide error 61 And when it is said unto them, come to the revelation of God and to the apostle, thou seest the dissemblers keeping off with *great* aversion. 62 But what shall be their condition when a misfortune shall befall them for what their hands have sent forward and then they shall come to the swearing by God and saying, We meant nothing

asked, What thou commandeth us, O prophet, under such conditions. The prophet answered, Perform your duties of obedience towards the rulers and ask God for your rights." (Narrated by Bukhari and Muslim.) "If any one perceives something obnoxious in his ruler, he should behave patiently for he who steps out of the obedience to his ruler a single span he shall die the death of ignorance." (Bukhari and Muslim.) "I advise you to be chaste and pious and to obey the ruler of the time, even if he be an Ethiopian slave." (Abu Daud and Tirmazi.) "He who obeys me, obeys God ; and he who disobeys me, disobeys God, and he who obeys the ruler, obeys me ; and he who disobeys the ruler, disobeys me." (Bukhari and Muslim.)

^a This refers to Kaab Bin Ashraf, a principal Jew, to whom a wicked Muhammadan applied for judgment in his case with a Jew, but the Jew, firmly believing in the rightfulness of his claims and in the justice of the prophet, brought the case to Muhammad. The prophet decided in favour of the Jew, but the Muhammadan not acquiescing in the decision carried the case to Umar. The Jew informed him of the prophet's decision and of the Muhammadan's discontentment with it. The Muhammadan confessing the same, Umar struck off his head, saying aloud, This is the reward of him who refuseth to submit to the decision of God and His apostle. From this action, he got the surname of Alfaruq.

but goodness and reconciliation.^a 63 God knoweth what is in their hearts, therefore let them alone and advise them and tell them such words as may reach into their souls. 64 And we sent no apostle but that he may be obeyed *by men* under the permission of God. And if they come to thee after they have wronged their own souls and ask pardon and protection from God, and the apostle also ask pardon and protection for them, they will find Allah to be the most reconcilable and the most merciful God. 65 By thy Lord, they won't be *reckoned as* believers until they make thee a judge in their controversies and then find no difficulty in their hearts against thy judgment and acquiesce in it with entire submission. 66 And had we ordained them to kill their own persons or to leave their habitations, they would have not done it except a few of them ; and had they done what they were exhorted to do, it would have been better for them and more powerful in fortifying them: 67 and then we would have given them from near us a magnificent reward, 68 and directed them to the right path. 69 And those who obey God and the apostle they shall be with those upon whom God hath been showing graces, namely the prophets, the truthful, the martyrs and the righteous, and they are the most excellent company. 70 This is the grace from God and God is sufficient to know. 71 O believers take your precautions and go forth *to war either* in separate parties or go forth together *in a body*. 72 And there is one of you who shall stay behind, and if some misfortune befalleth you shall say, God has been gracious unto me that I was not present with you *in the march*, 73 and if some grace of God appear unto you, he shall speak out as if there was no familiarity between

^a. This was the excuse of the friends of the Muham-
madan, whom Umar slew, when they came to demand
satisfaction for his blood.

you and him, *saying*, would to God, I had been with them and obtained a great success. 74 Therefore, let those fight in the way of God who have sold off the life of this world for the next, and whoso fighteth in the way of God, whether he be slain or victorious, He shall give him a magnificent reward. 75 And what aileth you that ye fight not in the way of God and for the poor oppressed men, women and children *a* who are crying out, Our Lord, take us out of this city, whose inhabitants are tyrants and make for us from before thee a protector and make for us from before thee a defender. 76 Those who believe, fight in the way of God; and those who disbelieve fight in the way of the devil: wherefore fight with the friends of the devil; verily the plan of the devil is a meagre *b* one. 77 Didst thou not see them whom it was said, Keep back your hands and be constant at prayers and pay the legal alms; but when war was enjoined them, some of them began to fear men as one would fear God and rather with a greater fear, and exclaimed. Our Lord, why hast thou ordained fighting for us; Thou wouldst have respited us for a short time. Say, the provision of the world is short, and the next life is better for the pious, and ye shall not be wronged a fibre. 78 Wherever ye be, death shall overtake you, even if ye be in strong towers; and if some good befall them they say, This is from God; and if some evil touch them they say, It is from

a. This refers to the Muhammadans of Mecca who were barbarously persecuted by the idolators and could not fly out for want of means or for the tyrannical obstructions of the infidels. In their cruelties they did not even regard the tender age. The petition of the oppressed Muhammadans being heard, they were relieved of the trouble at the conquest of Mecca by Muhammad and raised to good position.

b. That is all the wicked unbelievers who are making efforts to extirpate thee and thy followers, shall be defeated and overthrown.

near thee,^a *O Muhammad* ; say, every thing is from near God. What became of these people that they are not near to understand a matter. 79 Whatever good befall thee, it is from God and whatever evil befall thee, it is from thyself ;^b and we have sent thee as an apostle unto men, and God is the sufficient witness. 80 Whoever obeyeth the apostle, he obeyeth God ; and whoever turneth away, let him, for we have not sent thee as a guardian over them. 81 And they speak ‘obedience,’ but when they go out from near thee, some of them meditate by night against what they said, and God writeth down what they meditate by night ; wherefore, let them alone, and trust God, and God is the sufficient patron. 82 Do they not

a. It is the standing rule of nature that the advent of every apostle is attended with adversities and troubles to the disbelievers, so that their pride may be broken down and their hardness softened as is expressed in the 97th verse of 7th chapter. Similarly the Jews were smitten with poverty, disgrace and scarcity of provisions, on account of their opposition to the prophet. Hence they used to say, that their land has grown barren and provisions scarce, since the arrival of Muhammad at Medina.

b. Although the prophet is addressed here, but all the men in general are meant ; just as all the verses, throughout the Qurán referring to certain occasions, imply universal and standing truths. “From thyself,” means, on account of thy actions ; as appears by comparing it with the following verse:—“And whatever misfortune befall thee, it is due to what your hands have earned, and God forgiveth many things” 42—29. Thus every misery that comes to man, it comes as the result of his faults ; and every good, as blessings and graces from the Lord. But as the laws that regulate both the events are established by God, both of them are attributable to Him, the difference being only a relative and proportional one. Evils come far below the proportions of one’s misdeeds, but blessings, for ever and above the proportion of one’s deeds and merits. Hence the two phrases—‘every thing is from God’ and ‘whatever evil befall thee, it is from thyself,’ are not contradictory.

meditate in the Qurán and had it been from any other being besides God, they would have detected many differences^a in it. 83 And when some matter of security or danger reach them, they divulge it; and had they referred it to the apostle or to those who are authorities in them, those who can scrutinize it from among them would have understood it; and had it not been for the graces of God upon you and his mercy, ye would have followed the devil except a few only. 84 Wherefore, fight in the way of God; thou art not responsible but for thyself and persuade the believers; God will keep off the hardness of the unbelievers, there is no doubt, for God is stronger *than they* and more able to punish.^b 85 Whoever maketh

a. These differences would have been of various kinds—

- (1.) Inconsistency and contradiction.
- (2.) Incompatibility with nature and reason in certain parts.
- (3.) Falsity of prophecies.
- (4.) Inconsistency with scientific principles as discovered along the progress in sciences.
- (5.) Want of general and lasting success and acceptance in the world.
- (6.) Alterations intentional or unintentional in the copies of different countries and ages.
- (7.) Surreptitious interpolations.
- (8.) Abrogation of commandments.
- (9.) The rules that it has laid down for success and prosperity would have proved false by experience. The Holy Qurán has been quite free from all these differences in all the ages and countries. It is the standing code for religious, moral, social and political concerns. No scientific mistake could ever be proved in it. It has been the same in all the countries and ages, without a single addition or diminution, change or modification. As long as it was followed, it gave perfect success in spirituality, morals, society and politics. None of its commandments was ever cancelled or modified.

b. This mighty prophecy was revealed when the Muhammadans refused to follow the prophet to the lesser

a good recommendation, he shall have a part of it ; and God is the guardian over every thing. 86 And when ye are saluted with a greeting, salute in return with a better one^a or return it *equally* ; verily God taketh the accounts of every thing. 87 Allah, there is no deity but He ; He will surely gather you all for a day, wherein there is no doubt, and who is the more truthful in words than God. 88 What became of you that ye are divided concerning the hypocrities ?^b and God hath overturned^c them for what they have committed. Do ye intend to direct him whom God hath lead astray, and whomsoever God leadeh astray, thou shalt find no way for him. 89 They wish that ye turn infidels as they are infidels so that ye may become like unto them, therefore take no friends out of them until they desert *their native p.ares* in the way of God. But if they turn back, capture them and kill them wherever ye find them and take no friends or helpers from amongst them, 90 except those who join the people who are in alliance with you or come to you with their hearts refusing to fight

expedition of Badr, on account of being frightened by false rumours spread at Medina about dreadful preparations of the idolators against them by Naim ibn Musood who was bribed by Abu Sufyan to do so. Hence Muhammad set out alone, but seventy persons followed immediately. According to the prophecy, the idolators got terrified and turned back without an action.

a. As for example, if one salutes you by saying, Peace be unto you, return him the salution by saying, Peace be unto you and the mercy of God and his blessings.

b. Viz. the dissemblers who have been withdrawing on occasions of difficulty and wars and joining the infidels, as for example some of the deserters at the battle of Ohod and those who pretending not to like Madina, went off and joined the idolators.

c. That is, hath perverted them to infidelity for their wickedness.

with you or they fight with their nation. And if God so pleased, he would have made them victorious over you and then they would have certainly fought with you. Hence if they turn aside from you, and fight not with you and offer you peace, then God alloweth you no occasion *of fighting* against them. 91 Ye shall find others intencing to gain your confidence and the confidence of their nation; whenever they are turned to sedition they fall into it. Therefore, if they do not keep aside from you and offer you peace and restrain their hands *from fighting*, capture them, and kill them wherever ye find them: and such are the men against whom God hath given you manifest reason *to fight*. 92 And it does not become a believer to kill *another* believer by mistake,^a and whoever *happeneth* to kill a believer by mistake, *the penalty shall be* to free a believing slave and a fine to be paid to the family^b of the deceased, unless they remit it *in part or whole* as above. But if he belong to a nation which is at enmity with you and be a believer, the penalty shall be to free a believer from slavery, and if he belongeth to a people that are in alliance with you, the fine shall be payable to his family and a believing slave shall be freed. But if one cannot afford *to free a slave*, he should fast for two months consecutively as a penance from God, and God is knowing and wise. 93 And he who killeth a believer designedly, his punishment shall be hell wherein he shall remain for ever and God will be angry upon him and curse him and prepare a grievous torment for him. 94 O believers, when ye march in the way of God, be careful and do not say unto one

a. That is by accident and without design.

b. That shall be distributed to the heirs of the deceased in accordance with the laws of inheritance mentioned in the beginning of this chapter; see note on 4—7.

who saluteth you, Thou art not a believer,^a with an intention to gain things of the life of this world ; for with God is a great abundance. Such have ye been formerly,^b but God hath been gracious unto you, therefore make a just discernment ; verily God is well acquainted with that which ye do. 95 Those believers who sit at home without any hurt^c and those who try hard in the way of God with their riches and persons, cannot be equal. God hath exalted the degree of those who try hard with their riches and persons over those who sit *behind* ; and God hath given good promises unto all *the believers* but hath preferred the workers over those who sit behind, by a magnificent reward, 96 *viz. high* ranks from Him and forgiveness and mercy, and God is most gracious and merciful. 97 Verily, angels, when extracting the life of those^d who injured their own souls, asked *them*. What condition were ye in ? They answered, We were weak^e in the earth. The angels said, was not

a. On the pretence that he feigns to be a Muslim that he might escape from you. It happened on some occasions that under this presumption, some persons were slain and plundered by Muhammadans, notwithstanding their confessing the unity of God and saluting them. Hence they are warned against such rash actions for the future.

b. That is before you made public professions of Islam and demonstrated it by active zeal and devotion, your conversion was unknown and you could be treated similarly. Hence suppose you are put in the same category and reflect what would you like for yourself.

c. That is without an excuse of sickness or other just impediment.

d. This refers to certain hypocrites at Mecca who without any justifiable excuses, did not leave Mecca with the other Muhammadans and afterwards joining the idolators were slain in the battle of Badr.

e. Being unable to fly and compelled to join the idolators in the war.

the earth of God wide *enough* that ye might fly therein to a place of religious freedom. These are the men whose abode is hell and an evil retreat it is. 98 But the weak among men and women and children who were not able to find means and were not directed in the way : 99 these peradventure God will pardon ; for God is the most forgiving and gracious. 100 And whoso deserteth *his things* in the way of God, he shall find great abundance in the earth and expansion and whoso getteth out of his habitation as a fugitive towards God and his apostle and death overtaketh him,^a his reward becomes incumbent on God : and God is most gracious and merciful. 101 And when ye be on march in the earth, it would be no sin in you, if ye shorten your prayers, *especially*, when ye be afraid that unbelievers are your manifest enemies. 102 And when thou be with them and stand to *lead* them in prayer, let a party of them stand with thee and let them take their arms. And when they have done their *sijda*,^b let them go back and let the remaining party who have not prayed yet come *up* and pray with thee and let them be cautious and take their arms. The infidels wish that ye neglect your arms and provisions and they fall upon you all at once. And it shall be no sin in you if ye be troubled with rain or be sick that ye put off your arms and remain cautious. Verily God hath prepared for the infidels an ignominious punishment. 103 And after ye have finished your *regular* prayers, remember

a. According to Al Bezawi, this refers to Jandab Ibn Damra, who being sick was taken to Madina by his son on a couch, in the flight, and died in the way before his arrival there. When he perceived his end approaching, he clapped his right hand on the left and solemnly plighted his faith unto God and his apostle.

b. This is an extreme prostration before God in worshipping, in which the ground is touched with the forehead and nose.

God standing and sitting and lying on your sides. And when ye are secure *from danger*, observe the regular prayers *in full*; verily the prayer is prescribed unto the believers with fixation of times. 104 Be not slack in pursuing the people; ye suffer pains, they do also suffer as ye do suffer, but ye hope from God what they do not hope; and God is knowing and wise. 105 Verily we have sent down unto thee, the book with truth, that thou may judge between the people with *the knowledge* that God showeth thee, and be not an advocate for the fraudulents.^a 106 And ask the protection of God; verily God is the most gracious and Merciful. 107 And dispute not for those who defraud themselves: verily God loveth not the dishonest sinful. 108 They conceal from men but cannot conceal from God, and he was with them when they were meditating by night on the matter which displeased *God*, and God encompasseth what they do. 109 Behold, ye are the men who disputed for them in the life of this world, but who will dispute with God for them on the day of resurrection, or who will be an advocate *for them*. 110 And whoso committeth a vice or injureth his soul, and then asketh the forgiveness of God, he shall find God to be the

^a. Tuma Ibn Ubraq had stolen a coat of mail from his neighbour and pledged it to a Jew. By chance it being seen with the Jew, he was captured. He stated that it was pledged to him by Tuma, but he denied to have any knowledge of it, and swore for his assertion and produced false witnesses from amongst the Muhammadans. The Jew being unable to produce any proof for his assertion, the prophet suspected him of theft, and was intending to sentence his hand to be cut off, that these verses were revealed warning him against the perjury of the hypocritic followers and the mistake of his decision. Tuma, after the exposition of his criminal and treacherous behaviour, fled to Mecca and returned to idolatry; and there when undermining a wall to commit robbery, the wall fell upon him and crushed him to death.

most forgiving and Merciful. 111 And whoso committeth a vice, he committeth for his own self, and Allah is the knowing and wise God. 112 And whoso committeth a mistake or sin and then layeth it on an innocent, he beareth the guilt of calumny and manifest wickedness. 113 And had it not been for the grace of God upon thee and His Mercy, a party of them had studied to seduce thee, and they seduce not but their own souls, and they cannot damage thee in the least. And God hath sent down unto thee the book and wisdom and taught thee what thou didst not know, and on thee the grace of God is very great. 114 There is no good in most of their conspiracies except *when* one commandeth charity or goodness or reconciliation between men; and whoever doth this with a desire to gain the pleasures of God, we will give him a magnificent reward. 115 And whoso separateth from the apostle after the direction hath been manifested unto him and followeth the way other than that of the believers, we will turn him to what he inclineth and throw them into hell and an evil retreat shall it be. 116 Verily God doth not pardon that other deities be associated with him and pardoneth whatever is besides this for whom he pleaseth, and whoso associateth other deities with God, he erreth a wide deviation. 117 They invoke none else besides Him but females^a and do not invoke but the rebellious Satan, 118 whom God hath cursed. And he said, I shall take off a destined part of thy servants, 119 and shall certainly mislead them and insinuate vain desires in them and command them,

^a. Viz., Lat, Uzza and Manát, the female idols of the Meccans; and the angels whom they worshipped as daughters of God. Besides these, every tribe had a female idol called Uusa. In India too, female gods are still worshipped; e. g., Kali Bhawani, Latan wali, Mata Rani and Lachhmi.

so that they shall cut^a the ears of the cattle and command them, so that they shall change the creation^b of God : and whoso taketh the Satan as a patron, besides God, he undergoeth a manifest loss. 120 He promiseth them and insinuateth vain hopes in them ; but the Satan maketh unto them all deceitful promises. 121 These are the men whose abode is hell and they shall not find any release from it. 122 And those who believe and do good works, we will lead them into gardens from under which rivers flow ; they shall remain therein forever ; the promise of God is true and who is the more truthful than God in saying. 123 He is not with your vain desires, nor with the vain desires of the men of scriptures : whoso doth an evil, he shall be punished for it, and shall find no patron and no helper besides God. 124 And whoso doeth some good whether he be a male or a female and be a believer, these are the men who shall enter the paradise and shall not be wronged a particle. 125 And who is more excellent in religion than him who resigneth himself entirely to God and acts righteously and followeth the religion of Abraham the orthodox, for God hath taken Abraham as friend. 126 And unto God belongeth whatsoever is in the heavens and the earth and God comprehendeth every thing. 127 And they ask thee concerning the women ; say God instructeth you concerning them ; and what hath been read unto you in the book of the Quran, was concerning the female orphans, whom ye do not pay what is prescribed for them, but desire to marry them ; and concerning the weak,

a. The pagan Arabs used to cut the ears of the cattle which they offered to their idols.

b. E. G., by cutting the ears and maiming the cattle's castration of slaves, sharpening the teeth, sodomy, unnatural practices between females, the worship of the sun, moon or other creatures and other absurd theories and practices.

children^a and *commandeth you* that ye observe justice for the orphans ; and whatever good ye do, God knoweth it. 128 And if a woman be afraid of violence or aversion on the part of the husband, it will be no sin in either of them, if they reconcile with each other on any terms, for reconciliation is better *than disagreement*. And covetousness is presented to every soul, but if ye do good and fear God, verily God is well acquainted with what ye do. 129 And ye cannot deal justly between women, although ye covet it, therefore do not turn^b with whole inclination *to one side* so as to leave her like a suspended one ; and if ye amend and deal piously, verily God is the most forgiver of sins and Merciful. 130 And if they separate from each other, God will suffice them both from his abundance, for God is bounteous and wise. 131 And unto God belongeth whatsoever is in the heavens and the earth. And we advised those whom the scriptures were given before you and you *also* that ye fear God ; and if ye turn infidels 132 *remember* that unto God belongeth whatsoever is in the heavens and the earth, and God is sufficient to advocate. 133 When He will, he will carry you off, O men, and bring others, and God is the destiner of *all this*. 134 Whoso desireth the reward of this world, verily with

a. The pagan Arabs allowed no share in inheritance to young children who could not fight in the fields. The Holy Qurán abrogated the custom and allowed them equal to adults.

b. Ahmad and Abu Daud have narrated from Ayesha, that the prophet used to divide equally amongst his wives with justice and to pray, O Lord, this is my division which I have been able to do, therefore reprehend me not in matters over which I have no control. The highest six narrators of the prophet's sayings and Ahmad have related that the prophet said, He who possesses two wives, but inclines towards the one, he shall appear on the day of resurrection with half of his body mutilated.

God is the reward of this world and of the next, and Allah is the hearing and knowing God. 135 O believers, observe justice *as* witnesses for God, although it be against your own selves, or *your* parents or kindreds, whether they be rich or poor, for God is better for them both ; therefore follow not lusts that ye may do justice. And if ye wrest *your evidence* or avoid *giving it* ; verily God knoweth what ye do. 136 O believers, believe in God and his apostle and the book which He hath sent down unto His apostle and the book that He sent down before ; and whoso disbelieveth God and His angels and His scriptures and His apostles and the last day, he erreth a wide deviation. 137 Verily those who believed and then turned infidels, again believed and then turned infidels and *then increased in their infidelity*. God will not pardon *them*, nor direct them to a path. 138 Bear good tidings unto the hypocrites that for them is a painful punishment, 139 who take the unbelievers as friends in exclusion to the believers. Do they seek honours with them, but the honour is entirely with God, *a* 140 And He hath sent down unto you in the book that when ye hear the verses of God being disbelieved and laughed at, do not sit *b* with them, until they discuss a different matter. *Otherwise* ye shall be like unto them for the time. Verily God will gather the infidels and unbelievers all together in hell. 141 They who want *to observe what befalleth you*, and if there be some victory for you from God, they say,

a. "The honour is for God and for His apostle and for the believers, but hypocrites know it not" 63—8.

b. If a man is so circumstanced that he cannot possibly go out of the assembly, then he should observe the following verse :—"And those who fear God, are not responsible for their accounts in the least but they should preach *them the truth* that peradventure, they may get afraid" 6—49.

Were we not with you ? but if there be something *favourable* for the unbelievers, they say to *them* Had we not subdued you and protected you against the believers ? God will judge between them on the day of resurrection, and God will not give the unbelievers any occasion *of victory* against the believers. 142 Verily the dissemblers *try to* deceive God and He is deceiving them ; and when they stand to pray they stand inertly, affecting to be seen of men and do not remember God but little,^a 143 wavering between *faith and infidelity, adhering decidedly* neither to these nor to those ; and whomsoever God misleadeth, thou shalt find no way for him. 144 O believers, take not friends from amongst the unbelievers in exclusion to the believers. Do ye intend to furnish God with a manifest argument against you ? 145 Verily the hypocrites are in the lowest depths of the fire, and thou shalt find no helper for them 146 except, such of them as repent and amend and cling firmly to God and purify their religion for God. These are with the *true* believers, and God shall give a magnificent reward unto the unbelievers. 147 What God will do with punishing you if ye be grateful and believe ? And Allah is the appreciating and knowing God.

a. That is without any sincerity and fervour of the heart, simply repeating the words by their mouths. "With the pure thou wilt show thyself pure ; and with the froward thou wilt show thyself unsavoury." ii. Samuel 22—27.

"With the merciful thou wilt show thyself merciful with an upright man thou wilt show thyself upright ; with the pure thou wilt show thyself pure, and with the froward thou wilt show thyself froward." Psalms 18—25, 26.

PART VI.

148 God loveth not the speaking ill of any one in public except *when* one is injured and Allah is the hearing and knowing God. **149** If ye publish and a good action or conceal it or forgive evil : verily Allah is the forgiving and mighty God. **150** Verily those who disbelieve God and His apostles and desire to make a separation between God and His apostles and say, We believe in some and disbelieve others and intend to adopt a middle way in this *matter*, **151** they are the true unbelievers and we have prepared for the unbelievers an ignominious punishment. **152** And those who believe in God and in His apostles and make no distinction between any of them, to them He shall give their rewards : and Allah is the most forgiving and merciful God. **153** The men of the scriptures ask thee that a book be sent down unto them from the heaven : verily they asked Moses a greater thing than this, saying, show us God manifestly, wherefore the lightning fell upon them for their iniquity. And they took the calf *for their God*, after evident truths had come unto them, but we forgave them this *sin* and gave Moses an evident argument. **154** And we elevated the *mountain* of Sinai over them at *the time of taking* their covenants and commanded them, Enter the gate worshipping and commanded them, Transgress not in the Sabbath and extracted from them a firm covenant. **155** Wherefore, for their violating the covenant and their disbelieving in the signs of God and their *efforts* to kill the prophets without justice and their saying our hearts are uncircumcized, (nay but God hath sealed them up for their infidelity) they do not believe but only a few of them. **156** And for their infidelity, and their speaking against Mary a grievous calumny **157** and their saying, We

have killed^a Christ Jesus, son of Mary, the apostle of God, but they have neither killed him nor crucified him, but they have been put to doubts; and verily those who disagree in him, are in doubts about him; they have no knowledge about him but an adherence to guessing; and certainly they have not killed him; 158 but God hath taken him up unto Himself: and God is mighty and wise. 159 And there is none of the men of scriptures but he shall believe in him before his death^b and on the day of resurrection he shall be a witness against them^c 160 Wherefore, for the iniquity of those who judaize, we disallowed them the pure things which were allowed unto them and for their preventing many from the way of God 161 and their taking

a. According to the Old and New Testaments, the sign of a false prophet is this that he will be murdered. See Deut. 13—1 to 5. According to Deuteronomy 21—23, 'he that is hanged is accursed of God.' Any prophet who shows miracles and makes prophecies but invites to such gods that were unknown before, is a false prophet and shall be killed. See Deut. 13—1 to 5. According to the Jewish beliefs, Jesus Christ was killed on the cross; hence they maintain that he is a false prophet and an accursed of God. The Christians hold that he taught the Trinity of God and died on the cross. These beliefs are against the truthfulness and godliness of a prophet. Hence the Holy Qurán refutes all the three beliefs and declares that he was taken up by God unto Himself.

b. According to a tradition of Hijaj, when a Jew is expiring, the Angels strike him on the head and neck and say, O thou enemy of God, Jesus was sent as a prophet unto thee and thou didst not believe in him. He answers, I now believe him to be servant of God. And to a dying Christian they say, Jesus was sent as a prophet unto thee and thou hast imagined him to be God, or the son of God; whereupon he believes him to be the servant of God and His apostle.

c. i. e., Against the Jews, for rejecting him; and against the Christians, for calling him God and the son of God.

usury which they were forbidden to take and their devouring the men's substances with falsehood : and we have prepared for the unbelievers a painful punishment. 162 But to such of them as are well grounded in knowledge and the believers who believe in that which hath been sent down unto thee and in that which hath been sent down before thee and those who observe the prayer and those who pay the legal alms and those who believe in God and in the last day : we will give a magnificent reward. 163 Verily we have revealed unto thee as we revealed unto Noah and the prophets after him and revealed unto Abraham and Ismael and Isaac and Jacob and the tribes, and Jesus and Job, and Jonah and Aaron and Solomon, and gave the psalms unto David. 164 And *there are* apostles that we have mentioned unto thee heretofore and *there are* apostles that we have not mentioned unto thee ; and God spoke unto Moses, discoursing *with him*. 165 The apostles we sent as messengers of good tidings and denouncers of threats, so that the people may have no argument of *excuse* against God after the apostles ; and God is mighty and wise 166 And God testified^a for what He hath sent down unto thee, that He hath sent it down with His knowledge and the angels also testify *the same* and Allah is sufficient for testifying 167 Verily those who disbelieved and prevented *men* from the way of God,

a. The testimony of God is expressed to man in 5 ways :—

- (1.) Through the intuitive impressions.
- (2.) Through reasoning and judgment.
- (3.) Through the knowledge obtained from the observations of nature.
- (4.) Through inspirations and revelations to all the good and seeking souls.
- (5.) Through the revealed books.

The angels testify to the truths through inspirations dreams and revelations.

they have erred a wide deviation. 168 Verily those who disbelieved and acted unjustly, God will neither forgive them nor direct them to a path 196 except the path to hell: they shall continue therein for long; and this is easy with God. 170 O men, verily the apostle hath come unto you with the truth from your Lord, therefore believe *in him*; it would be better for you, and if ye disbelieve, verily unto God belongeth whatsoever is in the heavens and earth; and Allah is the knowing and wise God. 171 O men of scriptures, exceed not the just bounds in your religion and do not speak against God except what is right. Verily Christ Jesus the son of Mary is the apostle of God and His word^a that He inspired unto Mary, and a spirit from Him; wherefore believe in God and His apostles and do not say, *Gods are three*; forbear *this* it would be better for you. Verily Allah is one God, far above is He that He should have a son! unto Him belongeth whatsoever is in the heavens and the earth and God is the sufficient patron. 172 The Christ can never disdain to be a servant^b of God, nor the angels that approach near unto Him, and whoever disdaineth from His worship and puffeth up with pride, He will gather them all together. 173

^a The original word *Kalima* signifies an expression either merely instilled or spoken. The word spirit means a revelation that comes in spoken language from God. Thus the verse means that the prophecy about Jesus Christ was not only inspired into Mary but distinctly expressed in convincing words. As to full discussion about the word *Kalima* see note on 17—85.

^b The Christians also believe that he used to worship on the hill of Olives, and the Gospels say that he prayed to God, saying, 'O my Father, if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt.' Matth. 26—39; Mark 14—35; Luke 22—41. Then how unreasonable it is to believe in Christ as God or as the son of God.

Wherefore those who believe and do good works, He will give them their full rewards and increase unto them out of His abundance, but those who disdain *from worship* and puff up with pride, he will punish them with a painful punishment. 174 And they shall find no patron and no helper besides God. 175 O men, an argument hath come unto you from your Lord and we have sent down unto you a clear light. 176 Therefore those who believe in God and firmly cling to Him, He will admit them into his mercy and abundance and direct them to the right path. 177 They ask thee *concerning the kalala*. Say, God adviseth you concerning the kalala,^a that if a man die and leave no child *behind him* but there be a sister to him, she shall have half of what he has left; and he will be a heir to her if she has no child. But if there be two *sisters* they shall have two third of what he hath left. But if there be sisters and brothers, the males shall have twice as much as the females. God declareth unto you *the truths* that ye may not err and Allah is the all-knowing God.

5.

Entitled, The Table; revealed at Mecca, containing 120 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 O men who have believed, fulfil your promises. The mild quadrupeds^b have been permitted unto you except what is declared *otherwise* unto you; not

a. Kalala is the person who leaves no children or parents after his death and his property is inherited by brothers or sisters.

b. e. g. Cow, ox, antelopes, goat, sheep, buffalo, camel, hare, etc., which possess a mild temper but have no tearing

taking the game as lawful when ye are under the vow of pilgrimage; verily God commandeth what He pleaseth. 2 O believers, violate not the holy rites of God nor the sacred months, nor the offering, nor the collard *animals sent to Mecca for sacrifice*, nor the *men* intending to go to the sacred house in search of the graces of their Lord and *His* pleasure. And when ye have finished *your pilgrimage*, then hunt and let not the malice of a people who have prevented you from the sacred mosque, provoke you into transgression. And assist one another in *action of* goodness and piety and assist not one another in wickedness and malice and fear God; verily God is severe in punishing. 3 Ye are forbidden *to eat* the dead and the blood *that flows out*, and the swine's flesh, and that on which other name than God's hath been invoked and that which dieth of strangulation or by injuries from blunt instruments or by falling from a

claws or teeth like the beasts of prey *e. g.* lions, wolves jackals, dogs, foxes, pigs and cats. The latter devour dead animals even when quite decomposed and rotten. Hence their flesh is not only productive of wild passions in man but also very dangerous in many instances. Similarly all those birds which neither eat flesh nor prey, are allowed by Islam *e. g.* sparrows, pigeons, doves, quails, cocks, hens, partridges, green pigeons, etc. On the contrary the birds of prey which have violent habits and devour stinking flesh are forbidden; *e. g.* kites, hawks falcons and vultures. Abu Daud relates a tradition of the prophet, saying, 'Behold the tame asses, they are not allowed unto you, nor the tearing animals which have claws.' Muslim narrates a tradition through Abu Horera, saying, that 'all the clawed beasts and birds that prey are forbidden unto you.' The prophet commanded some animals to be killed and not be eaten *e. g.* snakes, crows, rats, dogs, lizards. About hedgehog, a tradition says that it is one of the unclean things. Thus the animals that are mischievous or unclean, or poisonous or have the habit of eating the dead are also forbidden by Islam. On hygienic grounds, the flesh of those animals that are

height or by the horns of *another beast* and that which hath been eaten by a mild beast except what ye shall purify, and that which hath been sacrificed unto idols ; and *ye are also forbidden* to divide amongst yourselves anything by casting lots with arrows. *All* this is impiety. This day, the infidels have despaired of your religion, wherefore fear them not but fear me. This day I have perfected your religion for you and completed my graces upon you and chosen for you the religion of Islam (entire submission to God.) But he who is compelled by hunger, but not inclined to sin, *if he eat something of the forbidden things*, verily Allah is the most

allowed otherwise, becomes unlawful under the following conditions :—

- (1.) The dead, *viz.* that which dies of itself without being slaughtered in the lawful manner. In animals found dead, it becomes impossible, in general, to ascertain the cause of death. and the *post mortem* changes putrifying it sooner or later, make it extremely poisonous for man. The whole blood of the dead also remains confined in the body, which contains many poisons. Sea animals are allowed to be eaten even when found dead as pointed out in 5—96 and explained by a tradition of Bukhari and Malik, saying about sea, “Its water is pure and its dead is lawful.”
- (2.) The blood which flows out of itself, for that much of it which remains in the capillaries is permitted.
- (3.) The animal that dies of strangulation. Its blood remains confined.
- (4.) The animal that is killed by a blow of something blunt, for after such a injury the blood does not flow out freely but remains confined in the vessels. On the other hand if an animal is killed by some sharp instrument and the name of God invoked at the time of using it and the blood has come out freely, it is allowed to be eaten. Similarly, letting the animal of prey with the name of God is counted as regular slaughter provided it keeps the game for its master.
- (5.) The animal that dies of falling from a height. Its blood also remains confined.

forgiving and merciful God. 4 They ask thee, What is lawful for them. Say, the good things are lawful unto you and what ye shall teach the animals of prey *to catch*, training them for hunting after the manner of dogs, *and* teaching them according to the *skill* which God hath taught you. Wherefore eat of that which they keep for you and recite the name of God upon it

- (6.) That which dies of the blow of the horn of another beast. Its blood also remains confined.
- (7.) That which has been eaten by some wild beast, but if it is lawfully slaughtered before death, it is allowed. The same rule holds good for those which die of strangulation or blow of a blunt thing or horn, or of falling from a height.

The second ground for the prohibition of flesh is the accompaniment of some idolatrous or iniquitous ceremonies. Thus it is forbidden under the following conditions:—

- (1.) If attributed to any other being besides God *e. g.* if offered to some idol or tomb or if consecrated to some saint or tomb, or if any other name besides God's has been recited at slaughtering it.
- (2.) If it is slaughtered in the compounds of some idols.
- (3.) If divided by casting lots with arrows. The pagan Arabs used to make unequal shares and distribute it to the partners by lots. This is forbidden by Islam. But casting lots on equal shares is not forbidden.
- (4.) If the name of God has not been recited at all.

Thus the grounds on which certain animals or fleshs are forbidden to be eaten are as follows:—

- (1.) Physical mischiefs; as, from the eating of the dead, the blood, and the wine.
- (2.) Moral degeneration; as, from the flesh of rapacious, poisonous and mischievous animals, and the wine.
- (3.) Degeneration of the natural instincts and powers; as, may result from blood and filthy animals.
- (4.) Degeneration of understanding and beliefs; as, from the use of animals sacrificed for idols or under idolatrous customs.

The swine combines in it all the elements of prohibition: eats filth; loses self-control in fury; cannot recognize his

enemy, when in anger; becomes devoid of all modesty when in sexual excitement, many gathering on the same female at a time. The Old Testament had divided animals into clean and unclean, lawful and unlawful on principles similar to Islam. See Genesis 7—2; 9—3; Exodus 23—30; Levit. 7—23 to 27, 11—1 to 47; Deut. 14—1; Isaiah 66—15. Jesus Christ confirmed the laws by saying, "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil. See St. Matthew 5—17 to 19. But St. Paul rendered all the prophets' laws null and void by saying "that there is nothing unclean, itself: but to him that esteemeth anything to be unclean, to him it is unclean." Romans 14—14. Hence the Holy Qurán revised the laws on reasonable grounds.

"For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all is fulfilled. Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." St. Matthew 5—17 to 19.

a. It must be noted here that the foods which are forbidden by Islam were also forbidden by the scriptures *e. g.* swine, blood, wine and the dead. It is Paul that destroyed all the laws by allowing everything. "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Titus 1—15.

b. This verse abrogates the lascivious custom of the pagan Arabs, called *Mutaa*, according to which any person

infidelity with faith, his acts shall perish and in the next life, he shall be one of those who suffer. 6 O believers, when ye stand to pray, wash your faces and your hands to the elbows, and rub your heads, and wash your feet^a to the ankles ; but if ye be polluted by going unto a woman, wash yourselves *all over*. And if ye be sick or on journey, or if any of you cometh from the privy or *if* ye have touched a woman, and find no water, take fine clean sand and rub your faces and hands therewith. God intendeth to purify you and to complete His favours upon you, that peradventure ye may give thanks. 7 And remember the favour of God upon you and His covenant that He confirmed with you, when ye said, We have heard and obeyed, and fear God ; verily God knoweth the condition of the hearts. 8 O believers, be resolute witnesses of justice for God ; and let not the malice of any people induce you to iniquity ; do justice, it is nearer unto piety ; and fear God ; verily God knoweth what ye do. 9 God promiseth unto those

could hire a woman for sexual purposes for a time, just like prostitutes. Such a woman not being a legal wife, is allowed no share in the inheritance, nor her children. The seventh verse of the 23rd chapter does not allow sexual connection with any woman except one's own wife or slave.

a. I have added the word 'wash' in the translation to clear the sense, for the feet are not to be rubbed, but to be washed for every ablution before prayer. The reasons for this are :—

- (1.) The original word *Arjula* is in the objective case governed by wash, and word 'heads' is governed by a preposition before it.
- (2.) The act is limited by the words, 'to the ankles' whilst for mere rubbing no such limitation is mentioned.
- (3.) The washing of the feet in the ablution is strictly commanded in authentic traditions of the prophet.
- (4.) None of the companions of the prophet has reported

who believe and do good works that they shall have protection *from God* and a magnificent reward. 10 And those who disbelieve and reject our signs as false, they are the men of hell. 11 O believers, remember the favour of God upon you, when certain men designed to stretch forth their hands against you, but He restrained their hands from *hurting* you ;^a and seek the protection of God, and in God, the believers should trust. 12 And God covenanted with the children of Israel ; and appointed twelve leaders from amongst them ; and God said unto them, verily I am with you, if ye observe the prayer and pay the legal alms, and believe in my apostles and assist them and set apart for God a good portion *of your wealth*, I will surely expiate your evil deeds from you and introduce you into gardens, from under which rivers flow. But whoso from amongst you disbelieveth after this, he erreth from the right path. 13 Wherefore, for their violation of the covenant, we cursed

the mere rubbing of the feet in ablution but distinctly asserted the washing as an essential part of it.

- (5.) Some rare copies of the Holy Qurán give it in prepositional phrase and this is argued in favour of mere rubbing. But this might be simply for the sake of harmony with the antecedent phrase, as a similar construction is observed in 76—21.
- (6.) Some traditions have been traced to early theologians in favour of mere rubbing, but they being rare can have no value in opposition to the common and authentic traditions of the prophet.
- (7.) The word 'mash' in the rare traditions may mean rubbing in washing.
- (8.) The feet being far more exposed to dirt and filth than the hands and the face, require washing more urgently.

a. This verse refers more specially to the following occasions :—

- (1.) In the 5th year of Hijra, on return from a battle, the prophet with his companions was going to perform the

them and hardened their hearts, they pervert the words from their places and have forgotten a portion of what they were reminded ; and thou shalt always be detecting a deceitful practice of them except a few of them ; therefore forgive them and overlook them, for God loveth the beneficent. And of those who say, We are Christians, we covenanted with them, but they forgot a portion of what they were reminded, therefore we produced malice and enmity between them to the day of resurrection, and God will inform them of what they have been doing. 15 O men of scriptures, verily our apostle hath come to you ; he declareth unto you much of what ye conceal of the book and excuseth you much. Verily a light and a perspicuous book hath come unto you from God. 16 God directeth with it him who followeth His will to the way of eternal peace and bringeth them out of darkness to the light by his permission and leadeth them to the right path. 17 Verily those who profess that God is the Christ, son of Mary, have become infidels. Therefore ask them, Who can have any power in opposition to God, when he intend to kill Jesus the son of Mary and his mother and all others that

afternoon prayer at Asfan. The enemies had plotted to fall upon them in one rush when in prayer. But God informed the prophet of their conspiracy beforehand and thus they were saved.

(2.) The prophet with his four successors went to the quarters of Bani Nazer to reconcile them in a dispute. But they seated him under a wall with a view to crush him by rolling a heavy stone over him from the height. The stratagem being revealed unto the prophet by God, he got out of the place in time.

(3.) Abu Sufyan had hired Naim to spread the rumours at Madina, that he is coming with matchless preparations to attack the Muslims and that none can hope to return alive, if they proceed to fight with him this time. They getting terrified in general at the reports, the prophet marched out with only 70 men. But a

are in the earth ? And unto God belongeth the kingdom of the heavens and the earth and whatever is between them ; He createth what He pleaseth and Allah is the appointer of the destinations of all things. 18 And the Jews and the Christians said, We are the sons of God and his favourites. Ask *them*, Why then He punisheth you for your faults ? Nay, but ye are men out of His creatures ; He forgiveth unto whom He pleaseth and punisheth whom He pleaseth ; and unto God belongeth the kingdom of the heavens and the earth and of whatever is between them ; and unto Him shall be the return of all. 19 O men of scriptures, verily our apostle hath come unto you, he announceth unto you the cessation of the apostles, so that ye may not say, No messenger of good tidings and no denouncer of threats came to us. Therefore a messenger of good tidings and denouncer of threats has come unto you : and God is the appointer of destinations of all things. 20 And *remember* when Moses said unto his people, O my people, remember the favours of God *that have been* upon you, when He made prophets amongst you and made you kings and gave you what was not given to any of the creatures. 21 O my people, Enter the blessed land that God hath written for you and do not turn on your backs, else ye will suffer. 22 They replied O Moses, verily there are mighty^a people and we shall never enter it, until they get out of it ; and when they get out of it

divine horror caught the enemies and they turned back without fighting.

- (4.) After the dispersion of the Gafanies, the prophet was sleeping alone under a tree, when Daasur, a leader of theirs, came up to the spot with the sword drawn up, but got frightened of himself and fell back.

a. This story is detailed in the 13th and 14th chapters of the Numbers. The names of the men who were sent to search the land are as follows—Shammua, Shaphat, Caleb, Igal, Osha, Palti, Gaddiel Gaddi, Ammiel, Sethur, Nahbi,

we shall enter it. 23 Two persons out of those who feared *God* and God had favoured them, spoke out, Enter upon them through the gate, and when ye enter it, ye shall be victorious, and in God ye should trust, if ye are believers. 24 They said, O Moses we shall never enter it as long as they are therein ; therefore, go thou and thy Lord and fight with them ; and we are sitting here. 25 *Moses* said, My Lord, I have

Geuel. They returned after forty days with one cluster of grapes, some pomegranates and figs ; and reported that the land floweth with milk and honey, the people are strong and of prodigious sizes so that we were before them as grasshoppers. On hearing these news the children of Israel lifted up their voice and cried and wept. They murmured against Moses and Aaron, saying, ' Would God that we had died in the land of Egypt ! or would God we had died in this wilderness, and said one to another Let us make a captain and let us return into Egypt. Joshua the son of Nun and Caleb the son of Jephunneh tried to still them by informing them of the beauty and richness of the land, that it is exceeding good and that it flows with milk and honey, and reminded them of the promises of God. But they paid no regard to his words and all the congregation bade stone them with stones. The Lord threatened them and said unto Moses, " I will smite them with the pestilence and disinherit them and will make of thee a greater nation and mightier than they." But Moses prayed to the Lord and obtained pardon for them, saying ' Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.' But their murmurs continuing, God deprived them of the promised land, saying, " Your carcases shall fall in this wilderness ; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh and Joshua the son of Nun. But your little ones which ye said should be a prey, them will I bring in, and they shall know the

no control except on myself and on my brother, therefore, Thou make a separation between us and the unfaithful people. 16 *God* said, verily it is forbidden unto them for forty years; they shall wander confused in the earth; therefore regret not for the unfaithful people. 27 And recite unto them the story of the two sons^a of Adam with truth, when they made an offering to get a nearness unto *God*. But it was accepted from one of them and not accepted from the other. He said, I shall murder thee. He replied, verily *God* accepteth from the pious only. 28 If thou stretcheth forth thy hand towards me

land which ye have despised." The children of Israel heard the threats from Moses and mourned greatly but to no effect. Next day the Amalekites and Canaanites came down and smote them and discomfited them. By and by all the people died in the wilderness, within 40 years. Moses and Aaron also died on this side of the Jordon. After 40 years, Joshua the son of Nun who succeeded Moses, lead the new generation to Canaan.

a. The story of the two sons of Adam as given in Genesis 4—1 to 16 is as follows:—

"And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.

And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering:

But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

And the Lord said unto Cain. Why art thou wroth? and why is thy countenance fallen?

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be his desire* and thou shalt rule over him

to kill me, I am not going to stretch forth my hand towards thee to kill thee ; verily I fear God, the Lord of all the creatures. 29 I wish that thou take up my sin and thy sin and become one of the companions of the fire of *hell*, and this is the punishment of the iniquitous. 30 But his passions instigated him to the slaying of his brother, wherefore he slew him and became one of those who suffer. 31 Then God sent a raven that scratched the earth to show him, how to hide the shame of his brother. He said *to himself*, Woe be unto me, have I become unable to hide the shame of my brother like this raven ; so he became regretful. 32 Wherefore we wrote unto the children

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

And the LORD said unto Cain, where *is* Abel thy brother? And he said, I know not; *Am* I my brother's keeper?

And he said, what hast thou done? the voice of thy brother's crieth unto me from the ground.

And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand ;

When thou tillest the ground, it shall not henceforth yield unto thee her strength ; a fugitive and a vagabond shalt thou be in the earth.

And Cain said unto the LORD, My punishment *is* greater than I can bear.

Behold, thou hast driven me out this day from the face earth ; and from thy face shall I be hid ; and I shall be a fugitive and vagabond in the earth ; and it shall come to pass, *that* every one that findeth me shall slay me.

And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

of Israel that he who slayeth a person who hath neither slain a person nor produced any disturbance in the earth, shall be as if he hath slain all the men ; and he who saveth him from dying shall be as if he hath saved all the men from death. And verily, Our apostles came unto them with evident declarations of *truth*, nevertheless most of them are corrupt doers in the earth. 33 Verily the punishment of those who fight against God and His apostles and labour to work corruptions^a in the earth shall be that they be slain or crucified, or their hands cut off and their feet too in opposition or banished the land. This is a disgrace for them in this world, and in the next they shall suffer a grievous punishment ; 34 except such of them who repent before ye prevail against them ; and know that God is the most forgiver of sins and most Merciful. 35 O believers fear God and seek means^b of approaching unto Him and endeavour in His way, that ye may prosper. 36 Those who disbelieve, although they have all that is in the earth and as much more with it, that they might therewith redeem themselves from punishment on the day of resurrection, it shall not be accepted of them and they shall suffer a painful punishment. 37 They shall attempt to get out of the fire, but they shall not get out of it and their torment shall be permanent.

a. There is a tradition of the prophet narrated by Ibn Jarir and others, that Jarya bin Badr, Ali Asadi, and a person of the tribe of Murar who had produced great disturbances, fought against the apostle, committed thefts and highway robberies, came of themselves to the prophet before being captured and they were excused. But whether punished legally or not, the offender cannot be excused from making restitution.

b. e. g. correct faith, good actions, meditation in the holy scriptures, study of the prophets and saints, company with the righteous, charity, worshipping and self-devotions.

38 The *α* thief, whether a male or a female, cut off his hands in retribution for what he hath committed, as *an exemplary* punishment from God ; and God is mighty and wise. 39 But he who repenteth after doing an iniquity and amendeth ; verily God turneth unto him, for God is the most forgiver of sins and merciful. 40 Didst thou not know that unto God belongeth whatsoever is in the heavens and the earth, He punisheth whom He pleaseth and forgiveth whom He pleaseth, and God is the appointer of the destinations of all things. 41 O apostle, let not those who strive in infidelity grieve thee, either from among those who say with their mouths, We believe but their hearts have not believed, or from among those who judaized who hearken to the lie, hearken to the other people who have not come to thee They pervert words from their places *and* say, If ye are given this take it, and if ye are not given

α. The original words 'al Sariqu' and 'al Sariqatu' mean the he-thief and she-thief, that is the man or woman that is publicly known for his or her theft. The full punishment for such men is the cutting off of their hands. But the next verse says that 'he who repenteth after doing an iniquity and amendeth, verily God turneth unto him, for He is the most forgiver of sins and merciful. This can only be determined by keeping the thief in a prison or by his coming of himself with open confession to the judge without being captured or prevailed against. Thus the right punishment has numerous degrees between absolute and the amputation of a hand in accordance with the severity of the act, general conduct of the guilty and the amount of the property stolen. This depends on the judicious exercise of all the faculties and means by the judge to find out the real nature of the act. To infer from these words that he who stealeth anything however slight, and from whatever place, is to have his hand cut off, without any other consideration, is altogether against the general sense of the verses, incompatible with human weaknesses and fallibilities, and against the common sense and reason.

this avoid it. And for whom God intendeth a trial, thou shalt not be able to do anything for him against God. Such are the men about whom God doth not intend to purify their hearts, for them shall be a disgrace in this world and in the next, a grievous torment. 42 They hearken to the lie, devour what is unlawful ; wherefore if they come to thee *for judgment*, either judge between them or avoid them ; and if thou avoid them, they shall not be able to hurt thee in the least. And if thou judgeth between them, judge with equity ; verily God loveth the just. 43 And how do they make thee a judge, whilst with them is the Pentateuch containing the commandments of God, and they turn aside after it and they are not the be-

Some lawgivers of Islam have fixed the smallest amount for which a hand is to be cut off, as 3 dinars and some as 10 dinars, whilst others take the act in its absolute sense. The wide difference is a sufficient proof of the fact that the theologians did not find any solid grounds for their determinations either in the Holy Qurán or the Traditions. In reality they were lead to the conclusion by the custom of pagan Arabs without due consideration of all the verses of the Holy Qurán. But if there be no regular prisons, the hands may be cut off in the case of notorious thieves, as appears from the following traditions. Dar Qutni relates that a thief was brought to the prophet who had stolen a turban. He sentenced his hands to be cut off. Ibn-i-Maja relates that Umra bin Samra came up himself to the prophet and confessed to have stolen a camel and asked for being purified. Such a big theft can only be dared by a habitual thief. Bukhari and Muslim mention a stealing woman whose hands were cut off. It is stated of her that she used to deny borrowed things. Muslim states that when her hands were sentenced to be cut off, the Qureish sent Usama bin Zed, a great favourite of the prophet, to intercede for her. The prophet got provoked on his recommendation and stood up to deliver a speech in which he declared that even if Fatma, the daughter of the prophet, had stolen, he would have cut off his hand as well.

lievers.^a 44 Verily, we sent down the Pentateuch, containing a direction and a light, wherewith the prophets, who resigned themselves unto God, judged the Jews; and the doctors and priests *also judged with it* for what was committed to their custody off the book of God and they were witnesses thereof. Wherefore fear not the men and fear me and do not sell off my signs with a small price. And whoso judgeth not by what God hath sent down, they are the infidels. 45 And we wrote down therein for them, that a person should be *destroyed in retaliation* for a person, an eye for an eye, a nose for a nose, an ear for an ear, a teeth for a teeth; and wounds *should be inflicted* for wounds.^b But whoever remitteth the *retaliation* as alms, it shall be an atonement *of sins* for him. And whoso judgeth not by what God hath sent down, they are the iniquitous. 46 And we followed their footsteps with Jesus the son of Mary, confirming^c what was before him of the Pentateuch, and gave him the

a. A Jewish man and woman of some figure in the society, being convicted of adultery were brought before the prophet for judgment. According to Levit 20—10, he sentenced them to be stoned, but the Jews refused to execute it.

b. See Deut. 19—21; Exod. 21—24.

c. The confirmation of one revealed book or prophet by another means:—

- (1.) Fulfilment of the prophecies concerning the book or prophet and their followers or opponents.
- (2.) Proof and demonstration of their teachings by arguments and illustrations.
- (3.) Affirmation of the truths and negation of the false interpolations and perversions.
4. Explanation and illustration of the conformity and perfect harmony between the eternal truths. Thus numerous prophecies of the Old and New Testaments were fulfilled in the Holy Qurán and Muhammad and their followers and opponents. For details see notes on

Gospela containing a direction and a light and confirming what was before it of the Pentateuch, and a direction and admonition unto the pious. 47 And the men of the Gospel should judge by what God hath sent down in it and whoso judge not by what God hath sent down, they are the transgressors. 48 And we have sent down unto thee, the book with truth confirming that which is before it of the book and a guardian over it, therefore judge between them by what God hath sent down and follow not their degenerate wishes, for thou hath received the truth. For every one of you we have appointed a law and a path, and if God so pleased, He would have made you one nation, but *He did otherwise* that He may prove you in what He hath given you ; therefore strive to excell one another in righteousness ; unto God shall be the return of you all, then he will inform you of the matters in which ye disagreed 49 And judge between them according to what God hath sent down and follow not their lusts and beware of them, lest they make thee slip from some of what God hath sent down unto thee. But if they turn back, know that God really intendeth to put them to troubles for some of their faults and verily most of the men are

26—196 ; 9—111 ; 16—102 ; 33—56. Most of the teachings of the previous scriptures being in the form of simple propositions and claims, have been clearly proved and demonstrated by the Holy Qurán. For details see notes on 45—7 ; 22—72 ; 65—4 ; 40—60 ; 25—39 ; 25—2 ; 10—7. Most of the truths have been affirmed and false interpolations and perversions denied by the Holy Qurán. For details see notes on 2—246 ; 27—76 ; 5—48 ; 7—145 ; 3—45 ; 5—72. The eternal truths have been explained to have an unalterable nature. See notes on 6—106 ; 8—61, 14—12, 25—39.

a. Similarly the Holy Qurán speaking of the Pentateuch says, " Verily we sent down the Pentateuch containing a direction and a light " 5—44. The sixty-sixth verse of

unfaithful. 50 Do they seek a judgment of the ignorance, and who is the more excellent *person* to judge than God for a people who reason aright. 51 O believers, take not the Jews and the Christians *whom we have described for you*, as friends; they are the friends, the one to the other, and whoever of you loveth them, surely he is one of them: Verily God directeth not the iniquitous people. 52 Thou shalt see those whose hearts are diseased that they hasten unto them, saying, We fear lest some adversity befall us. It is near that God will bring a victory or a kingdom from near Him and they shall become ashamed at what they are concealing in their souls. 53 And the believers shall say, Are there the men

the same chapter says, "And had they observed the Pentateuch and the Gospel and other scriptures that were sent down unto them from their Lord, they would have eaten *of good things* from above them and from under their feet." Then how absurd is the opinion expressed so often by the Muhammadans and on their authorities, by Christians that the Holy Qurán abrogates the preceding scriptures. No where, the Holy Qurán contains a single word that may express the abrogation of the Pentateuch or of the Gospel or of other scriptures, but it repeatedly claims to be a confirmation of their teachings. Abrogation, it affirms of devilish inspirations only as in 22—53. "Wherefore God abrogateth what is inspired by the Satan." It only claims to have perfected the divine teachings that were started and advanced to a certain extent by the preceding scriptures. "Today I have perfected your religion for you and completed my favours upon you" 5—3. Similar is the saying of Jesus Christ—"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come" St. John 16—12, 13. "For we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." 1 Corinthians 13—19, 10. The New Testament, no doubt abrogates many laws

and are more astray from the right path. 61 And when they come to you, they say, We believe, but they had entered with infidelity and got out with it; and God knoweth well what they conceal. 62 And thou shalt see most of them hastening in sin and malice and in eating what is unlawful: verily an evil it is what they do. 63 Why the doctors and priests do not prevent them from their wicked sayings and unlawful practices? Verily an evil it is what they are practising. 64 And the Jews said, The hands

that Jacob told a lie and under the person of Esau obtained his blessing; 2 Samuel, 11 shows that David committed adultery with Bath-Sheba and by a trick caused the death of her husband named Uriah; 1 Kings, 11, mentions that Solomon got 700 wives and 300 concubines who in his old age drew him to idolatry; Genesis 6—5 says that it repented the Lord that he had man on the earth, and it grieved him at his heart; Genesis 3—22 expresses the repentance and fear of God at the creation of Adam; Genesis 19 states that Lot had an incestuous intercourse with his daughters under drink; Exod. 32 ascribes the worshipping of the calf to Aaron.

- (3.) The Pentateuch had disappeared many times from the world. 1 Kings 8—9 states, "There was nothing in the ark, save the two tables of stone, which Moses put here at Horeb." This was in the time of Solomon. About four hundred years after Solomon, some old leaves of the Law being discovered from a corner of the temple at Jerusalem, were preserved. But on the capture of Jerusalem by Nebuchadnezzar in 586 B. C., the books perished. According to Jewish Traditions, Ezra with the assistance of the great Synagogue, collected and compared as many copies as could be found, and from this collation an edition of the whole was prepared with the exception of the later additions and insertions. But in the year 168 B. C. Antiochus, king of Syria plundered Jerusalem and destroyed it. He searched all the Jewish books and burnt them all to the utmost of his efforts. He proclaimed that any Jew when discovered to possess a copy of the Pentateuch

of God is tied up ; their hands shall be tied up, and they are cursed for what they said ; but His hands are stretched forth, He expendeth as He pleaseth ; but what hath been sent down unto thee from Thy Lord shall increase in most of them only revolt and infidelity ; and we have destined amongst them enmity and malice to the day of resurrection. Whenever they kindle a fire for battle, God extinguisheth it, and they labour in the earth for corruption ; and God loveth not the corrupt-doers. 65 Had the men of the scriptures believed and feared God, we would have expiated their evils and lead them into the gardens of enjoyments. 66 And had they observed the Pentateuch and the Gospel and *other* scriptures that were sent unto them from their Lord, they would have eaten of *good things* from above them and from under their feet ; of them there are

shall be killed ; and he searched their houses every month for the purpose. In the year 165 B. C., when Judas Maccabæus repaired the temple, he procured a copy of the Hebrew Scriptures, whether the recension of Ezra or not is not known. Referring to this edition which continued to the time of Jesus, he says, " Thus have ye made the commandment of God of none effect by you" tradition." Matthew 15—6. In the year 70 A. D., Titus invaded Jerusalem and burnt down the whole city with the temple and carried the copy of Judas to Rome.

- (4.) Unavoidable mistakes of the copyists, intentional perversions and surreptitious insertions by the bigotted members of different sects, obliteration of certain passages by the wear and tear of ages, and supposititious substitutions, are quite probable besides the destructions effected by the idolatrous kings.
- (5.) In the time of Moses, writing was unknown. They used to inscribe the Law on boards or slabs. It was between the 10th and 7th centuries B. C. that writing was commenced on the bark of papyrus and afterwards on parchments, paper being invented only in the 2nd century B. C.

some who act uprightly, but how evil is that which most of them work. 67 O prophet, announce unto the people what hath been sent down unto thee from thy Lord, but if thou do it not, thou hath not performed *the duty of His apostleship*; and God will protect thee against the people: verily God directeth not the disbelieving people. 68 Say, O men of scriptures, Ye are *grounded* on nothing until observe the Pentateuch and the Gospel and that which is sent down unto you from your Lord; but what is sent down unto thee will only increase rebellion and infidelity in most of them. Therefore regret not for the disbelieving people. 69 Verily those who believe, and those who Judaize and the Sabians and

- (6.) The vast number of differences that are found in the canonical Testaments. They have been enumerated by the *Encyclopedia Britannica* to ten lacs.
- (7.) Some passages are so foul and uncivil that it looks quite absurd to ascribe them to God or the prophets. Here I quote a few examples only. Isaia 42—14 "I (the Lord) have long time holden my peace; I have been still and refrained myself: now I will cry like a *travailing woman*; I will destroy and devour at once." The Lamentations 8, speak of God as a lion and a bear, Ezekiel 23. "The word of Lord came again unto me. saying, son of man there were two women, the daughters of one mother: and they committed whoredoms in Egypt; they committed whoredoms in their youth; there were their breasts pressed and there they bruised the teats of their virginity. And the name of them were Aholah the elder, and Aholibah, her sister: and they were mine, and they bore sons and daughters." Jeremiah 3—1, "But thou hast played the harlot with many lovers: yet return again to me, saith the Lord? Isaia 33—17. And she shall turn to her hire and shall commit fornication with all the kingdoms of the world upon the face of the earth. And her merchandize and her hire shall be holiness to the Lord." Ezekiel 23—19, 20 "yet she multiplied her whoredoms in calling to remembrance the days of her youth, whersin she had

the Christians ; whoever believeth in God and the last day and worketh good, no fear shall come upon them, neither shall they be grieved. 70 Verily we received the covenant of the children of Israel and sent unto them apostles ; whenever an apostle came unto them with what their souls liked not, they accused some of imposture and intended to slay some. 71 And they imagined that there will be no trial, wherefore they became blind and deaf. Again God turned unto them ; again most of them became blind

played the harlot in the land of Egypt. For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses." Are all these revelations from God or sayings of the prophets?

- (8.) It is unsettled, who were the compilers of these scriptures in the different ages after repeated destructions and when and in what times, and from what sources they gathered the materials. Whether the sources at different ages were perfectly reliable or not.
- (9.) The genuineness of the four narratives written by Matthew, Mark, Luke and John is still more questionable. The time of their compilation is not agreed upon. Only this much is said about it, that they were compiled in the latter half of the first century. Much discussion has taken place as to their origin and their relation one to another. They have been supposed by the majority to have independent sources. But there are different critics, holding each of the four Gospels to be the first, out of which the others arose. A third view is that there was a document prior to all the four, which is no longer extant and that it formed a common basis of them all. Another view about John is that he being the last of all, had seen the other Gospels and purposely abstained from writing a new what had been sufficiently recorded. Another conjecture is that the Gospels sprang out of a common oral tradition.
- (10.) It appears from II. Corinthians 11—13 that many false Gospels and epistles had appeared, out of which to select the authentic one, after eighteen centuries, is not an easy task.

and deaf ; and God seeth what they do. 72 Verily those who said, Surely God is the Jesus son of Mary, have become infidels ; and Jesus said, O children of Israel, worship God *who is my Lord and your Lord* ; verily he who associateth other gods with Him, God

(11.) The current Gospels contain many inconsistent and unreasonable passages. See notes on 5—72 ; 2—81.

Also see Matthew 27 ; John 10. Matthew 24, Mark 13, Luke 21.

(12.) Twenty books are no more traceable which are referred to in the following passages of the Bible :—

(1.) The book of the wars of the Lord ; Numb. 21—14.

(2.) The book of Jasher—Joshua 10—13.

(3.) The book of Solomon containing 1500 psalms.

(4.) The book of Solomon containing the history of the creation.

(5.) Three thousand proverbs of Solomon. The last 3 books are referred to in 1 Kings 4—32, 43.

(6.) Samuels' manner of the kingdom—1 Samuel 10—25.

(7.) Book of Samuel.

(8.) Book of Nathan.

(9.) Book of Earl—the last 3 are referred to, in I. Chron. 29—29.

(10.) The Book of Sarmaya.

(11.) Visions of Iddo, the seer.

(12.) Prophecies of Abijah—the last 3 are referred to in ii. Chron. 9—25.

(13.) The Book of Jehu—2 Chron. 20—34.

(14.) The acts of Uzzia, 2 Chron. 26—22.

(15.) The acts of Hezekiah, 2 Chron. 92—32.

(16.) Lamentations for Joshia, 2 Chron. 35—25.

(17.) The book of Chronicles, Nehemia 12—23.

(18.) Two books of Ezekiel referred to by Josepheus.

Thus, reasonably speaking, the Old and New Testaments cannot be relied upon with perfect certainty. Of the revealed books of the world, the Holy Qurán is the only book which has been perfectly free of all perversions and interpolations in all the ages and countries. See note on 15—9. Hence all the old scriptures are not only imperfect in their teachings but unreliable also as to their genuineness and security.

forbiddeth the paradise unto him and his abode is the fire ; and there is no helper for the iniquitous. 73 They are certainly infidels who say, God is the third *a* of the three, for there is no God besides *the* one God ; and if they abstain not from what they say, a painful punishment shall overtake such of them who have turned infidels 74 Do they not turn unto God and ask forgiveness of Him, and Allah is the most forgiver of sins and Merciful. 75 Christ the son of Mary is nothing else than an apostle : verily the apostles have passed away before him ; and his mother is a righteous woman ; they both used to eat food. Behold, how do we declare the signs unto them and behold, whencefrom they are turning off. 76 Say, do ye worship *any other* besides God, who hath no power either to hurt you or to benefit you ; and Allah is the hearing and knowing God. Say, O men of scriptures, do not exceed the just bounds in your religion and do not follow the lusts of the people who went astray before and mislead many and they went astray from the right path. 78 Of the children of Israel, those who turned infidel, were cursed by the tongue of David and Jesus, the son of Mary. This *was done* because they disobeyed and transgressed 79 They did not abstain from the

a. It is a natural and self-evident truth that God is one and alive and eternal and that He is neither begotten, nor begetting and that there is none of a genus with Him. This truth requires no special proofs. But the Christians, on the ground of certain words of the Gospels, have wrongly established the dogma that Gods are three and one and that Christ is the son of God. Therefore it looks necessary to consider their arguments here.

- (1.) Christ Jesus is spoken in the Old and New Testaments as son of God. This is no peculiarity of Jesus for the same words are spoken of others very frequently in the Scriptures ; *e. g.* Adam son of God (Luke 3—38 ; Seth son of God (Genesis 6—2) ; Israelites, son of God (Exod. 4—22) ; Aphraem, the eldest son of God (Jeremia 9) ; David, the eldest son of God (Psalms 89—26) ;

unlawful acts which they did ; how evil was that which they were doing. 80 Thou shalt see most of them loving those who are infidels ; how bad is that which their souls have forwarded for them, that God is incensed against them and they shall continue long in the torment. 81 And had they believed in God and the prophet and in that which is sent down unto him, they would have taken them as friends ; but most of them are unfaithful. 82 Thou shalt find the Jews and the idolaters to be the hardest of men in

Solomon, son of God (Chron. 22—9) ; all the apostles, son of God, (John 3—2) ; all the Christians, son of God (John 3—9) ; all men, son of God (Matthew 6—6, 18).

- (2.) Jesus is spoken as son of Mary, so that he is the son of no man but of God. In many verses Jesus is spoken as son of David, son of Abraham, son of Adam, son of man. See Matthew 1—1 ; 9—6 ; 16—13 ; and 11—19.
- (3.) Jesus raised the dead to life. The scriptures say that coming to life after actual death is an impossibility. See note on 5—110. However a similar assertion is made of Elijah (1 Kings 17—22) ; of Elisha 2 Kings 4—35 and 13—21) ; of Ezekiel (37—10).
- (4.) Jesus Christ cured the deaf, dumb, blind and the sick. This is no argument of divinity for Elisha cured the commander who was leprous (2 Kings 5—14) ; Joseph opened the eyes of his father (Gen. 46—4, 3.)
- (5.) Jesus fed five thousand men with five loaves and two fishes. This again is no argument for his divinity. Elijah blessed the handful of meal and little oil so much that it sufficed the family for a year. (1 Kings 17—12 to 16.)
- (6.) Jesus said, "you are from below and I am from above ; you are of this world and I am of that world." This is only a figurative expression of the spiritual elevations. "If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15—19. "I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world," John 17—14.

their enmity against the believers ; and thou shalt find the Christians to be the nearest of them in friendship for the believers ; because there are amongst them priests and monks and because they do not behave arrogantly.

- (7.) Jesus said, I and father are one. This also does not prove divinity, but expresses simply a spiritual relation with God as in the following verses. "What they all may be one ; as thou Father, art in me ; and I in thee, that they also may be one in us : that the world may believe that thou hast sent me." John 17—21. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." John 17—11.
- (8.) Jesus said, "He that hath seen me, hath seen the Father" John 14—9. This also does not prove divinity, when compared with the following verses. John 17—21, noted above. "For ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in them" 2 Corinth 6—16.
- (9.) Jesus was born without father. This is also no argument for his divinity, for Adam was also born without a father. The king of righteousness is also without father. Hebrews 7—3.
- (10.) The Qurán speaks of Jesus as His spirit. This does not prove divinity for the Holy Qurán speaks of Gabrael also as Our spirit. Speaking of Adam, it says, "And I breathed my spirit in him."
- (11.) The Qurán speaks of Jesus as His word. This also does not prove his divinity, for every creature is a word of God, for it is produced by the simple word, 'be.'
- (12.) Jesus Christ is in the heavens since 1900 years, and is living a superhuman life. This is altogether a false story. For details see note on 3—45. In his ascension to the heavens, the prophet saw him in spirit, just as he saw other prophets. The real fact is this that Jesus Christ, after the event of the cross left Palestine and came to Cashmir, where he died and was buried in the Khan Yar street of Sri Nagar.
- (13.) *Bara Uluhium*, 'God created.' From the word Uluhium, being in plural, they argument that there is

PART VII.

83 And when they heard what is sent down unto the apostle, of truth, thou seest their eyes overflowing with tears,^a because of what they perceive of the truth, saying, Our Lord, we believe, wherefore write us down with those who bear witness. **84 And what became of us that we should not believe in God and in the truth which hath come to us and we covet that our Lord introduce us with the righteous into the paradise.** **85 Therefore God rewarded them for their sayings, the gardens from under which rivers flow ; therein shall they remain for ever, and this is the reward of the virtuous.** **86 And those who believed not and accused our signs of falsehood, these are the men of hell.** **87 O believers, forbid^b not the good thing which God hath allowed unto you and transgress not, for God loveth not the transgressors.** **88 And eat of the lawful and good things which God hath given you and fear God in whom ye believe.** **89 God doth not punish you for inconsiderate words in your oath, but punisheth you for what ye solemnly swear with deliberation.** And the expiation of *the*

a plurality of Gods. But the word *Uhiyum* is used of Moses in *Exod.* 7—1, 4—16. *I Kings* 18—24, 29 and *Genesis* 1—1, where it means a single person.

Thus all the arguments adduced by the Christians to prove the divinity of Christ are futile, even if the verses referred to, be supposed as genuine.

a. This refers to Najashi, king of Ethiopia, who with his followers wept on hearing the Chapter of Mary, from the lips of Jafar. Similarly Christians are turning to Islam in Europe and America in these days. The 57th verse of the 27th Chapter, speaking of the Christians, says. And we put in the hearts of those who followed him, compassion and mercy.

b. That is leading a monastic life, rejection of wordly enjoyments, and celibacy are not commendable things in

inadvertent oath shall be the feeding of ten poors with a food that ye give ordinarily to your family or clothing them or freeing the neck of a person *from slavery*. But whoso cannot do that, he should fast for three days. This is the expiation of your oaths when ye swear *inadvertently*, and observe your oaths. Thus God declareth His signs unto you that ye may become grateful. 90 O believers, verily the wine and the lots, and the idols, and the divining arrows are an abomination of the work of the Satan, wherefore avoid them that ye may prosper. 91 The Satan seeketh to create dissention and enmity amongst you by the wine and lots and to divert you from the remembrance of God and from prayer. Wherefore, shall ye be diverted? 92 And obey God and the apostle and take care of yourselves. If ye turn back, *know* that the duty of our apostle is only to make a clear declaration of truths unto men. 93 There is no sin in those who believe and do good works in what they have eaten *before* if they fear and believe and do good works, and *shall* fear and believe and *shall persevere to* fear and do good; and God loveth the beneficent. 94 O believers God will prove you by some game which ye may take with your hands^a or your lances, that He may mark him who feareth him in secrecy, but whoever transgresseth after this, shall suffer a painful punishment. 95 O believers, do not kill the game when ye are under pilgrimage, and whoever from among you killeth him designedly, he shall have to restore a

themselves. The true heroism of man consists in refraining from all unlawful desires and actions whilst in the arena of the world and not in running away from it. Good food, good clothing and good living are in themselves no sins, but their abuse and deceitful gains are the sins.

a. Within the bounds of the Harem, and even out of it when a man is under the vow of pilgrimage, hunting is forbidden.

domestic animal equal to what he hath killed (to be determined by two just men from amongst you) to be sent as an offering to the Kaaba or he shall feed poors *with the price thereof* or fast *a number of days equal to the number of the poors that may be fed thereby*, that he may taste the punishment of his doing. God hath forgiven what hath passed, but he who repeateth *the same act*, God will avenge him and Allah is the God of might and vengeance. 96 Fishing in the sea and eating thereof is allowed unto you; *it is a provision for you and for the travellers*; and hunting by land is forbidden unto you as long as you are under pilgrimage; and fear God unto whom ye shall be gathered. 97 God hath ordained the Kaaba, *a* the sacred house, an establishment for men and the sacred month and the offering and the ornaments *hung thereon*; this *He has done* that ye may know that God knoweth whatever is in the heavens and the earth and that God is omniscient. 98 Know that God is severe in punishing and that God is the most forgiver of sins and merciful. 99 The duty of the apostle is no other than preaching and God knoweth what ye publish and what ye conceal. 100 the evil and the good cannot be equal, though the abundance of the evil astonish thee; wherefore fear God, O ye men of understanding that ye may prosper. 101 O believers, ask not of things; if they be expressed unto you they may give you pain; and if ye ask concerning them when the Holy Qurán is being sent down, they will be expressed unto you. God hath pardoned you of that and God is the most forgiver of sins and longsuffering. 102 God hath ordained no Bahira^b and no Saeba and no Wasila and no Hami, but the unbelievers have invented the lie

a. See the notes on 2—124 and 2—142.

b. This verse refers to the superstitious customs of the pagan Arabs.

against God and most of them do not understand. 104 And when it is said unto them, come unto what God hath sent down and unto the apostle. They answer, What we found our fathers to follow, sufficeth us. What, if though their fathers neither knew anything nor were directed? 105 O believers, take care of yourselves: he who goeth astray shall not injure you when ye follow the right path; ^a unto God shall be the return of all of you, and then He will inform you of what ye were doing. 136 O believers, let two witnesses of just persons be taken from amongst you when death overtake you, or from other people when ye travel in the earth and the calamity of death befall you; ye detain them till after prayer. ^b If ye doubt them, they should swear by

Bahira was the name given to a female camel that gave birth to five youngs, the last being a male. They used to slit her ear and let her loose for the idols. Such a camel was neither used for riding or carrying loads; nor slaughtered for food, nor prevented from grazing in any field.

Sueba was the female camel that was let loose after giving birth to ten youngs, or on returning safe from a journey or on recovery from a disease.

Wasila was the female camel whose first two youngs were females. She was taken as a sacred animal and let loose.

Hami was the camel that produced many youngs. It being taken as a sacred animal was also let loose.

^a. Some of the prophets' followers understood from this verse that advising for the good and prohibiting the evil is not the compulsory religious duty for every man. When this belief came to the notice of Abu Bakr, the first Khalifa, he stood up preaching and after praising God and the apostle declared, Ye read this verse, but put it in an improper place: I have heard the prophet saying, 'When people see evil actions being done, but do not alter them, it is near that God may punish them. Further he said, O men abstain from lying; surely it is incompatible with faith.

^b. For there is a congregation of men at the time.

God *saying* We have taken no money for it, although he be a near of kin *to us*, neither do we conceal the testimony of God, for then should we certainly be amongst the wicked. 107 But if it be known that they have been guilty of iniquity, two others should stand in their place, out of those who have convicted them *of falsehood*, the two nearest in blood; and they should swear by God saying, Our evidence is more true than their's, and if we transgress we are the iniquitous. 108 This is nearer that *men* may give testimony according to its reality and be afraid that oaths shall be rejected after oaths: and fear God and hearken *unto Him* and *remember that* God doth not direct^a the unfaithful people. 109 *On a certain* day, God will assemble the apostles and ask them, What reply was given to you by *your people*; they will say, We have no knowledge *that Thou possessest*^b not, for Thou art the best knower of the secrets. 110 When God said, O Jesus, son of Mary, remember my favours *that I have shown* upon thee and upon thy mother; when I strengthened thee with the holy spirit; thou conversed^b with men in the cradle^c and when grown up; and when I taught thee the book and the wisdom and the Pentateuch and the Gospel. And when thou designed of the clay something like birds, by my permission, and then breathed into it, wherefore it became flying^d by my permission; and *when* thou

a. That is the acts that the unfaithful people are doing are not pointed out by God.

b. Eloquence is a great gift of God for which Moses prayed in the words, "and loose the knot of my tongue." Referring to this, the Holy Qurán says, "He taught him distinct speech" 55—4.

c. That is when comparatively very young.

d. This is a figurative expression of the spiritual elevation and quickening which was imparted to men of abilities by the company and teachings of Jesus.

healed^a the blind of birth and the leper by my permission and when thou broughtest^b forth the dead by my permission. And when I kept off the children of Israel from thee when thou came unto them with manifest truths, whereupon such of them who believed not said, This is nothing else but sorcery that cuts off *men from relations and religion*. 111 And when I inspired unto the companions *of Jesus* that ye believe

d. The original word may also mean, "declared free." In Levit. xiii.—46, the leper was declared as unclean. "And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, unclean, unclean." Levit. xiii.—46.

e. This is a figurative expression meaning the imparting of spiritual life to those who were devoid of it; as would appear from the following verses of the Holy Qurán "O Men who have believed, hearken unto God and the apostle when he calleth you to what giveth you life" 8—24. "Whoso worketh good, out of the males or females and he is a believer, we will enliven him with a pure life" 16—97 "shall he who hath been dead, and whom we have restored unto life, and unto whom we have ordained a light, whereby he walketh among men, be as he whose similitude is in darkness from which he shall not come forth?" 6—123.

The words life and death have similarly been used metaphorically in abundance by the Old and New Testaments. Here I quote a few examples only. "And he answering said, Thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: thus do and thou shalt live." Luke 11—27, 28. "That man shall not live by bread alone, but by every word of God." Luke 4—4. "Verily, verily, I say unto you, he that believeth on me hath everlasting life." John 6—47. "I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily." 1 Cor. 16—31. "Ye shall, therefore, keep my statutes and my judgments: which if a man do, he shall live in them: I am the Lord." Lev. 18—5. "Ye shall walk in all the way, which the Lord your God hath commanded you,

in Me and in my messenger. They replied, We believe and Thou bear witness that we are wholly resigned unto God 112 When the companions said, O Jesus, son of Mary, is thy Lord able to cause a table to descend upon us from the heaven. He answered, Fear God, if ye are believers. They said, we wish that I eat out of it, and our hearts get satisfied and *that* we may know that thou hast spoken the

that ye may live." Deut. 6—33. "The dead praise not the Lord, neither any that go down into silence. But ye will bless the Lord from this time forth and for ever more." Psalms 115—17 and 18. "But Jesus said unto him, follow me; and let the dead bury their dead." Matthew 8—22. "But if thou wilt enter into life, keep the commandments." Math. 19—17. "But she that liveth in pleasure is dead while she liveth." I Timothy 5—6. "If any man see his brother sin a sin, which is not unto death, he will ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. I. John 5—16.

Return to this world after physical death is declared as impossible by all the scriptures.

(A.) Verses of the Holy Qurán denying the returning to physical life after the actual death.

- (1.) "It is forbidden unto a population that we have destroyed: verily they shall not return" 21—95.
- (2.) "Did they not observe, how many we have destroyed before them, that they do not return unto them" 36—32.
- (3.) "Wherefore they are not able either to make a will or to return to their family" 36—50.
- (4.) "Until when death overtook one of them, he cried out, My Lord, send me back that I may do good in what I have omitted. No, never, it is but a word that he is uttering, and beyond them is the interval to the day of resurrection" 23—100.
- (5.) "And verily after this you shall be dead; and verily ye shall be raised on the day of resurrection" 23—16.
- (6.) "No pain shall touch them therein, neither shall they be turned out of it" 15—48.

truth to us and *that* we may become witnesses thereupon. 114 Jesus the son of Mary prayed *saying*, Our Lord, let a table^a descend upon us from the heaven that it may become a festival for us, for the first of us and for the last of us, and a sign from Thee, and provide us *with food*, for Thou art the best provider *of food*. 115 God said, I will send it down unto you, wherefore if any one of you would disbelieve after *it*, I will punish him with a punishment with which I will not punish any one of the creatures. 116 And when God will ask, O Jesus, son of Mary didst thou say unto men, Take me and my mother as two gods besides God, He will reply, Praise be unto Thee, it is not for me to say what I have no right for; if I had said so, Thou wouldst surely have known it; Thou knoweth what is in me, but I know

(7.) "Wherefore he keepeth him who has been sentenced for death and leaveth off the other" 39—42.

(8.) "And they shall never get out of fire" 2—167.

(9.) "And they shall not be driven out of it" 14—48.

(B.) Traditions of the prophet, denying the return of the dead to this world.

(1.) 'Jabir, son of Abdullah narrates that the prophet said, O Jabir, dost thou know that God raised thy father to life and said to him, O Abdullah, ask what thou likest best, He answered saying, My Lord send me back to the world that I may become a martyr again in thy way. God said, It is my unalterable decree that the dead shall not be sent a second time to the world. This tradition has been mentioned by Ahmad Bin Hunble, Abdullah Bin Hamid, Abu Yaala, Shashi, Tib-rani, Hakim, Abu Naim, Zarqani, and Tirmazi.

(2.) Bukhari narrates a tradition from Anis Bin Malik that the prophet said, There is none who may desire for a return to this world, but the martyr who is the only person who wisheth to return to this world for being

a. *Vide* John 6, Matthew 4—8 to 11, Revelations 20—7 to 10 and 14—2, Ezekiel 38—2, 9, 16, and 39—1, Isaia 8—8, Revelations 3—10, 16—14 and 14—10.

not what is in Thee ; verily Thou art knower of the secrets. 117 I did not tell them anything but what Thou commanded me to say, namely, worship Allah, my Lord and your Lord, and I was a witness of their actions as long as I was in them, but when Thou caused me to die,^a Thou wast the watcher over them and Thou art witness of all things. 118 If Thou punish them, verily they are Thy servants ; and if Thou pardon them, verily Thou art the mighty and wise God. 119 God will say, This day shall their veracity benefit the truthful : for them are gardens, from under which rivers flow ; they shall remain therein for ever ; God is pleased with them and they

slaughtered ten times, for he has witnessed the greatness of martyrdom.

(C.) The Bible also denies the return of the dead to this world.

“ But when David saw that his servants whispered, David perceived that the child was dead : therefore David said unto his servants, Is the child dead ? And they said, He is dead. Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the Lord, and worshipped : then he came to his own house ; and when required, they set bread before him, and he did eat. Then said his servants unto him, what thing is this that thou hast done ? thou didst fast and weep, for the child, while it was alive ; but when the child was dead, thou didst rise and eat bread. And he said, while the child was yet alive, I fasted and wept : for I said, Who can tell *whether* God will be gracious to me, that the child may live ? But now he is dead, wherefore should I fast ? can I bring him back again ? I shall go to him, but he shall not return to me.

(D.) Of the old commentories of the Holy Qurán, the Muálím asserts that the dead do not return to life in this world.

a. Bukhari relates a tradition of the Prophet which runs thus :—On the day of resurrection, some of my followers shall be brought to the left. I will say, These are my companions. It will be replied, Thou knoweth not, what inno-

are pleased with Him ; this will be the grand success.
 120 Unto God belongeth the kingdom of the heavens and the earth and of whatever is in them and He is the appointer of the destinations of all things.

CHAPTER 6.

Entitled Cattle, containing 165 verses, revealed at Mecca.

In the name of Allah, the All-providing and the most Merciful God.

1 All the praises are for Allah who created the heavens and the earth and made the darkness and the light ; yet *the men* who believe not in their Lord, equalize *others with Him*. It is He who hath created you of clay, then decreed time ; and the prescribed time is with Him ; nevertheless ye doubt *about Him*.
 3 And He is God in the heavens and the earth ; He knoweth what ye conceal and what ye disclose and knoweth what ye gain. 4 And no sign cometh unto them out of the signs of their Lord, but they turn away from it. 5 Thus they disbelieved the truth whenever it came to them ; therefore they shall receive the news of what they have laughed to scorn. 6 Did they not observe, how many generations have we destroyed before them, whom we established in the earth to such an extent that we have not established you ; and we sent the heaven raining over them and

uations they introduced after thee. Then I will utter the same words as the righteous servant did—' And I was a witness of their actions as long as I was in them, but when Thou caused me to die, Thou wast the watcher over them, and Thou art the witness of all things. If thou punish them, verily they are Thy servants, and if Thou pardon them, verily Thou art the mighty and wise God.

made rivers flow from under them : yet we destroyed them for their faults and raised after them other generations.^a 7 And had we sent down unto thee a book *b* written down in papers and they had handled it with their hands, surely those who did not believe, would have said, It is nothing but a manifest sorcery. 8 And they said, Had an angel been sent down unto him, *they would have believed* ; and had we sent down an angel, the matter would have been decreed ; then they would have not been respited. 9 And were we to make him an angel we would have made him a man and clothed before them as they are clothing now. 10 And verily the apostles before thee were laughed at ; wherefore those of them who laughed to scorn, were encompassed by what they laughed at. 11 Say, Go through the earth and behold what hath been the end of those who accused *our messengers* of imposture. 12 Say, Unto him belongeth whatsoever is in the heavens and the earth. Say, Unto God ; He hath prescribed unto Himself mercy ; He will surely assemble you *all* for the day of resurrection, wherein there is no doubt. Those who have destroyed themselves, do not believe. 13 And unto Him belongeth what liveth in the night and the day and He is the hearing and knowing God. 14 Say, Do I take others my patron besides God, the Creator of the

a. Similar shall be the end of those who disbelieve Muhammad and accuse him of imposture, for the laws of God are eternal and unchangeable. This prophecy came true in relation to all the infidels of Arabia who opposed Muhammad and accused him of imposture, partly during his life and partly soon after him.

b. Thus, after the Holy Qurán had come down complete in one book, they being struck with its superhumane sublimity, called it a manifest sorcery ; and after they had seen the angels of God, helping the Muhammadans in the battles of Badr and Ahzab, they created several kinds of doubts about them and persisted in their disbelief.

heavens and the earth ? and He feedeth *all* but is not fed *any one*. Say, verily I am commanded that I should become the first who resigneth himself unto God. And thou shalt never be one of those who associate other gods with *the true* God. 15 Say, verily I fear the punishment of the great day if I rebel against my Lord. 16 One from whom *the torment* is averted, He hath surely pitied^a him ; and this is the conspicuous success. 17 And if thy Lord touch thee with a hurt, there is none to take it off, but He, and if He touch thee with a good, He is the appointer of the destinations of all things. 18 And He is the supreme *Lord* over His servants and He is the wise and knowing God. 19 Say, What is the greatest thing for bearing testimony. Say, God ; He is a witness^b between me and you ; and this Qurán is revealed unto me that I may admonish you with it, and those whom it reaches. Do ye testify that with God there are other Gods. Say, I testify not. Say verily, He is one God and verily I am free of the gods which ye associate with Him. 20 Those to whom we have given the scriptures, know it *just* as they know their sons. *But* those who have destroyed their souls, do not believe. 21 And who is the more

a. Thus the salvation of every man depends upon the mercy of God.

b. This divine witness is expressed in many ways :—

- (1.) In oaths—If the prophet be an impostor, he should perish in failure and disgrace.
- (2.) All the scriptures that precede Muhammad, have prophesied his advent.
- (3.) His teachings are in perfect harmony with the human nature and reason, and with the laws of nature.
- (4.) Divine help which always upholds the truth and annihilates the false.
- (5.) Special signs which accompany the inspired personages and go under the name of miracles, testify to his truthfulness.

iniquitous than him who inventeth a lie against God or disbelieveth His signs ; verily He does not allow the iniquitous to prosper. 22 And on a day we will assemble them all ; then we will ask the idolaters, Where are your gods whom you imagined *as partners of the true God*. 23 Then, there will be no wickedness of theirs except that they will say, By God our Lord, we were not idolaters. 24 Behold how they lie against themselves, and what they forged hath departed from them. 25 And there is of them who hearkeneth unto thee ; and we have hung a curtain over their hearts that they may not understand it and *put a stop in their ears*. And if they see all the signs, they will not believe them, until when they come to thee, they will dispute with thee. The unbelievers say, This is nothing but the stories of the past. 26 And they forbid *others* therefrom and keep *themselves* off therefrom ; but they destroy not anything else but their own souls, and they understand *it* not. 27 And if thou couldst see them when they will be made to stand on the fire, where they shall say, Would to God we might be sent *back to the world* ; we would not disbelieve the signs of our Lord and become faithful. 28 Nay, it is but an outburst of what they concealed before ; and if they be sent back they would return to what they are forbidden from, and verily they are the liars. 29 And they say, It is nothing but the life of this-world and we are not to be raised *to life again*. 30 And if thou couldst see when they shall be set before their Lord ! He will ask them, Is it not the truth. They shall say, Yea, by our Lord ; *it is the truth*. He will say, Wherefore, taste the punishment for your unbelief. 31 Verily those who disbelieved in the meeting with God, have perished ; until the hour cometh upon them suddenly. They will say, Woe be unto us for what we have left undone therein ; and they shall bear their burdens on their

backs ; what an evil thing it is that they bear. 32 And the life of this world is nothing but a play and a vain amusement and surely the house of the next life is better for those who lead a pious life. Do ye not, therefore, understand ? 33 We know very well that it grieveth thee what they say ; verily they do not accuse thee of imposture but the iniquitous are denying the signs^a of God. 34 And verily the apostles were accused of imposture before thee, wherefore they behaved patiently at what they were accused and they were injured until our help reached them ; and there is none to change the word^b of God ; and verily the news of the apostles hath reached thee. 35 And if their turning away be grievous unto thee, and if thou canst seek out a cleft in the earth or a ladder to the heaven and bring a sign unto them^c *it would be all fruitless* ; and if God pleased, He would have gathered them all on the direction *as thou knoweth* ; therefore thou shalt never be one of the fools. 36 None but those who hear shall respond, and *as to the dead, know that God will raise them to life and then they shall be turned unto Him* ^d 37 And they said, why a sign is

a. Ibn-i-Kasir relates that Abu Jehl told the prophet ' we do not think of thee as a liar but we deny the reality of what thou hast brought.

b. That is the promises of victory for the divine messengers and of the destruction of their opponents, as pointed out by the preceding words of this verse and plainly mentioned in others, "God hath written down, verily I and my apostles shall be victorious" 58—21. "Verily our word hath already been given unto our servants, sent as apostles, that they shall surely be helped and that our armies shall be the victorious" 37—173.

c. See note on 17—93.

d. That is the idolaters of Mecca, who are spiritually dead and give no ears to your words, shall be raised to life in time and turned to Islam.

not sent down unto him from his Lord. Answer; verily God has destined to send down a sign, but most of them do not know. 38 There is no beast in the earth, nor any fowl flying with its wings but they are *different* sects like unto you; we have omitted nothing in the book; then unto their Lord, shall they be gathered. 39 And those who disbelieve our signs, are dumb and deaf in the darkness. Whomsoever God willeth, misleadeth; and whomsoever He willeth, putteth him on the right path. 40 Say, What do ye think? if the punishment of God come upon you or the hour of *resurrection* overtake you, will ye invoke any other besides God? if ye speak truth. 41 Yea, Him shall ye invoke; wherefore He will remove *the evil* for which ye invoke Him when He will and ye will forget what ye associate *with His divinity*. 42 And verily we sent *apostles* unto people before thee and we afflicted them with hardships and adversities that they may humble themselves. 43 Wherefore, how good it would have been, had they humbled themselves when our hardships reached them, but their hearts got hardened and the Satan adorned for them what they were doing. 44 Therefore, when they forgot what we had reminded them, we opened unto them the gates of every thing, *a* until they exulted in what was given unto them, we seized them suddenly and they were thrown into despair. 45 Wherefore the roots of the unjust people were cut^b off: and all the praises are for

a. That is gave them plenty of every kind. Imam Ahmad narrates a tradition of the prophet through Uqba—'When thou seest a man provided with all his wants and wishes, notwithstanding his sinning, know that God is giving him respite to lay hold of him finally.'

b. This was an exemplary warning to the idolatrous opponents and came true by the timely deaths of all the leading opponents in the life-time of the prophet, and general victories of Islam.

Allah, the Lord of all creatures. 46 Say, What think, ye, if God take away your hearing and your eyes and seal up your hearts, what god is there besides God who can restore you the same. Behold, how variously do we show forth the signs *of the unity of God* but still they turn aside. 47 Say, What think ye, if the punishment of God come upon you suddenly or with warnings : shall any other people be destroyed than the iniquitous ? 48 And we do not send the messengers but as bearers of good tidings and as denouncers of threats. Wherefore whoso believeth and amendeth, no fear shall come upon him, neither shall they be grieved. 49 But those who disbelieve our signs, the punishment shall touch them for their violating the covenants. 50 Say, I do not say unto you that with me are the treasurers^a of God, nor I do know the secrets, nor I say unto you that I am an angel. I do not but follow what is revealed unto me. Say Are the blind and the seeing equal ? do ye not therefore consider ? 51 And admonish with it those who fear that they shall be gathered together unto

a. The unbelieving Jews used to question the prophet concerning the prophecies made about him in Isaia 54—12; Joel 2—28, 29; Revelations 19—11 to 16; "And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." Isaia 54—12. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Joel 2—28. "And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." Revelation 19—11.

These prophecies came true by the possession of the treasures of Coesars and Chosroes in the time of Umar, the second Caliph ; by the prophets' numerous prophecies and by his ascension to heavens, such questions that were put to the prophet repeatedly by the men of the scriptures, on the ground of the old prophecies, were answered differently on

their Lord ; there is no patron for them besides Him, nor any intercessor, that they may seek protection of Him. 52 And do not drive^a away those who call upon their Lord in the morning and the evening, seeking His face. Thou art not responsible for their accounts in any thing, nor they are responsible for thy accounts in any thing. Wherefore if thou drive them away, thou shalt become one of the iniquitous. 53 And thus did we prove a part of them with *the other* part that they should say, Are these the men, upon whom God hath been gracious from amongst us ? Doth God not know the grateful best ? And when they come to thee who believe in our signs, say, Peace be unto you ; God hath prescribed mercy unto Himself, so that whoever among you worketh evil unknowingly and repenteth after it and amendeth, unto him He will surely be gracious and merciful. 55 And thus do we propound distinctly our signs that the way of the sinners may become clearly known. 56 Say, verily I am forbidden to worship those whom you invoke besides God. Say, I do not follow your degenerate wishes ; *if I do so* I shall surely err and shall not be one of those who are directed. 57 Say, I follow an evidence from my

different occasions. Here it is said, "I do not say unto you that with me are the treasures of God, nor I do know the secrets, nor I say unto you that I am an angel." The 58th verse of the 6th Chapter says, Had it been with me what ye hasten for, the matter would have been finally disposed of between me and you." The 38th verse of the 13th Chapter says—"Every promise has a prescribed time." The 67th verse of the 6th Chapter said—"Every prophecy has a time for its accomplishment and ye shall hereafter know *the truth*."

a. Ahmad narrates from Ibn Masood that some of the Quraish Chiefs came to the prophet and Suheb, Balal and Ammar were sitting by him. They said, O Muhammad, do you like these slaves ? Thereupon this verse was revealed.

Lord and you have disbelieved it. What you wish to hasten on is not with me. Verily the command belongeth unto God. He declareth the truth and He is the best judge. 58 Say, Had it been with me what ye wish to hasten on, the matter between me and you would have been disposed of finally; and God well knoweth the iniquitous. 59 And with Him are the keys of the secrets; none knoweth them but He; and He knoweth whatever is in the land and the sea; no leaf falleth but He knoweth it; and no grain is there in the darkness of the earth and neither any thing green nor dry but it is in the perspicuous^a book. 60 And God is He who causeth you to die in the night and knoweth what ye did in the day; then he raiseth you to life in the day, that the prescribed term may be fulfilled. Then unto Him shall be the return of you, and He will declare unto you what ye have been doing. 61 And He is the supreme power over His servants; and sendeth the guardians upon you, until when death overtaketh one of you, our messengers cause him to die and they make no mistake. 62 Then they shall be returned unto God, the true patron of theirs. Behold, His is the command and He is the quickest of all accountants. 63 Ask, Who delivereth you from the darknesses of the land and the sea? whom ye implore humbly and secretly, *saying*, if He deliver us from this *distress* we will certainly become grateful. 64 Say, God will deliver you from this and from every distress, but ye will associate other gods with Him. 65 Say, He is able to send a punishment upon you from above you or from under your feet or to engage you in dissension or to make a part of you taste the violence of others. Behold, how variously do we show forth the signs, that they may

a. *Viz.* the universe or the book of nature. 'Nothing is lost to nature,' is the well known saying, fully recognized by Chemistry and Physical sciences.

aid to his father Azar, Dost thou take idols as gods ? Verily I see that thou and thy people are in manifest error. 76 And thus did we show Abraham the kingdoms of the heavens and the earth and that he may become one of the believers. 77 Thus, when the night overshadowed him, he saw a star *and* said, Is this my Lord ? And when it set, he said, I do not love *the things* that set. 78 And when he saw the noon shining, said, Is this my Lord ? and when it set, he said, If my Lord direct me not I shall become one of the people who go astray 79 And when he saw the sun shining, said, Is this my Lord ? this is the greatest ; and when it set, said, O my people, I am free of that which ye associate with God. 80 Verily I have turned myself unto Him who created the heavens and the earth, wholly and purely, and I am not one of those who associate others with God. 81 And his people disputed with him He said, Do ye dispute with me concerning God ? and he hath directed me, and I fear not what ye associate with Him, but what my Lord may will for me ; my Lord comprehendeth every thing in knowledge ; do ye not therefore understand ? 82 And how should I fear what ye associate with God ? and ye do not fear your associating with God, for which He hath sent down no evidence unto you. Therefore, which of the parties is more rightful for safety ? *consider well* if ye know 83 Those who believe and do not adulterate their faiths with iniquity,^a for them is the safety

a. Viz. idolatry or polytheism or open rebellion against God or ascribing divine attributes to any creature. Bukhari narrates a tradition that on hearing this verse the companions of the prophet got very much perplexed and said, Which of us is such who never does some injustice to his soul. The prophet replied, Here the iniquity does not mean what ye suppose ; did ye not hear what the righteous servant said, Verily, associating gods with the true God is a

stars for you that ye may be directed with them in darkneses of the land and the sea. Verily we have clearly set forth our signs for the people who know. 99 And God is He who created you from one person and then *provided you with* a receptacle *a* and a repository. *b* Verily we have clearly set forth our signs for the people who understand. 100 It is He Who sent down the water from the heaven ; whereby we produce the buds of every thing and bring out of it a green *sprout*, from which we produce grains *arranged* in layers ; and from the branches of the palm trees *we produce* clusters of dates, hanging close together ; and *we produce* gardens of grapes and olives and pomegranates, *both* like and unlike to one another. Behold their fruits when they bear fruits and their ripening ! Verily herein are signs for the people who believe. 101 And they make the genii as partners *c* with God, though He hath created them ; and they devise for Him sons and daughters without knowledge ; praise be to Him and far exalted be He above *d*

a. As for example, the womb of the mother, habitations and cities.

b. As for example, the earth, the sea or the air, where the particles of the body diffuse after decomposition.

c. Some tribes of the pagan Arabs used to worship the angels and the genii as gods ; some believed in the angels as the daughters of God. The Zoroastrians believed in two Gods, *viz.* Ormuzd (God of goodness) and Ahriman (God of evil). Some Christians believed in Mary as the wife of God and worshipped her idol. Some Jews believed in Ezra as the son of God. The Christians in general, still believe Jesus to be the son of God.

d. In describing the majesty and attributes of God, the language of the Qurán is not only the most sublime and magnificent but at the same time the most perfect, expressive and impressive. No language can justly express the true sense except through divine inspirations. Here I wish to give a short resume of the names and attributes of God,

what they attribute to Him. 102 *He is* the Creator of the heavens and the earth ; wherefrom will He get a son whilst He has got no consort ? and He hath created everything and He is omniscient. 103 This is Allah ; your Lord ; there is none to be loved and none to be worshipped but He, the Creator of everything : therefore worship Him ; add He is the patron of everything. 104 The sights comprehend him not, but He comprehendeth the sights and He is the all-pervading and knowing God. 105 Verily lights have reached you from your Lord, therefore whoso seeth, it is for *the good of his own* soul, and whoso blindeth *himself* it is for his own loss ; and I am no guardian over you. 106 And thus do we show forth our signs variously and that they may say, Thou hath studied *somewhere* and that we may declare it *clearly* unto the knowing men. 107 Follow that which is revealed unto thee from thy Lord ; there is no deity but He, and turn away from those who associate other gods with the true God. And if God so pleased, they

mentioned by the Holy Qurán. They may be grouped into five classes.

Firstly the names and attributes of God which refer to the natural wants of human beings.

- (1.) 'The Lord of all Creatures' 1—1. "There is no beast in the earth but God provideth it with food" 11—6. "Verily God is the best provider of food" 22—58. "And God provideth whom He pleaseth without measure" 2—212. "And the provision of thy Lord is the best and the most lasting" 20—131. "Verily those who believe and do good works, they shall enjoy pardon and honourable provision" 22—50.

Hence in the search of food, every believer must trust in God and righteousness and abandon all infidelity and wickedness.

- (2.) 'The most Merciful,' 1—2. "And He is the most merciful of all those who show mercy," 12—92. 'And He is *possessed* of the most magnificent graces' 3—73,

would have associated no gods with the true God ; and we have not appointed thee a keeper over them, neither thou art an advocate for them. 109 And do not revile those who invoke others beside God, otherwise they will revile God maliciously, without knowledge. Thus we made seemly unto every nation their actions ; and unto their Lord shall be their return, and He will declare unto them what they were doing. 110 And they swore by God with the solemnity of their oaths, *saying* that if a sign come unto them, they will believe in it. Say, the signs are but with God and what can make you understand that when they come, they shall not believe ? 111 And we will turn their hearts and their sights *to opposite views just* as they did not believe the first time, and we will leave them wandering confused in their rebellion.

"Your Lord hath prescribed mercy unto Himself" 6—54. "And He is merciful unto the believers," 33—43. "And God showeth graces unto the believers" 3—151. "Despair not of the mercy of God for He forgiveth all the sins" 39—53. "None despaireth of the mercy of God but those who go astray" 15—56. Hence for the forgiveness of sins and salvation, one must trust in the all-pervading mercy and boundless graces of God. It is altogether unnatural and foolish to seek salvation in foreign atonements or intercessions or dogmas or ceremonies.

- (3) The elevator of degrees in knowledge, honor and power. "Verily all the honor belongeth unto God" 4—139. "And He is the God of might and wisdom" 3—13. "Thou exalteth whom Thou willeth and Thou abaseth whom Thou willeth" 3—36. "We exalt the degrees of whom we please" 6—84. "And whom God abaseth, there is none to exalt him" 22—18.

Hence all honours and advances must be sought in God and with God ; righteousness will elevate and wickedness degrade every man.

- (4.) The protector and the helper. "But God is your patron and He is the best helper" 3—150. "And God

PART VIII.

112 And though we send angels unto them and the dead talk with them and we raise up every thing for them in open view,^a they shall not believe unless God please so; but most of them do not know. 113 And thus did we make for every prophet an enemy, *from amongst* the devils of men and genii; some of them inspiring specious words deceitfully unto others; And if God so pleased they would have not done so; therefore

is sufficient to patronize and God is sufficient to help" 4—45. "Verily God is your patron, the best patron and the best helper" 8—40. "And God is the patron of the believers" 3—68. "And whoso disbelieveth, *shall see that* God has no want with the creatures" 3—97. "Therefore God is the best protector" 12—64. "Verily God wards off *dangers* from those who believe" 22—38. "And God assisteth with His help whom He pleaseth" 3—13. "And Allah is the God of might and vengeance" 3—4.

Hence the true piety consists in seeking the help and protection of God in all dangers and difficulties and trusting in Him; doing otherwise would be an actual infidelity.

(5.) 'God of peace and safety' 59—23. Behold, the hearts get satisfied with the remembrance of God' 13—28. "The avarice of multiplying riches destroyeth you" 101—1.

Hence the true peace and safety of every soul lies in God and it must be sought in the practice of righteousness and avoidanee from wickedness.

(6.) 'The best heir.' "And God is the best heir." "And unto God is the best return" 3—14. "And God is the best and the most lasting" 20—73. "And see, what was the end of the iniquitous" 10—32. "And the final victory is for the pious" 7—128.

Hence every man who is anxious for a heir or for a

^a. These prophesies came true in the battle of Badr in which the enemies saw all these phenomena but did not believe.

let them alone and what they forge. 114 *They do so that the hearts of those who do not believe in the next life may incline to it and that they may show pleasure at it and that they may gain what they are prepared to gain.* 115 Should I therefore seek a judge other than God? and He hath sent down unto you the book that fully details all the particulars *necessary for religion.* And those whom we gave the scriptures,

lasting name behind him he must seek it in God and godliness.

- (7.) 'God of knowledge and wisdom.' 'The knowing and wise God.' "He giveth wisdom unto whom He pleaseth, and he who has been given the wisdom is really given a great good" 2—269. "And fear God and God will teach you" 2—282.

Thus the true wisdom that bears eternal good, comes from God, as the result of pious living.

- (8.) 'The guide.' "Verily God is the guide of the believers to the right path" 22—54. "Verily, thou (O Muhammad) can't lead to the right path whom thou loveth, but God leadeth whom He pleaseth" 28—52.

- (9.) God, the Deity, the object of worship. "Allah, there is no God but He, the self living and the fountain head of all life, the self-subsisting and the foundation of all subsistence" 2—255. "There is none to be loved and none to be worshipped but God."

Hence any desire that does not conform to the commandments of God, any occupation that leads one away from God and any thing that cuts one off from God, and any thing that takes up all your attention and anxiety is an idol and should be condemned. There are some whose god is their belly, and some whose god is their occupation, and some whose god is their officer, and some whose god is playing and hunting, and some whose god is their lust. But in reality there is no god but God, the Lord of all creatures, the all-providing, the most merciful and the king of the day of judgment.

Secondly the names and attributes of God which refer to the government of the universe. These are:—'The Lord of all creatures,' 'the all-providing,' 'the Creator,' 'the destiner of all things,' 'the omniscient,' 'the omnipotent.'

know that it is sent down unto thee from thy Lord with truth, therefore thou shalt not be one of the sceptics. 116 And the word of thy Lord hath come to completion in truth and justice; there is none to change His words; and He is the hearing and knowing God. 117 And if thou follow the majority of those in the earth, they will mislead thee from the path of God. They do not follow but conjecture and they do not but guess. 118 Verily thy Lord knoweth

Thirdly the names and attributes of God that refer to the government of men.

E. G. the supreme Governor, the supreme Judge, the best judge, the appreciator, 'severe in punishing' 'swift in taking accounts' "O God, who possesseth the kingdom; thou givest the kingdom unto whom Thou wilt and thou takest away the kingdom from whom Thou wilt: Thou exaltest whom Thou wilt and Thou abasest whom Thou wilt: in Thy hand is good: verily Thou art the destiner of all things" 3—26. "Verily God changeth not the condition of a people until they change themselves" 13—12. "When God intendeth evil for a people, there is none to ward it off and there is none to protect them against Him" 13—12. "And verily God is not unjust to the servants" 8—51. "And God never intendeth tyranny to the creatures" 3—108. "Verily God doth not direct the iniquitous" 6—145. "Verily God directeth not the wicked people" 63—6. "Verily God directeth not the infidels." "An enemy unto the infidels." "An humbler of the infidels." "And think not that God is regardless of that which the iniquitous are doing" 14—42. "Did we not destroy the previous nations and then brought after them others: thus do we do with the sinners" 77—18.

Thus the rises and falls in the conditions of nations, families and individuals in this world are going on in accordance with the eternal laws of God which exalt the good but degrade the evil, establish the right but exterminate the wrong, and help the truth but oppose the false. "But that which is beneficial to mankind lasteth in the earth" 13—18. "God annihilateth the usury and multiplieth the charities" 2—276.

well *the person* who goeth astray from His path and He is well acquainted with those who are directed. 119 Therefore eat of that on which the name of God hath been commemorated, if ye are believers in His signs. 120 What vaileth you that ye should not eat of that on which God's name has been remembered ; and He hath distinctly pointed out unto you what He hath forbidden unto you except when ye are compelled *by some urgency or violence* towards it. And many *there are* who go astray by their degenerate lusts

Fourthly the names and attributes of God which refer to the purification and elevation of the human soul.

- (1.) 'The merciful,' 'the knowing God,' 'the hearing God,' 'the seeing God.' 'And God seeth the servants' 3—20. "And God is a witness of what ye do" 3—97. "Verily God comprehendeth *all* that they do" 3—120. "And God knoweth what ye publish and what ye conceal" 5—99. "Verily God knoweth the nature of the hearts" 3—118. "Did they not know that God knoweth their secrets and their open things" 9—78. "The knower of the secrets; nothing equal to an atom is hidden from Him in the heavens and the earth; neither any thing smaller is there nor anything greater, but it is in the open book" 34—3. "And know that God knoweth whatever is in your souls, therefore fear Him." "He knoweth the dishonesty of the eyes and what the hearts conceal." "They feared men but they feared not God, but He was with them when they were contemplating unpleasant matters, and God comprehended what they were doing."

Hence all vanity, show, hypocrisy, treachery and all hidden vice is an infidelity and should be carefully avoided. True godliness lies in sincerety, truthfulness, simplicity and piety and must be deliberately preserved.

- (2.) 'The sufficient,' 'the witness,' 'the patron.' "And God is sufficient to take accounts" 4—6. 'And God is sufficient to witness' 4—79. "And God is sufficient to patronize" 4—81. "Verily God takes the account of every thing" 4—86. "And God is not regardless of that which ye do" 2—85. "And God is a witness of every thing" 4—33.

unknowingly. Verily thy Lord is well acquainted with the transgressors. 121 And abandon outside of the sin as well as the inside of it; verily those who earn the sin, they shall be rewarded with what they have been earning. 122 And eat not of that on which God's name has not been remembered; it is really an infidelity; and verily the devils inspire unto their friends *falsehood* that they may dispute with you and if ye obey them ye are idolaters. 123 Is the one who was dead and we restored him to life and gave him a light whereby he walketh in the midst of men, like him whose similitude is in the darkness wherefrom he is not coming out. Thus what the unbelievers have been doing is made seemly unto them. And thus we made in every city the chiefs sinners therein, that they may do deceitful practices there; and they cheated not but their own souls but they understand *it* not. 125 And when a sign came unto them they said, We shall not believe unless we be given what is given to the messengers of God. God knoweth best whom to charge with apostleship. A vileness from God and a severe punishment shall shortly overtake the wicked for their deceitful practices, 126 Thus, whomsoever God intendeth to direct, He openeth his breast for complete submission to God and whom He intendeth to mislead, maketh his breast narrow and contracted, as if he is climbing to

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- (3.) 'God is with the patient'; 'God is with the pious' 'God is with believers'; 'He is the patron of the believers'; 'God loveth the pious'; Verily God loveth the repentants and the cleanly'; 'God loveth the righteous'; 'God love the patient'; 'God loveth those who trust in Him'; 'God loveth the just'; 'the forgiver of sins'; He accepteth the repentance'; He is the most reconcilable and merciful'; 'grateful and knowing.'

Fifthly the names and attributes of God that refer to His appearance unto the prophets and saints and to His revelations and inspirations unto them.

the heaven. Thus God inflicteth the punishment on those who do not believe. 127 And this is the right path of thy Lord ; verily we have set forth the signs distinctly unto people who remember. 128 They enjoy a dwelling of peace near their Lord and He is their patron for what they have been doing. 129 And on a day when He will assemble them all *and say*, O company of genii, ye got most of the men ; and their friends from amongst the men will say, Our Lord, some of us got benefitted with others and we reached the term that Thou hadst prescribed for us. He will reply, The fire is your abode ; ye shall remain therein for ever except when God will please *to deliver thence* : verily thy Lord is knowing and wise. 103 And thus do we make some wicked persons to patronize others for what they have been earning. 131 O Company of the genii^a and men, did our opostles not come unto you to declare my signs unto you and forewarn you about the meeting of this day of yours ? They will reply, We witness against our own souls ; and the life of this world deceived them and they witnessed against their own souls that they were unbelievers. 132 Thus *has been the course of events* for thy Lord is not to destroy any city for wickedness when its people are negligent. 133 And all have *different* degrees for what they do ; and thy Lord is not regardless of what they do. 134 And thy Lord is self-sufficient and endued with mercy. When He will please He will take you off and bring others whom He please in your place just as He produced you from the posterity of other people.

a. It appears from St. Mark 5—10 and Matthew 8—30, that devils or evil spirits took possession of some men and that they were cast out by Jesus Christ. The scriptures use the words 'devils' and 'genii' for wicked and arrogant persons as well. "And when they retire privately to their devils" 2—14. "Verily the prodigals are the elder brothers of the devils" 17—27. The Old Testament calls

135 Verily what ye are promised is surely to come and ye shall not be able to frustrate God. 136 Say, O my people ; act on your places and I am also acting, and ye shall hereafter know, whose will be reward of paradise : surely He does not allow the wicked to prosper. 137 And they appropriate a portion unto God out of what He produceth of the fruits of the earth and of cattle ; and say, This is for God (in their imagination) and this is for our idols. Wherefore what is for their idols, cometh not unto God but what is for God, cometh unto their idols. How ill do they judge ! 138 And similarly, their idols have induced most of the idolaters to slay their children,^a that they might bring them to perdition and that they might confuse their religion unto them. And if God so pleased they would have not done so, therefore

Pharaoh, Korah and the Philistines by the name of devils Matthew (16—23) calls Peter, Satan. There were some people in Yemen, who used to keep their faces veiled and liked to remain secret from others. Hence they were called Genii for the word Jin, meaning secret or covered. Their chiefs were very particular in veiling their faces and keeping themselves in privacy. In the traditions of the prophet, the word Genius or devil or Satan has been used for serpent, dog, fly, ant, contagium, lightning, one or two persons, going in enemy's country, pigeon, hawk, euphorbium, leprosy one who eats with the left hand, mucous secretion of the nose, burnt bread, ass, one who keeps his hair scattered, poet, crow, one whose nose or ear is cut off, a wicked chief, goats and cows.

Taking all these statements in view it may be concluded that the Genii are some spiritual beings affecting men in some way or other, that the word has figuratively been used for savages in comparison to civilized men, and for many injurious, adious and noxious things. Thus here the words, 'O company of the genii and men' may stand for—'O savage and civilized portions of mankind.'

^a. The pagan Arabs used to sacrifice their children for idols by slaying or burning them in their compounds.

let them alone and that which they falsely imagine. 139 They also say, these cattle and productions of the earth are sacred; *a* none shall eat thereof but whom we please (in their imagination); and there are cattle whose backs are forbidden *to be used*; and *there* are cattle on which they do not commemorate the name of God *when they slay them*, devising a lie against Him. He will shortly reward them for that which they falsely devise. 140 And they say, That which is in the wombs of these cattle is allowed to our males only and forbidden to our wives *to be eaten*; and if it be dead, they are sharers in it. He will shortly reward them for their attributing *the presumptions to God*; verily He is knowing and wise. 141 Really they are lost who slay their children foolishly, without knowledge and take as forbidden what God hath given them, devising a lie against God. Really they have gone astray and were not to be directed. 142 It is He who produceth gardens, (supported on trails of wood and unsupported) and palm-trees and the corn (affording varieties of food) and the olives and pomegranates, like and unlike one another. Eat of the fruits when they bear fruit and pay its due *b* on the day whereon you gather it, but do not give out prodigally for God loveth not the prodigals. 143 And of cattle some carry burdens and some are used for riding. Eat of that which God hath given you and

a. See the note on 5—103. Their superstitions had made four kinds of camels sacred, which they exempted from all labour and let loose to graze at freedom everywhere. If the two female classes brought forth a living child, it was allowed to men to eat and forbidden unto women; but if a dead one, it was allowed to both sexes.

b. This is besides the legalized alms which should be the tenth part on the products of the lands that depend on natural rains of the season and twentieth part on the lands that are irrigated from wells.

follow not the footsteps of the Satan, verily He is an open enemy unto you. 144 *He hath given you eight a males and females ; of sheep one pair, and of goats one pair. Ask them, Hath God forbidden the two males or the two females, or that which the wombs of the two females contain ? Tell me with certainty if ye speak truth.* 145 *He hath given you of camels one pair and of oxen, one pair. Ask them, Hath He forbidden the two males of these or the two females ; or that which the wombs of the two females contain ? Were ye present when God commanded you this ? Wherefore, who is more wicked than him who forgeth a lie concerning God, that he may mislead men without knowledge : verily God directeth not the unjust people.* 146 Say, I do not find in that which is revealed unto me anything forbidden for the eater but that it be dead or blood that flows out or swine's flesh, for it is either an abomination or wickedness *being slain in the name of some other besides God.* But whoso is compelled to eat of such things without revolting or lusting, thy Lord will be gracious and merciful unto him. 147 And we forbade unto the Jews every animal having undivided hoof, and of the cows and goats we forbade them their fats^b except what is borne by their backs or intestines or what adheres to the bones. This we rewarded them for their revolt and verily we are the speakers of truth. 148 Wherefore if they charge thee with imposture, announce unto them that your Lord is God of extensive mercy and His punishment will not be averted from the wicked people. 149 The pagans will say, If God so pleased we would have never equalized

α. The Arabs chiefly possessed four kinds of domestic animals, viz., goat, sheep, camel and cow. Taking the males and females apart they become eight in number. Their superstitious views about them are dealt with here.

b. See Levit. 7—23 and 3—16.

others in His divinity, nor our fathers, nor we would have forbidden anything. Similarly did those charge *their apostles* with imposture, who were before them, until they tasted our punishment. Ask *them*, Have ye got any knowledge *thereof*? if so produce it unto us. Ye do not but follow the presumptions and ye do not but guess. 150 Say, unto God belongeth the consummate proof, and if He so pleased, He would have directed you all. Say, Bring your witnesses who may bear testimony that God hath forbidden this. Therefore, if they bear testimony, thou do not bear testimony with them and dont follow the degenerate lusts of those who disbelieve our signs and do not believe in the next life and equalize others with their Lord. 152 Say, *come to me*, I will rehearse unto you what your Lord hath forbidden unto you that ye associate no gods with Him and do good to your parents. And slay not your children *out of the fear* of poverty; we provide you and them with food; and draw not near unto the wickedness, whether it be open or secret, and slay not the person which God hath forbidden except for a just cause ^a This He commandeth you that ye may understand. 153 And do not meddle with the property of the orphan except in the best way until he reaches the age of his strength. And use a full measure and a true balance with justice. We do not hold any person responsible beyond his capacity. And when ye speak, do justice, though he be a near relation of yours, *against whom you are speaking*, and fulfil the covenant of God. This He adviseth you that ye may remember *your forgotten nature*. 154 And this is the right path of mine, wherefore follow it, and follow not the *diverse* paths, otherwise they shall carry you off from His path. This He adviseth you that ye become pious. 155 And also we gave the book unto Moses, *which was a*

a. As for murder or apostacy.

perfect *guide* for him who acted righteously and a detail of every thing necessary and a mercy that they may believe in the meeting with their Lord. 156 And this book *which* we have sent down is blessed *one* therefore follow it and be pious that ye may be pitied. 157 *This is sent down* lest ye say that the scriptures were sent down only on two people before us and we neglected their study ; 158 or ye may say, Had the scriptures been sent down unto us we would have been more directed than them. Therefore an evidence hath come unto you from your Lord and a direction and mercy. And who is more unjust than the person who disbelieveth the signs of God or turneth away from them. We will shortly reward those who turn away from our signs with a grievous torment for their turning away. 159 Do they wait but that the angels come unto them or your Lord come, or some of the signs of thy Lord come. The day whereon some of the signs of thy Lord shall come, no soul shall be profitted by her faith if she did not believe before or earned some good in her faith. Say, Wait and we are also waiting. 160 Those who divided their religion and became sectaries, thou art not one of them in anything ; their decision is but with their Lord and He will declare unto them what they were doing. 161 Whoso cometh with the good, he shall have ten times as much, and whoso cometh with the evil, he shall be rewarded but equal to it and they shall not be dealt with unjustly. 162 Say, My Lord hath directed me to the right path, the everlasting religion of Abraham, who was a pure monotheist, and not a polytheist. 163 Say, verily my prayer and my sacrifices and my living and my dying are for Allah, the Lord of all creatures ; 164 there is no partner unto Him, and I am commanded so, and I am the most resigned unto God. Say, should I seek a Lord besides God ? and He is the Lord of

everything. And no soul earneth anything but for her-self and no porter shall carry the burden of another. Then unto your Lord shall be the return of you, and He will declare unto you what ye disagreed in. 165 It is He who made you succeed the earth and raised some of you in degrees above others, that He may prove you in what He hath given you : verily thy Lord is swift in punishing and verily He is the most forgiver of sins and merciful.

CHAPTER 7.

Entitled, Al Araf, revealed at Mecca, containing 206 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 A. L. M. S.^a 2 The book is sent down unto thee, therefore let there be no doubt about it in thy heart, that thou may admonish *men* with it ; and *it is* an admonition unto the believers. 3 Follow that which is sent down unto you from your Lord and do not follow the *diverse* guides besides Him ; how little ye get warned ! 4 And how many cities we destroyed, which our vengeance overtook by night or when they were reposing by noonday. 5 Thus when our punishment seized them, their supplication was nothing but that they confessed, verily we were wrong-doers. 6 Therefore we will certainly question those unto whom *the apostles* were sent and we will question the apostles^b *as well*. 7 Then we will

^a. These letters stand for the words **ا**د **ا**لله **ا**علم **وا**صدق **ا**د
'Ana Allahu Aalamu wa Asdaqu' meaning—'I am the most knowing and the most truthful God.'

^b. The people will be questioned, Why did they do so ?

declare unto them with knowledge for we were not absent, 8 And the weighing of *actions* on that day shall be just; wherefore those whose weights shall prove heavy, shall prosper and those whose weights shall prove light shall perish, because they have been dealing unjustly with our signs 10 And verily we established you in the earth and made for you provisions therein: how little ye give thanks! 11 And verily we created you, then formed you, then said unto the angels, Serve Adam. They *all* served him except Eblis; he was not one of those who serve. 12 *God* asked him, What prevented thee from serving Adam, when I commanded thee. He replied, I am better than him; Thou hath created me of fire and created him of clay.^a 13 *God* said, Therefore get thee down from here, for it is not becoming for thee that thou behave proudly therein; get out; verily thou art one of the contemptible. 14 He said, Give me respite till the day of resurrection.^b *God* replied, Thou art one of those who are respited. 16 He said Because Thou hast depraved me, I shall lay wait for them on Thy right path. 17 Then I will come unto them from before them and from behind

And the apostles will be questioned, Did they preach what they did? But the sinners will not be asked, what they did; for Allah is the seeing, hearing and knowing God. "Therefore, on the day, neither man nor genii will be questioned about their sins" 55—39. "And the sinners will not be questioned about their sins" 28—78.

a. That is from a matter that may be easily educated like soft earth that may be easily cast into moulds.

b. Besides the great resurrection there is a minor resurrection occurring in individuals after which they become secure against all devilish persuasions, as pointed out in the following verses;—"Verily, Thou O Satan, hath no authority over my servants." 'Die ye, before ye die.' "Therefore we quicken them by a sacred life" 16—96.

them and from their right and from their left ;^a and Thou shalt not find most of them grateful. 18 God said, Get thee hence despised and driven away. Whoever followeth thee from amongst them, I will fill up the hell with you all. 19 And He said, O Adam stay thou and thy wife in the garden, and eat *therefrom* wherever ye like, but draw not near this tree, otherwise ye shall become of *the number of* the unjust. 20 And the Satan suggested them *evil steps* that he may disclose unto them what was hidden unto them from their private parts and said, Your Lord hath not prevented you from this tree but that ye both may not become two angels or may not become immortals. 21 And he swore unto them, *saying* I am a well-wisher for both of you. 22 Thus he seduced them with deceit ; and when they tasted the tree, their nakedness appeared unto them and they began to attach the leaves of the garden upon them. And their Lord called to them *saying* Did I not forbid you this tree and tell you, verily the Satan is an open enemy unto you. 23 They said, Our Lord we have injured our own souls; and if Thou forgive us not and pity us not we shall surely be of those who perish. 24 He said, Get ye hence, the one of you an enemy unto another and there is a dwelling place for you in the earth and a provision for a time. 25 He said, Therein shall ye live and therein shall ye die and therefrom shall ye be brought out. 26 O children of Adam, verily we have sent down unto you clothing that covereth your nakedness and maketh you look nice ; but the clothing of piety^b is better. This

a. This shows that the devil does not come from above. Hence a man should have his connections with God and His saints to save himself from the devil.

b. That is piety protects better from all immodesty and sins and makes a man look more lovely. It also means that God covereth the faults and sins of a pious man.

is one of the signs of God, that peradventure ye may understand. 27 O children of Adam, let the Satan not seduce you as he got your parents turned out of the garden, stripping them of their clothing to show them their nakedness. Verily he seeth you, *both* he and his companions^a whereas ye see them not. Verily we have made the devils friends unto those who do not believe. 28 And when they commit some wickedness they say, We found our fathers doing so, and God hath commanded us to do it. Say, God commandeth not wickedness; do ye say concerning God what ye know not. 29 Say, My Lord hath commanded to *observe* justice and that ye should make your faces straight at every prayer and invoke him approving unto him the sincerity of your religion. As He created you the first time so ye shall come up again. 30 A part of *mankind* he hath directed and a part hath been justly lead into error, for they took the devils as their friends besides God and think that they are rightly directed. 31 O children of Adam put on your nice dresses^b at every place of worship and eat and drink but be not prodigal: verily He loveth not the prodigals. 32 Say, Who hath forbidden the beauties of God that He hath produced for His servants and the nice foods. Say, They are for the believers in the life of this world, and purely for them on the day of resurrection. Thus do we declare our signs clearly for those who know. 33 Say, My Lord hath forbidden only the

a. That is all wicked and treacherous fellows.

b. That is when going to worshipping places, you must dress yourselves decently. Some tribes of the pagan Arabs used to compass the Kaaba quite naked. They used to put off all clothes at Mina, give up eating flesh, butter and all nice things; liked burnt bread and corrupted delicious foods by mixing nauseous and bitter ones. A similar immodesty is practised at the temple of Parasji where all Hindus, males and females go round naked to worship Shiva.

fifth actions whether they be open or secret and the sin and unjust revolt and that ye associate other gods with God, about which He hath sent down no evidence, and that ye say concerning God what ye know not. 34 And there is a time for every nation, therefore when their time cometh, it is neither delayed an hour nor hastened. O children of Adam, surely apostles from amongst you shall come to you, who will declare unto you my signs; therefore whoever feareth and amendeth, no fear shall come on them, neither shall they be grieved. 36 But those who disbelieve our signs and reject them proudly, they are the men of the fire; therein shall they remain for ever. And who is more unjust than him who forgeth a lie concerning God or disbelieved His signs; these are the men unto whom the predistined portion shall reach, until when our messengers come unto them to make them die and say, Where are the gods whom ye called upon besides God? They reply, They have gone off from us and they witness against their own souls that they were unbelievers. It is said unto them, Enter ye into the fire with the nations of genii and men that have passed before you. Whenever a nation entereth it, it curseth its sister nation, until they all fall into it. The latter of them say about the former of them, Our Lord, these fellows seduced us, therefore give unto them double the punishment of fire. God says, For every one it is doubled, but they do not know. 39 And the former of them said about the latter of them, Now you have no superiority upon us, therefore taste ye the punishment for what ye have been earning. 40 Verily those who disbelieve our signs and puff up with pride against them, the doors of the heaven shall not be opened unto them,^a nor they shall be admitted into

a. That is they cannot be the object of divine inspirations, revelations and true dreams in this life; and their

the garden until the cable^a passes through the eye of the needle ; and thus do we reward the sinful. 41 They shall have a cradle of fire and above them a covering ; and thus do we reward the unjust 42 And those who believe and do good works ; (we do not hold any soul responsible beyond its capacity) ; these are the men of the paradise : therein shall they remain for ever. 43 And we will remove all grudges from their minds ; the rivers will flow from beneath them and they will say, All the praises are for Allah who brought us here ; and we could not reach *here* if Allah were not to bring us here ; verily the apostles of God had come unto us with truth ; and it will be proclaimed, This is the paradise of which ye are made heirs for what ye have been doing. 44 And the men of paradise will call out to the men of hell, *saying*, We found what our Lord had promised us to be true ; did ye also find what your Lord had promised *you* to be true. They will reply, Yes ; and a crier shall proclaim between them, verily the curse of God is upon the iniquitous^b 45 who prevent others from the way of God and seek a crookedness therein and do not believe in the next life. 46 And there will be a partition between them. And there will be *wise* men on elevations, who will recognise all by their physiognomy ; they will call out to the men of paradise, who have not yet entered it and are anxious for it, *saying* Peace be unto you 47 And

souls shall not be admitted into the heaven after death but hurled down to be burnt in the pits of hell.

a. The original word signifies big rope of a boat or ship and also camel.

b. Some of the traditions of the prophet against injustice and tyranny are:—

“Beware of injustice for the tyrant shall be given no light on the day of resurrection” (Mishkát.) Fear the prayer of the oppressed, for there is no partition between it

when their eyes will be turned towards the men of fire, they will cry out, Our Lord, place us not with the ungodly people. 48 And the men of *high* knowledge shall cry out to *certain* people whom they will recognize by their signs *and* say, Your collections of *wealth* have not profitted you, nor what you boasted of. 49 Are these the men about whom ye swore that the mercy of God shall not reach you ; *they have been ordered*, Enter the paradise, there is no fear on you, nor ye shall be grieved. 50 And the men of fire shall call upon the men of paradise *saying*, Pour on us some of the water^a or of the things which God hath given you. They will reply, verily God hath forbidden it unto the unbelievers, 51 who made a jest and a play of their religion and the life of this world deceived them. Therefore, to-day we neglect them as they neglected their meeting of this day and were denying our signs. 52 And verily we have brought them a book which we have distinctly explained with knowledge *and which is* a direction and a mercy for the people who believe. 53 Do they but wait its actual appearance ; the day when it appears actually, those who neglected it from before, will say, Really the apostles of our Lord came with truth ; are there any intercessors now ? who may intercede for us, or *is it possible that* we may be sent back and do contrary to what we did before. Really

and God' (Bukhari.) 'Whoso unrightfully usurpeth the land of other, the seven layers of the earth shall be cut into a ring and collared to his neck' (Mishkat.) 'He who lays a false claim against another, does not belong to our religion and he must expect his house in the hell.' 'He who helps a tyrant knowingly, he has got out of Islam to infidelity.' He who helps another in some dispute without knowing whether he is on the right or wrong, he is under the indignation of God as long as he does not quit it" (Mishkat.)

a. Luke xvi.

they spoiled themselves and what they invented falsely has gone off from them. 54 Verily your Lord is God who created the heavens and the earth in six days and then ascended the throne. He covereth the day with the night; it succeedeth the same swiftly; *He also created* the sun and the moon and the stars which are absolutely subject unto His command. Behold, His is the creation and the command; ^a blessed is Allah the Lord of all creatures. 55 Call upon your Lord with earnest humiliation and inwardness; verily He loveth not the transgressors. 56 And act not corruptly in the earth after it hath been reformed, and call upon Him with fear and covetousness; verily the mercy of God is near unto the righteous. 57 And it is He who sendeth the winds as bearers of good tidings before His mercy, until they bear heavy clouds which we drive to a dead ^b country and then send down rain thereon, whereby we produce all sorts of fruits. Similarly we will bring forth the dead *from the graves that* peradventure ye may get admonished. 57 From a good land, its vegetation comes out *abundantly* by the permission of its Lord, and that which is bad, doth not bring out but defectively. Thus do we show forth the signs variously for a people who pay thanks. 58 We sent Noah to his people; wherefore he said, O my people, worship God; there is no deity for you but He; verily I apprehend the punishment of a great day for you. 60 The chiefs of his people said, verily we see thee in a manifest error. 61 He said, O my people, I am not in error but an apostle of the Lord of all creatures. 62 I deliver

a. God's creation is of two varieties: one produced from pre-existing materials and the other by simple command; as for examples, all the elements belong to the latter variety and the compounds to the former one.

b. That is a dry and parched land.

unto you the messages of my Lord and connect you aright and know best from God what ye know not. 63 Do ye wonder that an admonition hath come unto you from your Lord on a man from among you that he may remind you and that ye may become pious and that ye may be pitied. 64 But they charged him with imposture, wherefore we disbelieved him and those who accompanied him in the ark and drowned those who disbelieved our signs, for they were blind people. 65 And unto *the people of A'd* we sent their brother Hud. He said, O my people; worship God; there is no deity for you but He; will ye not fear *him*? 66 The chiefs of those who disbelieved from amongst his people said, verily we see thee in folly, and verily we think thee to be one of the liars. 67 He said, O my people, I am no fool, but a messenger of the Lord of all creatures. 68 I deliver unto you the messages of my Lord and I am a faithful counsellor to you. 69 Do ye wonder that an admonition hath come unto you on a man from among you, that he may admonish you; and remember when he made you successors *in the earth* after the people of Noah and he multiplied you largely in the creation; therefore remember the favours of God that peradventure ye may prosper. 70 They said, Hast thou come *with the mission* that we should worship one God alone and abandon *the gods* that our fathers worshipped? therefore bring unto us what thou

a. As far as it is traceable from the traditions of Arabs, it appears that the descendants of A'd, son of Aws, son of Aram, son of Shem, son of Noah, settled in Yemen, a southern district of Arabia. They possessed high stature, great strength and haughty temper, and worshipped many idols. Hud was sent unto them to preach monotheism and virtues. But they rejected him. Hence they were seized first with three years famine and then by a storm of wind that lasted for seven nights and eight days continuously and destroyed them. See 46—24, 69—7.

promiseth us, if thou art one of those who truth. 71 He said, now surely shalt fall upon you a vengeance and an indignation from your Lord. Do ye dispute with me concerning the names that ye and your fathers have named? for which he hath sent down no authority; therefore, wait and I too with you shall wait. 72 Thus we delivered him and those who accompanied him, by mercy from us and cut off the roots of those who rejected our signs as false and were not believers. 73 And unto the tribe of Thamud,^a we sent their brother Saleh. He said, O my people, worship God; there is no God for you but He: verily an evidence hath come unto you from your Lord. This is a she-camel of God for you as a sign; therefore leave her alone that she may graze in the earth of God and do not touch her with evil; otherwise a painful punishment shall seize you. 74 And remember when He made you successors in the earth after the people of Ad and settled you in the earth; so that ye built castles in the plains thereof and cut out the mountains into houses. Therefore remember the favours of God and do not

a. The tribe of Thamud was also a descent of Shem son of Noah, who had settled in the north eastern part of Arabia known as Hejr. They were experts in sculpture and hewing the stones into houses, and at the same time known for their idolatry, way-laying, adultery and wickedness. Saleh was sent for their reformation but they did not believe in him. He offered a she-camel as a sign and warned them that if they kill her, their destruction will shortly follow. A wretched scoundrel from amongst them cut the feet of the camel and killed her. On hearing this Saleh regretted and announced to his people that they shall now perish of some dreadful accident. Three days after the killing of the camel they were destroyed by some terrible occurrence. 'And the wickeds were caught by the dreadful accident' 11—67. 'Wherefore an earthquake seized them' 7—78. "But the Thamudites were destroyed by the extraordinary event' 69—5.

go about in the earth as corrupt doers. 75. The chiefs who behaved arrogantly from among his people, said unto those who were considered poor and had become believers from among them, Do ye know that Saleh hath been sent from His Lord They replied, We are believers in what he hath been sent with. 76 Those who behaved arrogantly, said, verily we disbelieve that which ye have believed in. 77 Thus, they cut off the feet of the she-camel and rebelled against the commandment of their Lord and cried out, O Saleh, bring unto us what thou threatened us with, if thou art one of the apostles of God. 78 Wherefore a terrible occurrence seized them and in the morning they were *found* in their houses prostrate on their breasts *and dead*. 79 Then he departed from them and said, O my people, verily I delivered unto you the messages of my Lord and counselled you sincerely, but ye like not the right counsellors. 80 And *remember* Lot when he said unto his people, Do ye commit the wickedness unprecedented by any of the creatures. 81 Ye come lustfully unto men leaving the women ; certainly ye are people who transgress *all modesty* And the reply of his people was nothing but that they said, Turn him out of your city, for they are people who

a. Lot was the son of Haran and grandson of Terah. He migrated with his uncle Abraham from Haran to Canaan. At Bethel, they separated from each other, Lot settling in Sodom and Abraham in Hebron. When Jehovah was about to destroy Sodom and the other cities of the plain for their open sodomy, two divine messengers appeared. They spent the night in Lot's house and the next morning led him with his wife and two unmarried daughters out of the city. But his wife looked back and was changed into a pillar of salt. Lot with his two daughters escaped from Sodom to Zoar and then to the mountains east of the dead sea. Sodom and Gomorrah were destroyed by a fall of brimstone and fire from the Lord out of heaven.

keep themselves clean. 83 Wherefore we delivered him and his family except his wife who was one of those who stayed behind.. 84 And we rained a shower upon them ; behold therefore what was the end of the wicked 185 And unto the Midianites,^a we sent their brother Shoaib. He said, O my people worship God ; there is no god for you but He ; verily an evidence hath come unto you from your Lord. Therefore keep full measures and *correct* balance and diminish not unto men ought of their matters and make no corruptions in the earth after its reformation: this is better for you, if ye are believers. 86 And beset not every way, threatening *the passenger* and turning aside from the path of God him who believeth in seeking to make it crooked. And remember that ye were small in number and He multiplied you and behold what was the end of those who acted corruptly. 87 And if there be a party of you who believeth in that with which I am sent with and a party that doth not believe, be patient until God decideth between us and He is the best of all judges.

^a. These were the descendants of Midian, the son of Abraham by Keturah (Gen. 25—2) who afterwards coalesced with Ismaelites, as appears from Moses' naming the same merchants who sold Joseph to Potiphar, in one place Ismaelites and in another Midianites (Gen. 39—1 and 37—36). Their city named Midian was situated on the Red Sea, south-east of Mount Sinai. Shoaib was also a descendant of Abraham through Midian. The village Ekka was near Midian, the inhabitants of which were idolaters and addicted to highway robbery and cheating in weights and measures.

PART IX.

88 The chiefs who behaved arrogantly from amongst his people, said, O Shoaib, we will certainly expell thee and those who have believed with thee from our city unless ye return to our religion. He replied, *Will ye do so even if we were averse to your views?* **89** Verily we will be forging a lie concerning God if we return to your religion, after God hath delivered us therefrom : and we have no *reason* to return to it, unless God, our Lord will please to *abandon us* ; our Lord comprehendeth every thing with knowledge ; in God we trust ; Our Lord, let the truth be victorious between us and our people, for Thou art the best conqueror. **90** The chiefs who had disbelieved from amongst his people, said, If ye follow Shoaib, ye shall be lost. **91** Wherefore, the earthquake seized them and they were found in the morning in their houses *dead and* prostrate. **92** Those who disbelieved Shoaib *became extinct* as if they had lived no time therein. Those who disbelieved Shoaib were the *only* people who were lost **93** Wherefore he turned from them saying, O my people, verily, I delivered unto you the messages of my Lord and counselled you aright, therefore, why should I regret the unbelieving people. **94** And we never sent a prophet to a city but seized its people with calamity and adversity that they might humble themselves. **95** Then we changed the evil for good until they transgressed and said, Our fathers were also touched by troubles and ease, wherefore we caught them suddenly and they did not understand *the philosophy of their case*. **96** And had the inhabitants of the cities believed and behaved piously, we would have opened unto them blessings from the heavens and the earth, but they disbelieved, wherefore we laid hold of them for what they were earning. **97** Are

the inhabitants of the cities unafraid that our punishment may fall on them by night when they are asleep. 98 Are the people of the cities unafraid that our punishment may fall on them by day when they are playing. 99 Are they unafraid of the secret working of God, but no men become fearless of the secret working of God except those who are destined to perish. 100 Hath it not been apparent unto those who inherit the earth after its *former* inhabitants, that whenever we please we may afflict them for their sins. But we will seal up their hearts and they shall not hearken. 101 We relate unto thee the stories of these cities. Our apostles went unto them with clear declarations of truth, but they were not *disposed* to believe in what they had previously denied. Thus God sealeth up the hearts of the unbelievers. 102 And we found not in the greater part of them *any observance* of covenant but we found the greater part of them unfaithful. 103 Then we sent Moses after them with our signs unto Pharaoh and his chiefs but they behaved tyrantly with them; wherefore, behold what was the end of the corrupt doers. 104 And Moses said, O Pharaoh, I am a messenger of the Lord of all creatures; 105 duty bound not to speak of God but what is true. I have come to you with a clear evidence from your Lord; therefore send the children of Israel with me. 106 He said, If thou hath come with a sign, bring it, if thou art one of those who speak truth. 107 Thereupon he cast down his rod, and lo, it became a visible serpent. 108 And he drew forth his hand *out of his bosom* and lo, it appeared white^a unto the spectators. 109 The

a. This miracle of Moses is not expressly mentioned anywhere in the Old Testament but seems to be hinted at in Exod. 4—8. "And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign that they will believe the voice of the latter sign."

chiefs from amongst the people of Pharaoh said, He is nothing but an expert magician ; 110 intending to drive you out of your land ; wherefore what do ye direct ? 111 They said, Let him and his brother wait and send gatherers to the cities that they may bring thee every expert magician. 113 And so the magicians came to Pharaoh and said, verily we must have a reward if we do overcome. 114 He said, Yes, and certainly ye shall be amongst those who approach *the throne*. 115 They said, O Moses, either thou cast down *thy* rod first or we will cast *ours*. 116 He replied, ye cast *yours*. Thus when they cast their rods, they enchanted the eyes of the men and frightened them and performed a great charm. 117 And we revealed unto Moses, *saying* Put down thy rod. And behold, it began to devour what they had devised. 118 Wherefore the truth came up and that which they were doing proved false. 119 Thus they were vanquished and turned abased. 120 And the magicians were thrown prostrate *before God*. 121 They exclaimed, We believe in the Lord of all creatures, 122 the Lord of Moses and Aaron. 123 Pharaoh said, Did ye believe before my permission ; verily this is a plot that ye have contrived in the city to turn out its masters therefrom ; therefore ye will shortly know *the result*. 124 I will have your hands and your feet cut off from opposite sides and then cause you all crucified. 125 They said, verily we are to turn unto our Lord. 126 And thou revengeth us only because we believed in the signs of our Lord, when they came unto us. Our Lord, pour upon us patience and take us up with those who resign themselves wholly unto thee. 127 And the chiefs from amongst the people of Pharaoh cried out *saying*, Doest thou leave Moses and his people that they may produce disturbance in the earth and abandon thee and thy Gods. He said, We will slay their sons

and let their women live, and we are powerful over them. 128 Moses said unto his people, Ask help of God and be patient ; verily the earth is God's, He giveth it for an inheritance unto such of his servants as He pleaseth ; and the end is for the pious *only*. 129 They cried out, We were oppressed before thou came to us and after thou came to us. He answered, It is near that your Lord will destroy your enemies and make you successors in the earth ; and then see how do ye work. 130 And we seized the people of Pharaoh with dearth and scarcity of fruits that they might be warned. 131 Whenever some good happened unto them, they said, This is for us ; but if evil befell them they attributed it to Moses and his companions. Behold, their misfortune was with God, but most of them did not know. 132 And they say, whatever signs thou bring us, to enchant us thereby, we are not to believe in thee. 133 Thus we sent unto them the flood^a and the locusts and the lice and the frogs and the blood :^b *all* separate signs, but they behaved themselves proudly and remained a sinful people. 134 Whenever some punishment befell them, they said, O Moses, pray thy Lord for us by the covenant that is with thee ; if thou get this torment removed from us, we will believe in thee and send with thee the children of Israel. 135 But when we removed the torment from them for a time that they were *destined* to get, they broke their promise at once. 136 Wherefore, we took vengeance on them and drowned them in the sea, for they disbelieved our signs and remained

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- (1.) General hæmorrhages in the form of epistaxis and other diseases ;
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negligent thereof. 137 And we made the people that were looked down as poors, heirs of the easts and wests of the earth which we had blessed;^a and the gracious word of thy Lord was fulfilled on the children of Israel for they endured with patience; and we destroyed what Pharaoh and his people made and what they erected. 138 And we caused the children of Israel, to cross the sea. Thus they came unto a people who had secluded themselves for the worship of their idols. They said, O Moses, make for us a god as they have gods. He answered, ye are foolish people. 139 Verily, what these people are given to, is to perish and what they are doing, is vain. 140 He *also* said, should I seek a deity for you other than God, while He hath preferred you above the creatures. 141 And remember when we delivered you from the people of Pharaoh who inflicted upon you grievous torment, massacred your sons and let your women live: and therein was a great instruction from your Lord. 142 And we covenanted with Moses for thirty nights and complemented them by ten *nights*: thus the term of his Lord was completed to forty nights. And Moses said unto his brother Aaron, officiate me in my people and behave uprightly and follow not the path of the wicked. 143 And when Moses came *to us* at our appointed time, and his Lord spoke to him, he said, My Lord, show *thyself* unto me that I may look at thee. God answered, Thou shalt not see me,^b but look at the mountain, if it standeth firm in its position,

a. Viz. Palestine or Canaan, about which God says, 'We blessed its surrounding.'

b. Two requests of Moses were not granted: one mentioned in 18—77, "They begged food from the people thereof but they refused"; the second mentioned in this verse. The reason of this refusal was the interruption in the divine speech which Moses was hearing, as pointed out

thou shalt see me. But when his Lord appeared with glory on the mountain, it made it dust and Moses fell down as if struck by lightning. Wherefore, when he recovered he spoke out, Praise be unto Thee I turn unto Thee with repentance and I am the first of the believers. 144 He said, O Moses, verily I have chosen thee above *all* the men with my messages and with my words, therefore, take what I give thee and be one of the grateful. 145 And we wrote for him in the tablets an admonition concerning every matter and a détail of every thing; therefore *we commanded him, saying* take it with firmness and direct thy people to follow the most excellent parts thereof. I will shortly show you the dwelling of the wicked. 146 I will turn them away from my signs, who behave themselves proudly in the earth without justice; so that if they see all the signs, they shall not believe therein; and if they see a path of righteousness they shall not follow it, but if they see a path of error they shall follow it. This is because they rejected our signs as false and remained negligent thereof. 147 And those who disbelieve our signs and the meeting of the hereafter, their works have perished. Shall they be rewarded otherwise than what they have been doing? 148 And in his absence the people of Moses made of their ornaments a calf,

in the next verse:—"Wherefore take what I give thee and become one of the grateful." It was a sort of ingratitude on the part of Moses to ask while he was already receiving the highest favours from God *viz.* direct communication and revelation of the law. Similarly, when Abraham interceded in the case of the people of Lot, he was reproved in the words:—"He disputed with us concerning the people of Lot 11—74. Noah was also reproved when asking for the deliverance of his son. "Verily, he is not from thy house, for his actions are not good; therefore ask me not concerning what thou hast no knowledge: I admonish thee that thou may not become one of the fools" 11—46.

that had a body without soul and that lowed. Did they not see that it can neither speak with them nor direct them any path. They adopted it *as God* and were unjust doers. 149 But when they understood their folly and perceived that they have gone astray, they said, If our Lord pity us not and forgive us not we shall be lost. 150 And when Moses returned to his people in anger and grief, he said, How badly did ye officiate me in my absence? Did ye hurry in the commandment of your Lord. And he put down the tablets and seized the head of his brother and dragged it towards himself. He cried out, O son of my mother, the fact is this that the people slighted me and were about to kill me; therefore, let not the enemies rejoice against me and count me not with the unrighteous people. 151 Moses prayed, *saying* My Lord forgive me and my brother and admit us in Thy mercy, and Thou art the most merciful of those who show mercy. 152 Verily those who adopted the calf *as god*, an indignation from their Lord shall overtake^a them and a disgrace in the life of this world; and thus do we reward those who forge lies *concerning God*. 153 But as to those who do evil works and repent after them and believe, verily thy Lord after that is the most forgiver of sins and

Hence the words, 'thou shalt not see me' do not mean that it is impossible for man to see God, but they simply express the disapprobation of Moses' request to see God at the time when he was receiving great favours from him. It was an undisputed principle amongst the companions of the prophet and the next generation who saw them, and all the leading theologians that man can see God. As to the testimony of Bible on this point, See Exod. 33—20 to 23; Numb. 5—9; Deut. 4—11 to 13; Gen. 17—1 and 18—1 and 18—22, 23 and 35—9; Kings 9—2.

a. Thus they were destroyed by famine, plague and wars in the wilderness and none but the new generation reached the promised land.

merciful. 154 And when the anger of Moses was appeased, he took up the tablets, the inscriptions whereof contained a direction and a mercy unto those who fear their Lord. 155 And Moses selected seventy men out of his people to accompany him at the time appointed by us : and when the lightning seized them, he said, My Lord, hadst Thou willed, Thou wouldst have destroyed them and me from before. Wilt Thou destroy us for what the fools from amongst us have done. It is nothing but Thy trial ; Thou misleadeth thereby whom Thou pleaseth and directeth whom Thou pleaseth : Thou art our patron, wherefore forgive us and show mercy unto us, and Thou art the best forgiver of sins. 156 And write down for us in this world good and in the next *as well* ; we turn unto Thee. *God* said, I inflict my punishment on whom I will and my mercy pervadeth every thing. But I write it (mercy) for those who fear and give alms and those who believe in our signs ; 157 who follow the apostle, the illiterate prophet, whom they find written down with them in the Old and New Testaments ; who commandeth them good and prohibiteth them from evil, and alloweth them all that is clean and forbiddeth them all that is profane and putteth off their burdens from them and the fetters^b that were upon them. Therefore those who believe in him and honour him and assist him and follow the light that is sent down with him : these are the men who shall prosper. 158 Say, O men verily I am the apostle of God unto you all, whose is the kingdom of the heavens and earth. There is no deity but He ; He giveth life and causeth to die ; therefore believe in God and His apostle, the illiterate prophet who believeth in God and His words,

a. See the note on 2—55. Also see 4—153.

b. *Viz.* the rigid and severe laws given to the Jews. See Leviticus, Exodus, and Numbers.

and follow him that ye may prosper. 159 And of the people of Moses, there are some who direct *men* with the truth and rightly judge thereby. 160 And we divided them into twelve tribes, *forming so many nations*. And when his people asked water of him, We revealed unto Moses *saying*, climb up^a the hill with thy rod; there twelve fountains are gushing forth. All men recognized their drinking places. And we caused the clouds to shadow over them and sent down unto them manna and quails, *and said*, Eat of the good things that we have given you; but they injured not us but they were injuring themselves only. 151 And *remember* when it was said unto them, Dwell ye in this city^b and eat *of the provisions* thereof wherever ye will and ask forgiveness and enter the gate worshipping; we will pardon you your faults and give increase unto the righteous. 162 But the unrighteous from among them changed the expression into another which had not been spoken unto them; wherefore we sent down an indignation from the heaven upon them for their acting unjustly. 163 And ask them about the city that was on the sea, when they transgressed in the sabbath,^c when their fish used to sail straight to them on their sabbath days, but on other days when there was no sabbath, they did not come. It was so, we proved them for their breaking the covenants. 164 And when a sect of them said, Why do ye admonish a people whom God is to destroy or to

a. The original words may also have two other meanings:—

- (1.) Strike the stone with thy rod;
- (2.) Climb up the hill with thy congregation.

b. *Viz.* Jericho where the children of Israel reached after the death of Moses, under the lead of Joshua son of Nun.

c. See note on 2—16.

punish them with a severe torment ? They replied, We do so as an excuse unto your Lord and that peradventure ye may fear. 165 Thus when they forgot what they were reminded with, we delivered those who forbade the evil and overtook those who acted wickedly with a grievous punishment for their breach of covenants. 166 So that when they proudly refused to desist from what they were forbidden, we said unto them, Become ye apes contemned spurned ! 167 And *remember* when thy Lord announced that He will raise against them *such men* to the day of resurrection, who will inflict grievous punishment^a upon them : verily thy Lord is swift in punishing and verily He is the most forgiver of sins and merciful. 168 And we dispersed them in the earth as different nations ; some of them are righteous and some otherwise ; and we instructed them with good and evil things that peradventure they may repent. 169 And a posterity succeeded after them, that inherited the book of the law, who accept the temporal *a goods* of this lower *world*, and say, It will surely be forgiven us : and if a temporal *advantage* like the former he offered them they accept it *also*. Was not the covenant of the Law taken from them, that they should not speak concerning God except the truth ; and they have studied what is therein. And the dwelling of the next life is better for those who fear. Do ye not therefore understand. 170 Those who adhere to the book of *the Law* and observe the prayer, *should know that* We do not suffer the reward of the good-doers to perish. 171 And when we raised the mountain above them as if it were a canopy, and they thought that it was going to fall upon them, we *commanded them saying*, take what is given you with firmness and remember what is therein, that peradventure

a. e. g. in bribery, usury, game, theft, treachery, false witnessing, etc.

ye may become pious. 172 And when thy Lord drew forth their offspring from the children of Adam and made them a witness of themselves, *He asked them*, Am I not^a your Lord. They said, Yea ; we testify that. *We did so* that ye may not say on the day of resurrection, We were ignorant of this. 173 Or that ye may say that our fathers were polytheists previously and we were a posterity after them ; doest Thou destroy us for what the vaindoers have done ? 174 And thus do we detail the signs that peradventure they may repent. 175 And read unto them the news of him^b whom we gave our signs, but who departed therefrom ; wherefore he followed the devil and became one of those who spoil their life. 176 And had we pleased we would have exalted him thereby, but he persistently inclined towards the earth and followed his degenerate lusts. Therefore his example was that of a dog,^c which, if thou drive him away, putteth forth his tongue and if thou leave him alone, it putteth his tongue. This is a similitude of the people who disbelieve our signs ; therefore

a. That is He impressed on the nature of every man that there is but one God and that He should be worshipped.

b. According to Ibn-i-Abbas, Ibn-i-Masood and Majahad, this verse refers to Balaam son of Beor, who was acquainted with the scriptures and was favoured with revelations from God. He was requested by his nation to curse Moses and the children of Israel. He refused it at first but afterwards being prevailed on by gifts, marched out against them. In the way he was opposed by an angel. For details see Numbers 22, 23.

c. With the virtues of faithfulness and night watching dog possesses four evils :—

- (1.) Greediness.
- (2.) Barking at the poor.
- (3.) Enmity with its own race.
- (4.) Stoppage of divine revelations when near.

rehearse unto them the stories that peradventure they may consider. 177 How evil is the similitude of the people who disbelieve our signs and wrong themselves ! 178 Whom God directeth, he is the *only* man to be directed and whom He misleadeth, they are the men who shall suffer. 179 And verily we have created for the hell most of the genii and the men : they have hearts but do not understand thereby ; they have eyes but do not see thereby, they have ears but do not hear thereby ; they are like the cattle and rather more astray *from the path* : these are the men who live in negligence. 180 And God's are the most excellent names, therefore call upon Him thereby and abandon those who utter blasphemy against His names. They shall be punished for what they have been doing 181 And of my creatures, there are some who direct *others* with truth and judge rightly thereby. 182 And as to those who disbelieve our signs, we will lead them gradually *to perdition* by ways which they know not. 183 And I respite them for my design is effectual. 184 Do they not consider that there is no insanity in their companion ; he is nothing but an open warner. 185 Did they not look through the kingdoms of the heavens and the earth and whatever God hath created, and *consider* that peradventure it may be that their end might have drawn near ? What tradition, therefore, will they believe in after this ? 186 Whomsoever God misleadeth, there is none to guide him, and He leaveth them wandering on blindly in their rebellion. 187 They ask thee concerning the hour ; when it will appear. Say, Its knowledge is but with my Lord ; none shall exhibit it at its time but He. It is heavy in the heavens and the earth ; it won't come to you but suddenly. They ask thee, as if thou art very anxious about it. Say, its knowledge is but with God, but most of the men do not know. 188 Say, I

am not the master of any gain or loss for myself except what God pleaseth ; and had I known the secrets, I would have gathered much of the good, and no evil would have touched me. I am no other than a warner and a herald of good tidings unto the people who believe. 189 It is He who created you from a single person and produced out of her, her mate, that he may rest with her. Thus when he covereth her, she beareth a slight burden and goeth about with it. And when it becometh heavy, they pray to their Lord *saying*, If Thou giveth us sound one, we will surely be grateful 190 But when we give them sound, they associate other partners with Him in what He gave them. *Far exalted* be God above what they associate with Him ! 191 Do they associate with God what create nothing but are themselves created. 192 They can neither help them nor can help themselves. 193 If thou call them to the direction they don't follow you. It is equal for them whether you call them or remain silent. 194 Verily those whom you call upon besides God, they are servants like you : Therefore call them and let them give you an answer, if ye speak the truth. 195 Have they feet with which to walk ? or have they hands with which to catch ? or have they eyes with which to see ? or have they ears with which to hear ? Say, call upon your partners of divinity and then try all your tricks against me and give me no time. 196 Verily, my patron is God who hath sent down the book and He patronizes the righteous. 197 And those whom you invoke besides Him, they can neither help you nor they can help themselves. 198 If ye call them to the direction they won't hear *it* and thou shalt see them looking towards thee, yet they don't see. 199 Take to forgiving and command what is good and shun the ignorants. 200 And when any movement from the devil move thee, ask

the protection of God ; verily He is the hearing and knowing God. 201 Verily those who are pious, whenever some temptation of the devil toucheth them, they remember *God* and behold ! they clearly see *the sin and the viles of the devil*. 202 And as to their bretheren, they continue them in their error and make no remission. 203 And when thou doth not bring them a sign, they say, Why didst thou not select it. Say, I do not but follow what is revealed unto me from my Lord. These are *the* lights from your Lord and a direction and a mercy for the people who believe. 204 And when the Qurán be read, hearken unto it and remain silent that peradventure ye may be pitied. 205 And remember thy Lord in thyself with earnest supplications and fear, without speaking loud, in the morning and evening ; and be not one of those who are negligent. 306 Verily those who are near thy Lord do not proudly disdain His worship, but they celebrate His praises and bow down to the ground to worship Him.

CHAPTER 8.

Entitled, the Spoils, revealed at Medina, containing 70 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 They will ask thee concerning the superabundant spoils.^a Answer, *The division* of the spoils belongeth unto God and the apostle ; Wherefore, fear

a. The Holy Qurán mentions three kinds of spoils and lays down different rules for their distribution.

Firstly the 'anfal' viz. the spoils which are obtained after a war, in by for the larger quantities than the actual

God and reconcile yourselves ; and obey God and His apostle, if ye are believers. 2 Verily the true believers are those whose hearts fear when God is mentioned ; and when his signs are read unto them, their faith increases and in God they trust ; 3 who observe the prayer and expend *in charity* out of that which we have given them. 4 These are the true believers ; they have ranks of *honour* with their Lord and a protection *from sins* and an honourable provision. 5 As thy Lord brought thee forth from thy house with true *promises*, whilst a party of the believers were averse to it, *so He will give you further successes.* *The infidels* dispute with thee concerning the truth after it hath become clear, as if they are being driven unto death and they shall see it *in Badr*. 7. And when God promised you one of the parties saying that they are for you ; and ye liked the one

expenditures. As to its distribution the prophet has the full authority. "The division of the superabundant spoils belongeth unto God and the apostle" 8—1.

Secondly the 'ganimat' viz. the spoils which are obtained after a war amounting to about the actual expenditures. The rule for its distribution is laid down in the 41st verse of this chapter. "And know that whatever ye gain as spoils, a fifth part thereof belongeth to God and to the apostle and the kindred and the orphans and the poor and the traveller" 8—41. The remaining four parts out of five must be divided amongst all those men who joined the war, the horsemen getting double the footmen. But all immovable property is exceptional to this rule and the apostle or other leader has all the authority about it.

After the death of the apostle, his twenty-fifth part of the whole must be expended in the advancement of the religion as appears from the words 'a fifth part belongeth to God and to the apostle.' 'The kindreds' here mean the kindreds of the prophet and after his death, those of the leader of the nation. 'To God and to the prophet.' These words refer to the advancement of the literature of the Qurán and Hadis (sayings of the prophet.)

without arms and prowess *of war*, but God intended to verify the truth by His words and to cut off the uttermost part of the infidels ; 8 that He may verify the truth and destroy falsehood, although the wicked be averse^a thereto. 9 *Remember* when ye asked help from your Lord and He heard you *and replied*, I will assist you with a thousand angels, with others in reserve 10 And God did not do this but as good tidings and that your hearts may rest satisfied thereby, but the victory cometh from nowhere else but God : verily God is mighty and wise. 11 When He covered you with the drowsiness as a security from Him, and sent down the water from the heaven that He may purify you thereby and remove the

Thirdly the 'fe' viz. the property which is received without a war. This is to be expended wholly for the religion, the kindreds, the orphans, the poor and the travellers, as commanded about the garden of Fedec. "And as to the spoils of these people which God hath granted wholly to his apostle ye did not push forward any horses or camels against the same, but God giveth unto his apostles, dominion over whom he pleaseth : for God is almighty."

The spoils of the inhabitants of the towns which God hath granted to his apostle, are due unto God and to the apostle and to the kindreds and the orphans and the poor and the traveller 59—6, 7.

a. In the second year of Hijra, the prophet received the intelligence that Abu Sufian is coming from Syria at the head of a caravan of forty men with a large quantity of valuable merchandize and at the same time a large army is proceeding from Mecca to fight with the Muhammadans at Madina. The prophet told his followers that God promises one of the two things, that is, either the capture of the convoy or victory over the infidels of Mecca. Which of the two, you like to get ? Abu Bakr, Umar and Saad replied, We like that which the prophet of God likes better. He said, Let us oppose the infidels and have possession of the waters at Badr. Some of the weak minded followers excused on the ground that they were few and without preparations for war. But the prophet remaining firm in his resolution

filth of the Satan from you and that He may strengthen your hearts and made firm the footsteps thereby. 12 When thy Lord revealed unto the angels, *saying*, I am with you, therefore make firm those who believe; I will cast a dread into the hearts of those who do not believe. Then ye shall strike their necks and all their finger-tips. 13 *This shall happen unto them* because they opposed God and His apostle; and whoso opposeth God and His apostle, *he shall see* that God is severe in punishing. 14 *This is the inevitable punishment*, wherefore taste it, and verily for the unbelievers is prepared the torment of hell-fire. 15 O true believers, when ye meet the unbelievers coming in large numbers *for war*, dont turn your backs unto them. 16 And whoso turneth his back unto them on that day except to turn to fight or to rally to a party, he draweth the wrath of God and his abode shall be hell and an evil retreat shall it be. 17 Thus, ye did not slay those *who were slain at Badr*,

to fight with the infidels, all acquiesced in. When they reached Badr, the enemies had already taken command of the water. Thus the Muhammadans had to encamp themselves in a dry and deep sand. They numbered 313 having only two horses and a very small number of swords. The enemies numbered 950 with no less than 100 horses and full preparations of war. Impressed by the great disadvantages, the prophet prayed with great earnestness, crying out, O Lord, fulfil what Thou hath promised me: O God, if this party be cut off, Thou wilt no more be worshipped on the earth.' Then he was revealed, "I will assist you with a thousand angels following one another." Thus the angels came to help them first a thousand, then three thousand and then five thousand; and Many Muhammadans saw them. But all the scene was a good tiding and an encouragement to the Muhammadans, for the victory was gained under the usual laws of God. Hence the help of angels in visions or dreams simply means a victory from God under the usual occurrences against unusual difficulties. Some commentators have wrongly mentioned that on receiving

but God slew them. Neither, didst thou, *O Muhammad*, cast *the gravels in the enemies' eyes* when thou didst do so, but God cast *them*. *He did so that He may reward the believers a good reward from Him : verily God is hearing and knowing. This was so, and verily God discomfitteth the plans of the unbelievers.* 19 If ye desired a victory, certainly the victory hath come to you ; and if ye desist, it shall be better for you ; but if ye do the same again, we will do the same again ; and your forces, however large, shall not avail you at all ; for God is with the believers. 20 O believers, obey God and His apostle, and do not turn back from him, since ye hear *the words of God*. 21 And be not like those who said, We hear, but *really* they did not hear. 22 Verily, the worst cattle in the sight of God are the deaf and the dumb who do not understand. 23 Had God perceived any good in them, He would have made them hear ; and

the news of Abu Sufian coming with a large merchandise at the head of only forty men, started to arrest him. Abu Sufian getting the notice, sent men to Mecca for succours. Thereupon, Abu Jahl marched out with a large force to help him. This is obviously wrong ; for Madina is 24 stations off from Macca. Had they started after the report of Abu Sufian, they could not possibly reach Badr before the Muhammadans and get possession of the water there. And if the Muhammadans could get such a long time, they would have made full preparations. The Holy Qurán says, "Had ye appointed a place, ye would have differed in it" 8—42. This shows that they had no chance of thinking over the question beforehand. The 19th verse of the 9th Chapter clearly says, "And they started against you the first, time." Hence to suppose that the Muhammadans started first is not only against the facts but against the Qurán as well.

The dry sand, low situation, small number, few swords, two horses and all untrained soldiers, were no doubt very discouraging. But the next day they slept a very sound sleep which removed all the anxiety, and awok quite refreshed. At the same time the fall of a good rain, supplied them

are asking His protection and forgiveness. 34 But what *right* have they to escape the punishment of God? for they have been preventing men from the sacred mosque, though they were not its guardians. Its guardians are the pious^a only, but most of them do not understand. 35 And their prayer near the house was nothing but whistling and clapping *the hands*. Wherefore, taste ye, the torment for your disbelieving. 36 Verily those who do not believe, expend their wealth that they may prevent *men* from the way of God. Thus they will expend it but afterwards it

shall be punished in some way or other. Even during the life of Muhammad they suffered severely in the battles of Honen and Ohod for disobeying the prophet. This idiom is also found in the Old and New Testaments. "And he that keepeth his commandments dwelleth in him, and he in him." 1 John 3—24.

The extreme troubles that the prophet and his followers had to undergo in the promulgation of truths were due to two causes.

- (1.) The primary mistakes and disobediences of the early followers of Islam, just as Moses and Aaron had to wander miserably in the wilderness for forty years along with the unruly children of Israel, died there and could not reach the promised land.
- (2.) The troubles being self adopted in the way of God were no misery in reality, for they were accompanied with inward pleasures in serving and pleasing their Lord. Thus there is no tradition to show that in the midst of those outward disgraces and continued oppressions, the prophet was for the great part of his life in sorrow and melancholy.

'The pains that are undertaken for God, are a grace.'
'The pain that is for God is a pleasure.' 'They never die by sinking in grief nor they despair of ease.'

a. This shows that the guardians of the Kaaba shall always be the pious men, and up to date they have always been of the Sunni sect. This shows their rightfulness in opposition to the Shiah sect who have always been deprived of the post.

shall be a matter of regret for them and at length they shall be vanquished. And the unbelievers shall be assembled unto the hell. 37 *All this is sure to happen* that God may distinguish the evil from the good and place the wicked, a part upon another part and gather them all in a heap and then throw it in hell. These are the men who shall be losers. 38 Announce unto the unbelievers that if they desist, they shall be pardoned what is past, but if they persist *in their opposition they must expect* what happened unto the former *opponents of the apostles*. 39 And fight with them until there be no disturbance and the religion become wholly God's. Thus if they desist *from opposition, remember* that God seeth what they do. 40 And if they turn back, know that God is your patron: He is the best patron and the best helper.

PART X.

41 And know that whatever spoils ye get, a fifth part belongeth unto God and the apostle and the kindred and the orphans and the needy and the travellers ; if ye believe in God and in that which we sent down upon our servant on the day of distinction,^a the day whereon two armies met : and God is the destiner of all things. **42** *Remember* when ye were on this side of the valley and they on the other side and the caravan was below you ; and if ye had mutually appointed *a place for battle*, ye would certainly have failed to keep your appointment ; but God *advanced you in proper time and to proper position* that He might fulfil what was destined to be done ; that he might perish who perisheth of clear evidence and he might live who liveth of clear evidence ; and verily Allah is the hearing and knowing God. **43** *Remember* when God showed them unto thee in thy vision small *in number* ; and had He shown them unto thee large in number, ye would certainly have lost

a. The battle of Badr was a distinction from many points of view :—

- (1.) It was prophesied in Isaia 21—13 to 16.
- (2.) It overthrew the infidels of Mecca and established the superemacy of Islam.
- (3.) It fulfilled the numerous prophecies of the Qurán.
- (4.) It was accompanied by further prophecies announcing the complete defeat and final destruction of all the adversaries of Muhammad in future wars, if they persisted in their opposition.
- (5.) Descent of angels and discomfiture of the enemies by a handful of sand thrown against them by the prophet, made it extremely remarkable.
- (6.) The small band of Muhammadans consisting of 313 men only, with two horses and few swords discomfitted the strong army of the enemies consisting of 950 soldiers with no less than 100 horses and full arms.

hearts and disputed in the matter : but God preserved you *from this* ; verily He knoweth the substance of the hearts. 44 And when He made them appear unto you, when ye met *them* as a few in your *a* eyes and made you *appear* few in their eyes ; that God might accomplish what was *decreed* to be done ; and unto God the matters shall be returned. 45 O true believers, when ye meet a party *of the enemies*, stand firm and remember God much that ye may prosper. 46 And obey God and His apostle and do not dispute with each other ; lest ye fall and your prosperity depart from you ; and be patient ; verily God is with the patient. 47 And be not like those who marched out of their houses in a haughty mood and to appear with ostentation unto men,^b preventing men from the way of God ; and God comprehendeth what they do. 48 And when Satan^c made their actions seemly unto them and said, 'There is no man to conquer you this day, and I shall surely be

a. This was on account of an elevation intervening between them. This apparent view stirred up each party to advance against each other, but the further they drew closer, the Muhammadans appeared to the enemies to be twice their number, and they were struck with terror. The 13th verse of the third Chapter mentions the latter view, pointing out that the Muhammadans appeared unto the enemies twice their numbers.

b. Abu Jahel with other chiefs of the Qureshites had started from Macca with a proud assurance and haughty boasting that they will completely extirpate the Muhammadans, leaving not a single soul alive, and then they shall have a dance and drink party at Badr.

c. This refers to Shoraka Ibn Malik, a chief of the Kenana tribe who were at enmity with the Quresh, and were the masters of the territory about Badr. Thus the Quresh when marching for Badr, feared of their opposition. But Shoraka removed their apprehensions and rather assured them of their help. But just in the heat of the action they saw the Muhammadans miraculously prevailing, and retired.

near unto you *to assist you*. But when two armies appeared in each other's view, he turned back on his heels and said, verily I am clear of you ; verily I see what ye see not ; verily I fear God, for God is severe in punishing. 49 *And remember* when the hypocrites and those who had a disease in their hearts, said, These people have been deceived by their religion ; but whoso trusteth in God *shall know* that God is mighty and wise. 50 And if thou see when the angels cause the unbelievers to die, smiting them on their faces and their backs and *saying*, Taste the torment of burning. 51 This is the result of that which your hands have sent on before and verily God is never to be unjust unto his little servants. 52 Just like the people of Pharaoh and those who were before them, who disbelieved the signs of God and God overtook them in their sins, *the opponents of Muhammad shall be done with*, for God is mighty and severe in punishing. 53 *This is the rule* that God changeth not the graces that He hath done upon a people until they change what is in themselves ; and verily God is hearing and knowing. 54 Just like the people of Pharaoh and those who were before them who rejected the signs of their Lord as false and whom we destroyed for their sins and drowned the people of Pharaoh, they all being wrong-doers, *so we will destroy the adversaries of Muhammad*. 55 Verily the worst cattle in the sight of God are those who are *obstinate* infidels and will not believe. 56 As to those who enter into a league with thee and afterwards violate their league at every *convenient opportunity*^a and do not fear God ; 57 when thou find them in war push them back with those who are behind them, that they may get admonished. 58 And if thou be afraid of treachery from any people, throw

a. As for example the Jews who violated their treaties repeatedly. For details see the note on 18—49.

back *their treaty* unto them in like manner, for God loveth not the treacherous. 59 And let not the unbelievers think that they shall escape *the vengeance of God*, certainly they shall never frustrate *the design of God*. 60 And prepare against them what force ye can and troops of horses, that ye may terrify thereby the enemy of God and your enemy and others besides them whom ye know not ; but God knoweth them : and whatever ye expend in the way of God, it shall be repaid fully unto you, and ye shall not be treated unjustly. 61 But if they incline towards peace, incline thereto and trust ^a in God : verily He is the hearing and knowing God. 62 And if they intend to deceive^b thee *thereby*, God will be enough for thee. It is He who assisted thee with His help and with the believers, 63 and reconciled their hearts. Hadst thou expended all that is in the earth, thou could not reconcile their hearts ; but God reconciled^c them ; verily He is the mighty and wise God. 64 O prophet, God is enough for thee and for such of the believers who accompany thee. 65 O prophet, stir up the believers to war : if twenty of you persevere with constancy they shall overcome

^a. Thus the true philosophy of trusting in God consists in relying upon the means predestined by the providence for the attainment of certain ends and applying them rightfully. For details see the note on 25—2.

^b. The original words may also be translated thus :—
'If the *hypocrites* be backward in helping thee.'

^c. The various tribes of the idolatrous Arabs were naturally very furious and revengeful, slight disputes resulting in bloody wars continuing without remission from generation to generation. Thus there were hereditary enmities and unceasing wars between different families and tribes which could not be removed by any human effort except under some divine influence.

two hundred and if there be a hundred^a such of you, they shall overcome a thousand unbelievers ; because they are a people who do not understand. 66 Now hath God made it light for you, for He knew that there is weakness in you. Therefore if there be hundred perseverant fellows among you, they shall overcome two hundred ; and if there be a thousand among you they shall overcome two thousand, by the permission of God : and God is with those who persevere patiently. 67 It becometh not a prophet, that he should take captives,^b until he hath shed blood in the earth ; ye desire the accidental goods of this world, but God desireth *for you the welfare of*

a. Levit 26—8. "And five of you shall chase an hundred and an hundred of you shall put ten thousand to flight : and your enemies shall fall before you by the sword" Josh. 23—10. "One man of you shall chase a thousand : for the Lord your God, he it is that fighteth for you, as he hath promised you."

b. That is under the present circumstances, when God had promised complete overthrow of the infidels and an establishment of Islam, it was not proper for the prophet to release them on the payment of their ransome.

Amongst the seventy prisoners that were taken at Badr, were Abbas, an uncle of the prophet and Uqail, the son of Abu Talib. When they were brought before Muhammad, he consulted his companions how to deal with them. Abu Bakr proposed to release them on their paying ransome, hoping that they may repent and become Muslims. But Umar was for striking off their heads. The prophet approved of Abu Bakr's opinion. Soon after this, Umar going into the prophet's tent, found him and Abu Bakr weeping. He asked the reason of their weeping. Muhammad read unto him this verse and told him that they had but narrowly escaped the divine vengeance for it, and that if God had not overlooked the matter they had certainly been destroyed to a man excepting only Umar and Saad ibn Muaz who had seconded Umar. However in the battle of Ohod seventy Muslims were killed equal to the number of the captives taken at Badr.

the next life ; and God is mighty and wise. 68 Had it not been a written^a *permission* of God from before, a great torment would have touched you for what ye have taken. 69 Therefore eat out of what ye have received as spoils as permitted and clean things : verily God is the most forgiver of sins and merciful. 70 O prophet, say unto the captives that are in your hands, that when God will find some goodness in your hearts, He will give you better^b than what is taken from you, and pardon you, for God is the most forgiver of sins and merciful. 71 And if they intend to deceive thee, verily they have deceived God before, wherefore He hath given thee power over them ; and God is knowing and wise. 72 Verily those who believed and have left their country and have strived hard in the way of God with their riches and persons, and those who sheltered *them* and helped them ; they

a. That is both the alternatives were permitted in previous scriptures: either to strike off their heads or to release them by receiving ransome.

b. As an example of this conditional promise may be quoted the case of Abbas who was obliged by the prophet to ransom both himself and his two nephews Uqail and Nauful. He complained that he was reduced to beg alms of the Quresh as long as he lived. Whereupon the prophet asked him, What has become of the gold which he entrusted to Onum-i-Fazl, when he left Macca? Abbas asked, Who told you this. Muhammad replied that God had revealed it to him. Upon this Abbas immediately professed Islam, declaring that none could know the matter except God, because he gave her the money at midnight in secrecy. Some years after, Abbas reflecting on this verse confessed it to be fulfilled in his case; for he then had got possession of a substance and become guardian of the well Zemzem which, he said, he preferred to all the riches of Macca.

Such of the captives who embraced Islam, shared the general conquest of Arabia with the adjoining countries and the possession of the treasures of the Caesars of Turkey and Khosroes of Persia.

CHAPTER 9.

Entitled the Repetnance,^a revealed at Madina, containing
129 verses.

In the name of Allah, the All-providing, and the most Merciful God,

1 A declaration of immunity^b from God and His
apostle unto the idolaters with whom ye entered into
league. 2 Therefore roam at large in the earth for *the*

a. Also entitled 'The Declaration of Immunity' and
'the punishment.'

b. With the conquest of Macca in the 8th year of
Hijri, many tribes professed Islam and many promised not
to oppose the Muhammadans in future. But in the 9th
year, when the apostle started to Syria in the expedition of

four sacred months^a and know that ye cannot frustrate the designs of God and that God is disposed to disgrace the infidels. 3 And it is an announcement from God and His apostle unto men on the day of the great pilgrimage that God and His apostle are free from all obligations of the treaties. But if ye repent, it would be better for you and if ye turn back, remember that ye cannot frustrate God ; and give the glad tidings of a painful torment to the infidels, 4 except such of the idolaters with whom ye entered into league and they did not fail you in any instance nor assisted any other against you. Therefore fulfil the covenant which ye have made with them to their term : verily God loveth those who fear Him. 5 Thus, when the sacred months have elapsed, slay the idolaters *who have acted against their covenants* wherever ye find them and capture them and besiege them and lay wait for them in every suitable place. But if they repent and observe the prayer and give alms, let them go their way : verily God is the most forgiver

Tabuc, many of them violated their promise and exhibited envious and hostile movements. Hence the covenants that were made with them are declared here as annulled. This year, the prophet appointed Abu Bakr as the head of the caravans of the pilgrims and sent Ali after him on his camel to promulgate these verses in the concourse of pilgrims at Macca. Thus Abu Bakr taught them the ceremonies of the pilgrimage and Ali read the first 20 or 30 verses to them, proclaiming at the same time on the 10th of Zulhajja :—

- (1.) That no idolater shall come near the temple of Macca after this year ;
- (2.) That no man shall compass the Kaaba naked for future ;
- (3.) That none but true believers shall enter the paradise ;
- (4.) That every covenant shall be fulfilled in the case of those who have not violated it.

a. Viz. Zul Qaad, Zul Hajj, Muharram and Rajab.

are the friends of one another. But they who believed but did not leave *their city*, ye have nothing of friendship with them until they leave their city ; and if they ask you help in the religion, it would be your duty to help *them* except against such people who have formed an alliance with you, and God seeth what ye do. 73 They who believe not, they are the friends of one another. If ye do it not, there shall be a disturbance in the earth and a great corruption. 74 Those who believed and left their city, and strived hard in the way of God and those who sheltered *them* and helped *them* ; they are the true believers. For them is a forgiveness and protection *from God* and an honourable provision. 75 And those who believed afterwards and left *their city* and strived hard with you ; they are from amongst you. And those who are related by consanguinity, are the nearest of kin to each other in the book of God ; verily God knoweth every thing.

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four *sacred months*^a and know that ye cannot frustrate *the designs of* God and that God is *disposed* to disgrace the infidels. 3 And it is an announcement from God and His apostle unto men on the day of the great pilgrimage that God and His apostle are free *from all obligations of the treaties*. But if ye repent, it would be better for you and if ye turn back, remember that ye cannot frustrate God ; and give the glad tidings of a painful torment to the infidels, 4 except such of the idolaters with whom ye entered into league and they did not fail you in any instance nor assisted any other against you. Therefore fulfil the covenant which ye have made with them to their term : verily God loveth those who fear Him. 5 Thus, when the sacred months have elapsed, slay the idolaters *who have acted against their covenants* wherever ye find them and capture them and beseige them and lay wait for them in every suitable place. But if they repent and observe the prayer and give alms, let them go their way : verily God is the most forgiver

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a. *Viz.* Zul Qaad, Zul Hajj, Muharram and Rajab.

of sins and merciful. 6 And if any of the idolaters seek thy protection, protect him until he heareth the word of God and then send him to his place of security. This *is the right thing* for they are ignorant people. 7 How can there be an observation of covenant by God and His apostle for the idolaters *who have been repeatedly acting against the treaties?* But as to those who covenanted with you near the sacred mosque and observed it; ye should keep for them just as they have kept *their covenants* for you: verily God loveth the pious. 8 *How can they deserve the covenant* for whenever they prevail against you, they do not observe for you either consanguinity or clientship. They please you with their mouths but their hearts are rebellious and most of them are unfaithful *to their words*. 9 They have accepted little price for the signs of God and made obstacles in His path; verily it is very bad what they are doing. 10 They do not observe either relations of consanguinity or clientship in a believer, and they are the people who transgress all bounds of justice. 11 But if they repent and observe the prayer and pay the *legal alms*, they are your bretheren in religion. We clearly explain our signs unto the people who know. 12 And if they violate their oaths after making contracts and taunt your religion, fight with *such* leaders of infidelity, *for* really there is no faith in them; that peradventure they may desist. 13 Will ye not fight with a people who violated^a their oaths and resolved on expelling the apostle; and they initiated the *breach of oaths* with you, the first time? Do ye fear them? But God is the more rightful that ye should fear Him, when ye are believers. 14 Fight with them, God will punish them with your hands and disgrace them and help you against them and

a. For their repeated violations of the contracts, see note on 18—49.

satisfy the hearts of the believing people. 15 And He will take away the rage of their hearts. God turneth unto whom He pleaseth, and God is knowing and wise. 16 Do ye think that ye shall be left alone? whereas God hath not yet marked those who strive hard from amongst you and do not take any other but God and his apostle and the believers *as* friends : and God is well acquainted with what ye do. 17 The idolaters have no right to build the temples of God, *when* they are witnesses of infidelity against their own souls. These are the people whose actions have perished and they shall continue in the fire for long. 18 None but he should build the temples of God, who believeth in God and the last day, and observeth the prayer and payeth the alms and doth not fear any but God. Therefore it is *nigha* that they may become rightly directed. 19 Do ye take the giving of drink to the pilgrims and building of the sacred mosque *as meritorious an action as that* of him who believeth in God and the last day and striveth hard in the way of God? They shall not be held equal with God. But God directeth not the iniquitous people. Those who believed and left *th-ir* *cinies* and strived hard in the way of God with their wealth and their persons, shall have the greatest rank with God ; and they are the people who shall succeed.

a. This is a majestic mode of expression adopted by kings and princes generally.

b. The idolaters of Macca used to build the Kaaba and give drink to the pilgrims, considering it an act of extreme merits, sufficient enough to procure salvation for them. Similarly the Muslims who did not leave Macca, boasted of the services. Even in these days of extreme degeneration, enormous sums are expended by Muslims in building or repairing the mosques, giving drinks at the annual mournings for Husain in Muharram, and observing the anniversaries of saints, with utter disregard of true worship, self-devotions, and pious acts.

21 Their Lord giveth them the good tidings of mercy from Him and of pleasure and of gardens for them, where they shall enjoy the lasting pleasures ; therein shall they remain for ever : verily with God is a most magnificent reward. 23 O believers, do not take your fathers and your brothers as friends if they love infidelity against faith , and he who loveth them from amongst you, *should remember* that such are the iniquitous people. 24 Say, if your fathers and your sons and your brothers and your husbands and your wives and the wealth that ye have earned and the merchandize whereabout ye fear that it may not fall and the dwellings wherewith ye delight, be dearer unto you than God and His apostle and striving hard in His way, wait *for the result thereof* until God cometh with His kingdom ; and God directeth not the unfaithful people. 25 He really helped you on many occasions and on the day of Honein,^a when the greatness of your number inflated you with vanity ; but it could not serve you the least ; and the earth became contracted over you with all its expansion, and after all ye retreated and turned on your

a. This battle was fought in the eighth year of Hijra, on the return of the Muslims after the victory of Macca. The Muslim army now consisted of twelve thousand men and that of the enemies, four thousand. Hence they made sure of victory and overtrusted in themselves. This displeased God, and they were put to flight, only the prophet, and a few others remaining firm on the spot. By the order of the prophet, Abbas who had the voice of a stentor, called upon the flying troops, upon which they rallied and attacked the enemies a second time. The prophet throwing a handful of dust against the enemies and the divine help coming in time, they gained the victory.

The valley was very deep and surrounded by craggy mountains. The tribes of Hawazin and Saqif who were on the opposite side, had placed themselves in ambush in every suitable cave, from where they attacked the Muslims in the straits and narrow passages with great advantage.

backs. After that God sent down his shekinah on His apostle and the believers, and sent down troops which ye saw not, and punished the unbelievers : and such is the reward of the infidels. 27 Then God turneth after this unto whom He pleaseth,^a for God is the most forgiver of sins and merciful. 28 O believers, the idolaters are unclean ; therefore they should not approach the sacred mosque after this year of theirs. And if ye be afraid of poverty *by fall of trade from their being kept off*, remember that God will enrich you by the abundance of His graces^b when He pleaseth : verily God is knowing and wise. 29 Fight with such of the men of scriptures who believe not in God and the last day and do not forbid what God and his apostle have forbidden, nor profess the true religion, until they pay the tax with *their* hands and behave themselves submissively. And the Jews say, Ezrac is the son of God, and the Christians says, Jesus is the son of God ; this is their saying by their mouths, they imitate the saying of the

The Muslims got about six thousand captives in the battle, but on humble supplications of the people, the prophet generously restored them to their friends, and offered to make amends himself to any of his men who should not be willing to part with his prisoners, but they all concentrated to it

a. Thus the mishap of Muslims in the battle of Honein was forgiven by God, hence it would be a blasphemy to upbraid them now against the expressed forgiveness of God.

b. This promise was fulfilled by the inhabitants of Tebala and Jorash, two towns in Yemen embracing Islam and bringing sufficient provisions with them for the Muslims ; and also by subsequent coming in of Arabs from all sides in large numbers and by a plenty of rain.

c. This sect of Jews who believed in Ezra as God, lived in Hazr Mot and were extirpated in the fourth century of Hejra (Qustalani.)

infidels^a preceding *them*. God curse them ! how do they lie ! 31 They take their doctors and their monks ^b as Lords besides God, and also Jesus, the son of Mary ; but they have not been commanded but to worship one God ; there is no deity but He ; celebrated be His praises above what they associate with Him. 32 They intend to extinguish the light of God with their mouths, but God hath destined to complete^c His light, though the infidels be averse thereto *and think it impossible*. 33 O believers, verily most of the priests and the monks devour the substance of men with falsehood and make obstacles in the way of God. And those who heap up gold and silver and expend it not in the way of God, bear unto them the glad tidings of a painful punishment, 34 on the day when, they shall be intensely heated in the fire of hell and their foreheads and their sides and their backs stigmatized therewith *and it shall be said unto them*, This is what ye heaped up for your souls, wherefore taste what ye had heaped up. 35 Verily, number of the months with God is twelve months in *the* book of God since the day He created the heavens

a. The Greeks, the Egyptians and the Canaanites used to call their saints, patriarchs and great personages as gods or sons of God.

b. This was an exemplary forewarning unto the Muslims that after a lapse of time they should not fall in the same kind of error as the Jews and Christians have fallen by construing the scriptures in accordance with their current views and stories. But they did not get admonished and they are giving precedence to the words of their lawgivers and theologians over the words of the Qurán ; and almost every sect of Islam tries to construe the divine words in accordance with their diverse opinions and dogmas.

c That is, all the effort of the idolaters and polytheists in stopping the progress of Islam and exterminating it shall fail and it shall go on advancing till in the end, it proves victorious against all the religions of the world.

and the earth, out of which four are sacred : this is the everlasting religion ; therefore do not wrong your own souls therein ; and fight with the idolaters all unitedly as they all fight with you unitedly ; and know that God is with the pious. 36 Verily, the substituting^a of one month for another is an addition in the infidelity, with which the unbelievers are lead astray : they violate it one year and hold it sacred another year, that they may conform in number with that which God hath declared as sacred. Thus they violate what God hath declared as sacred : the evil of their actions is made seemly unto them ; and God doth not direct the unbelieving people. 38 O believers, what aileth^b you when ye are commanded to go forth in the way of God that ye gravitate

a. Four months viz. Zigaad, Zilhijja, Muharram and Rajab were held as sacred by the Arabs, all quarrels fightings, murders and plunderings being avoided in them. But whenever they desired to wage a war or set out for a plundering expedition in any of the sacred months, they used to suppose it as some other month and gratify their passions for the time. This supposed substitution was a source of disappointment and unforeseen difficulties to the multitudes of pilgrims coming from distant cities in the appointed months to Macca. In addition to the usual sufferings of the long journeys, want of provisions, accommodations and protections on the way and disappointment from pilgrimage on account of the change of the sacred months, they were freely plundered and massacred. The intercalation of a month every 2nd or 3rd year, in order to reduce the lunar years to solar ones was another source of deception practised by the Arabs, for the distant countries could not all understand the calculation and used to start by the lunar months. To stop the deceptions, and the outrages resulting therefrom, the Holy Qurán enjoined the uniform observance of the sacred months after the lunar system.

b. This refers to the expedition of Tabuc which was undertaken in hot summer days when Arabia was suffering from a drought and scarcity. The fruits were just ripe and about to be gathered.

heavily towards the earth. Have ye preferred the life of this world over that of the next ; but the provision of the life of this world in *comparison to that of the next* is nothing but little. 39 If ye do not go forth, He will punish you with a painful punishment and bring other people in your place and ye shall not injure him in the least, for God is the destiner of all things. 40 If ye help him not, *God will help him just as He assisted him when the unbelievers turned him out, the second of the two ; when both were in the cave ; when he said unto his companion, Be not grieved, surely God is with us. Therefore God sent down His shekinah upon him and strengthened him*

In the 9th year of Hijra, the prophet received intelligence through a caravan coming from Syria that some adversaries of Islam have reported to Cæsar that Muhammad has died, that the Muhammadans are extremely weakened and reduced by the famine and that it is a time when their country can easily be conquered. Upon this information he has ordered off a large army to invade Medina and most of the exasperated Christian tribes of Arabia have sent in their words to help them.

Accordingly, the prophet announced war against Cæsar. Some of the Muslims who were either weak minded or hypocritic, showed backwardness in joining the expedition under many pretexts. They were already famine stricken, the season was very hot, their fruits were just ripe, there was no water in the way, they could not get horses and mules more than one after ten persons and their food provision consisted of fetid fat only. On account of the troubles the army was called the *distressed army*. However, more than twenty thousand Muslims followed the prophet in the enterprise, the insincere and dissemblers keeping off from the first or separating in the way under some pretensions. Tabuc was fourteen journeys off from Medina. The Muslims encamped there and waited an encounter from the Greeks for several weeks. But some internal disturbances quite disabled them for an action. After waiting a few weeks, the prophet returned to Medina without a war and satisfied against them.

with armies that ye saw not and caused the word of those who did not believe to be abased and the word of God was exalted, for God is mighty and wise. 41 Go forth lightly or heavily^a and strive hard with your substances and your persons in the way of God. This is better for you, if ye know it. 42 Had it been a near fortune and a moderate journey, they would have followed thee; but the hard journey seemed long and tedious for them. Yet they will swear by God *saying*, Had we been able *to do so* we would have set out with you; they destroy their own souls; and God knoweth that they are liars. 43 God hath forgiven thee, why didst thou permit them *to stay behind* until those who spoke the truth had become clear unto thee and thou hadst known the liars. 44 Those who believe in God and the last day, do not ask thy permission not to strive hard with their substance and their persons *in the way of God*; and God well knoweth the pious. 45 Only those who do not believe in God and the last day, ask thy permission, for their hearts are wavering and they are perplexed in their doubt. 46 Had they resolved for going forth they would have made the preparations for it; but God was averse to their setting out; hence He made them dull and heavy and it was said *unto them*, Sit still with those who sit still.^b 47 Had they gone forth with you, they would have increased you nothing but troubles and they would have run to and fro among you in search of creating disturbance; and there are among you, who might have anxiously heard them: and God well knoweth the iniquitous. 48 They have already been craving of disturbance

a. i. e. Whether ye have sufficient arms and provisions or not; or whether ye lie on horseback or on foot; or whether the excursion seem agreeable or not.

a. i. e. With the women, children, decrepits and sick persons.

from before and overturned the matters for thee, until the truth came and the kingdom^a of God appeared, though they were averse *to it*. 49 And some of them said, Permit me *to stay behind* and try me not.^b Behold, in the temptation they have fallen;^c and verily hell encompasseth the infidels. 50 If some good happen unto thee, it grieveth them and if a misfortune befall thee, they say, verily, we took our precautions from before; and they turn exulting. 51 Say, Nothing befalleth us but what God hath destined for us; He is our patron; and in God should *all* the believers trust. 52 Say, Do ye expect for us anything else but one of the two good things *victory or martyrdom*? But we expect concerning you that God will inflict a punishment upon you either from near Him or with our hands. Therefore wait what becomes the end of both of us, and we are also waiting with you. 53 Say, Expend willingly or with constraint, it will not be accepted of you: verily you are a faithless people. 54 And nothing deprived them of the acceptability of their contributions but that they disbelieved in God and in His apostle and that they do not come to prayers but inertly and that they do not expend *in alms* but reluctantly. 55 Therefore, let not their wealths and their children cause thee to astonish, for God intendeth nothing but to punish them thereby in this

a. *i.e.* Islam became firmly established in the earth, in accordance with the promises of God given to Muhammad and to the preceding prophets.

b. *e.g.* The hardships of the expedition may tempt him to rebel or to desert; or the long separation from wives may lead to fornication. Such were the excuses offered by different pretenders.

c. *i.e.* They obeyed the temptation of ease, and their hypocrisy and unfaithfulness being exposed, they are condemned.

world and that their souls perish while they are unbelievers. 56 And they shall swear by God saying that they are from among you ; they are not from among you but they are afraid of *speaking the truth*. 57 If they find any refuge or caves or any entrance, they do certainly turn to it and fly headstrong *to it*. 58 And some of them there are, who defame thee concerning the *distribution* of the alms. But if they be given *something* out of it, they get pleased, and if they be not given *anything* out of it, they become enraged. 59 But if they had pleased with what God and His apostle gave them and said, God is enough for us ; God will surely give us out of His graces and His apostle *too* ; verily we return unto God with supplications. 60 The alms are for none but the beggars^a and the needy and the workers thereon and for those whose hearts are *newly reconciled*^b *to islam*, and for the redemption of the captives and for those who are in debt *and insolvent* and for the advancement of the religion of God and for the passengers. This is an ordinance of God and God is knowing and wise. 61 And some of

a. This verse excludes the near relations of the prophet from having a right in the alms. The prophet disallowed alms to the children of Hashim, however poor and needy they be. Husein, the prophets' grand-son, while still an infant, took up a date out a heap that was sent in as alms. He put it in his mouth, but the prophet immediately took it out and forbade him not to eat anything of the alms. Had he not done so, the Sayyads might have been worshipped like Popes and Brahmans, and offerings made to them by the succeeding Muslims. The Jewish law appropriated alms and offerings to Levites who were of the same descent with Moses and Aaron, or to the necessities of the tabernacle. Numbers 7—11, 18—8, 35—2 ; Exodus 30—13 to 26, Deut. 18—3.

b. Because the new converts were badly treated by their relatives, reviled and condemned in general, excommunicated from the previous society, and deprived of many rights.

them, there are who hurt the prophet and say, He is an ear.^a Say, *He is an ear*^b of goodness for you ; he believeth in God and in the believers and he is a mercy for those who believe from among you. And those who hurt the apostle of God shall suffer a painful punishment. 62 They swear by God for you that they may please you ; but God and His apostle are most rightful that they may please Him when they are believers. 63 Did they not know that he who opposieth God and His apostle, for him is *prepared* the fire of hell ; therein shall he remain for long : this is the extreme disgrace. 64 The hypocrites are apprehensive that a Sura he sent down against them warning them of the contents of their hearts. Say, Go on in your jokes ; Verily God will bring to light what ye are afraid of. 65 And if thou ask them, *why they do so*, they will reply, We were simply discussing^c and joking. Say, Do ye play jokes with God and His signs and His apostle ? 66 Make no excuse ; ye have apostatized after your believing ; if we forgive some of you, we will punish some, for they have been sinners. 67 The hypocrites, men and women are the one from the other ; they command evil and forbid what is good and retract their hands *from giving alms*. They forsook God, so He forsook them ; verily the hypocrites are the faithless.

a. i. e. Hears everything that we say and gives credit to it.

b. Giving credit to nothing that may do you harm.

c. Al Bezawi relates that a company of hypocrites in the expedition of Tabuc said to one another. Behold that man ! he would take the strongholds of Syria ! Away ! Away ! This coming to the knowledge of the prophet, he asked them, why they had said so. They replied with an oath, that the report is false and that they were simply amusing themselves in diverse discourses to beguile the tediousness of the way.

68 God hath promised the fire of hell unto the hypocrites, men and women, and the infidels ; therein shall they remain long ; it is a sufficient *punishment* for them ; God hath cursed them and there is a lasting torment for them. 69 Just like those who were before you ; they possessed stronger power and greater wealth than you, and they enjoyed their portion. Similarly you have enjoyed your portion as they did enjoy their portion, who were before you and ye discussed *the truths* as they discussed. Such are the men whose actions perish in this world, and in the next and they are the only men to suffer. 70 Have they not received the stories of *the people* that preceded them, the people of Noah, of Aad, of Thamud and the people of Abraham and of Median and *those* of the overturned *cities* ? Their messengers came to them with evident truths. And God was never to wrong them, but they wronged themselves. 71 The believing men and women are friends of each other : they command good and forbid evil, observe the prayer, pay the alms and obey God and His apostle. These are the men upon whom God will certainly show mercy : Verily God is mighty and wise. 72 God hath promised unto the believing men and women gardens, from under which rivers flow, and holy dwellings in gardens of eternity ; but the pleasure of God is *still a greater thing* : this is the greatest happiness. 73 O Apostle, fight with the infidels and the hypocrites and be hard against them : their *final* abode is hell and an evil retreat it is ! 74 They swear by God that they did not say *what they are charged with* ; but they did utter blasphemy and apostatized after their confessing Islam, and they have been resolving what they could^a not attain. They took ill only of *the fact* that God and

a. This is the distinctive feature of hypocrites not to succeed in what they aim. Thus, the fifteen hypocrites, who

His apostle enriched them by His grace. Hence, if they repent, it will be better for them ; but if they turn back, God will punish them with a painful punishment in this world and the next ; and there will be no patron and no helper for them in the earth. 75 Some of them there are, who promised to God *saying*, If He give us out of His abundance, we will surely give out in charity and become a righteous people.^a 76 But when He gave them out of His abundance they became niggardly in it and turned away, and they do always turn away. Wherefore He hath caused hypocrisy to succeed in their hearts to the day when they shall meet Him ; because they violated what they covenanted with Him and because they told lies. 78 Did they not know that God knoweth their secrecies and their whisperings and that God is the knower of all secrets. 79 As to those who defame the believers who are generous^b in giving alms and

had conspired to kill Muhammad on his return from Tabuc by pushing him from his camel into a precipice, by night, near Aquba, were baffled in their design by Hadheifa's hearing the tread of camels and clashing of arms in time, and giving alarm to the prophet. The plot of hypocrites to expel Muhammad from Medina also failed. Similarly the hypocrites have been failing in all their plots against the prophet, and in all their attempts for self-aggrandizement.

a. This is the general rule with men of weak faiths. The case of Thalaba Ibn Hatib is quoted by the commentators as an example, who being very poor had asked the prophet to pray for him, promising that he will expend liberally in alms if he grows rich. The prophet prayed and he grew vastly rich. On being asked to pay the alms, he refused at first but afterwards came up with the due alms to the prophet, who declined to accept it and throwing dust upon his head, said, *This is what thou deservest*, Abu Bakr and Umar also refused to accept his alms, when they were khalifas.

b. At the expedition of Tabuc the prophet asked his followers to make free contributions to it. Abu Bakr con-

those who do not find *to give in charity* but what they gain by their labour, and scoff at them, God will scoff at them and there is a painful punishment *ready* for them. 80 Ask pardon for them or do not ask pardon for them: if thou ask pardon for them seventy^a times, God will never pardon them. This *is right* because they disbelieved God and His apostle; and *the rule is that* God directeth not the unfaithful people. 81 Those who were left behind, rejoiced at their staying behind the apostle of God and were reluctant to employ their substances and their persons in the way of God and expressed, Do not go forth in the heat. Say, the fire of hell is hotter, if they understand *it*. 82 Therefore they should laugh little and weep much; it is a reward of what they have been doing. 83 Therefore, when God take thee back to a party of them and they ask thy permission to set out, tell them, Ye shall never set out with me and shall never fight any enemy with me; verily ye were pleased with sitting *still* for the first time; therefore sit still with those who stay behind. 84 And never pray for any one of them when he dieth and never stand on his grave. Verily, they disbelieved God and his apostle and died unfaithful. 85 Let not their wealths and their children marvel thee; for

tributed all that he had; Usman, three hundred camels for slaughter and a thousand dinars of gold; Abdul Rahman, four thousand dirhams; Asem Ibn Adda, hundred beasts' loads of dates; and Abu Oqail only a Saa of dates (about 8 pounds.) The prophet accepted all the contributions: whereupon hypocrites said that the prophet could very well excuse Abu Oqail's mite and that others gave as a vain ostentation.

a. The numbers seven, seventy and seven hundred are used to denote an indefinite number and not exactly what they mean. The same idiom is followed in Matthew 18—22. "Jesus saith unto him, I say not unto thee, until seven times: but, until, seventy times seven."

God intendeth nothing *with them* but to punish them thereby in this world^a and that their souls depart in their infidelity. 86 When a Sura is sent down *commanding*, Believe in God and fight in company with His apostle, those who are men of opulence in them, ask thy permission, *to stay behind* and say, Leave us with those who sit still. 87 They are pleased to join those who remain behind and their hearts are sealed up, therefore they do not understand. 88 But the apostle and those who believed with him, tried hard with their wealths and persons: they shall enjoy the good things *of either life* and they are the only men to prosper. 89 God hath prepared for them gardens from under which rivers flow: therein shall they remain for ever: this is the greatest happiness. 90 And some of the Arabs of the desert came to excuse themselves^b that permission be granted to them *to stay behind* and those who disbelieved in God and His apostle sat *still*: a painful punishment shall surely fall on such of them who have disbelieved. 91 There is no blame on those who are weak or sick and those who do not find what to expend *for war*, provided they behave themselves sincerely towards God and His apostle; *there is no way of laying blame* against the virtuous men, for God is the most forgiver of sins and merciful. 92 *Nor there is any blame* on those who came to thee asking for the necessaries of travelling, but thou replied them, I find not where-

a. *i.e.* by sudden and final decline and diminution after high prosperity; and by perversion of the moral and religious senses.

b. According to different commentators, they were the tribes of Asaad and Gatfan who excused themselves on account of the necessities of their families, which their industry only maintained, and the family of Amer Ibn Tofail who said that in their absence the tribe of Tay would fall upon their wives and children, and their cattle,

with^a to provide you with necessities of travelling; they turned back with their eyes overflowing with tears on account of the grief that they could not find wherewith to contribute *to the expedition*. Verily the blame is on those who, notwithstanding their being rich, ask thy permission. They are pleased in *staying with* those who remain behind, and God hath sealed up their heart; therefore they do not know *the evil consequences of their actions*.

b. According to different commentators, there were seven persons from among the Ansars who begged some patched boots and soled shoes; Banu Mukrim, and Abu Musa.

PART XI.

93 **They will excuse themselves unto you when ye return to them.** *Ye should tell them, Make no excuse, we will not believe you ; God hath informed us of your conditions ; and God will surely see your actions and His apostle as well ; then ye shall be returned unto Him who knoweth the secret and the manifest and He will inform you of what ye were doing* 95 **They will adjure you by God, when ye go back to them that ye may let them alone.** *Therefore let them alone ; Verily, they are an abomination, and their abode is hell : it is a reward of what they have earned.* 96 **They shall swear unto you that ye become pleased with them ; and if ye become pleased with them, God will never be pleased with the unfaithful people.** 97 **The Arabs of the desert are very pertinacious in infidelity and malice, and it is better for them that they should not know the ordinances which God hath sent down on His apostle ; and God is knowing and wise.** 98 **Some of the Arabs of the desert take what they expend in the way of God as a fine and expect evil revolutions for you.** *But an evil revolution is waiting upon them ; and God is hearing and knowing.* 99 **Some of the Arabs of the desert believe in God and the last day and take what they expend in the way of God as the means of drawing near unto God and of obtaining the prayers of the apostle. Behold, certainly they are the means of approachment unto God for them ; God will surely lead them into His mercy ; Verily God is the most forgiver of sins and merciful.** 100 **As to those who are far-advanced and foremost amongst the Muhajerin^a and Ansars and those who followed them rightly, God is pleased with them and they are pleased with Him and**

^a. The Muhajirins or refugees are the inhabitants of Macca who fled from the city to other places simply for the

He has prepared for them gardens from under which river flow ; therein shall they remain for ever : this is the most magnificent success. 101 And some of the Arabs who *dwell* round about you, are hypocrites ; Some of the men of Medina are also obstinate in hypocrisy ; thou knoweth them not ; we know them ; We will punish them twice ; then they shall be driven to a grievous torment. 102 And others who^a have confessed their faults, have mixed good actions with others *that are bad*. It is nigh that God may turn unto them ; Verily God is the most forgiver of sins and merciful. 103 Accept alms out of their substances ; *by doing so* thou wilt cleanse and purify them thereby ; And pray for them ; Verily, thy prayer is a solace for them ; and God is hearing and knowing. 104 Didst they not know that God is He who accepteth the repentance of His servants and holdeth the alms *to keep and multiply them* and that Allah is He who is the most reconcilable and the most Merciful God. 105 And declare *unto them*, go on working *as ye do* ; God will see your actions and His prophet and the believers *also* ; and shortly ye shall be returned unto the knower of the secret and the manifest and He will let you know what ye were doing. 106 And others there are who are kept in suspense to wait for the decision of God : whether He punish them or be turned unto them : verily, God is knowing *and wise*. 107 And *there are some* who

sake of Islam. The Ansars or the helpers are the inhabitants of Madina, who helped the prophet in all his difficulties. The foremost amongst them are Ali, Abu Bakr, Umar and Usman, about whom God sheweth his expressed pleasure and even about those who are their sincere followers. Thus to anathematize them would be an obvious blasphemy.

a. These were Abi Lubaba and others who had stayed behind from mere indolence. When they heard of the severe reprehensions against such men in the Qurán, they repented deeply and bound themselves to the pillars of a

have built a mosque^a to hurt *the Muslims* and to *propagate* infidelity and to create dissention between the believers and to *provide* a lurking-place for those who have been fighting against God and His apostle from before. They will swear *saying*, We intended nothing *thereby* but pure good, but God testifieth that they are liars. 108 Never stand therein. The mosque which is founded on piety^b from the very first day

mosque saying that they won't loose themselves unless the prophet looses them. This passage being revealed they were let loose. As an atonement for their sins they offered their substances to Muhammad to be accepted as alms. But he refused to take them for the moment, expecting for a decision from heaven on the point. The next verse being revealed, he accepted their substances.

a. The story of this mosque known under the name of Masjid-i-Zerar, or mosque of harm, is as follows:—A person named Abu Amir, who possessed a good knowledge of the Old and New Testaments, had the ambition of becoming a great religious leader. His son named Hanzala had embraced Islam. After the battle of Honcin, he became disappointed and fled to Syria. There he matured his plans against Muslims: excited the Cæsar against them and sent words to the Christian tribes and hypocrites at Madina to be ready for a war against Muhamminadans in combination with Cæsar's stupendous forces. Thereupon the hypocrites built a mosque with a view to separate the dissemblars from the general congregation of Islam. When the prophet was to set out on the expedition of Tabuc, the hypocrites requested him to consecrate it by leading a prayer there. The prophet replied that he will come to the mosque after returning from the expedition. On his return from Tabuc, they made the same request again. But the real facts being revealed through these verses, the prophet sent Malik Bin Dakhshan, Muin Bin Adi, Amir Bin Sakan and others to demolish the mosque. They did accordingly, and burned it down. The seat of the mosque is still a place for dunghill.

b *i. e.* the mosque built at Quba, a place about two miles from Medina, where the prophet rested for four days

is more rightful that thou stand therein ; there are people who love to be purified ; and God loveth those who purify *themselves*. Is he better one who layeth his foundation on the fear of God and *His* pleasure or he who layeth his foundation on the bank of an unstable ditch to fall with it in the fire of hell ? And God directeth not the iniquitous people. 110 The foundation that they have laid, shall never cease causing perplexity in their hearts until their hearts be cut^a into pieces ; and Allah is the knowing and wise. 111 Verily God hath purchased from the believers their persons and substances with the promise that they shall enjoy the paradise ; *because* they fight in the way of God to slay or to be slain. This promise^b is mentioned as incumbent upon Him in the Pentateuch and the Gospel and the Quran ; and who is to fulfil his promise more faithfully than God ? Therefore, rejoice at the bargain which ye have transacted with Him : and this is the most magnificent success. 112 Those who repent *and those* who serve God *and those* who praise Him *and those* who fast *and those* who bow down and worship, *and those* who command good and forbid evil and observe the ordinances of God *shall enjoy the same* : wherefore bear good tidings unto the faithful. 113 It is not *lawful* unto the prophet and the believers that they ask pardon for the polytheists whether they be their kindreds, after it has appeared unto them that they are people of hell. 114 Abraham's asking forgiveness for his father was because of the promise that he himself had given ; but when it became known to him that he is an enemy of God, he declared him-

before entering the city after his flight from Mecca ; or the prophet's mosque in the city.

a. i. e. Until their vanity and arrogance are done away with by their thorough subjugation or complete destruction.

b. Vide, Deut. 28—14 ; 32—1, 2, 3 ; Matthew 5—12.

self clear of him: verily Abraham was compassionate and indulgent. 115 Nor is God disposed to mislead any people after He hath directed them, until He declare clearly unto them what they should avoid; Verily God is omniscient. 116 Verily, unto God belongeth the Kingdom of the heavens and the earth; He bringeth to life and causeth to die; and there is no patron and no helper for you besides God. 117 God turned unto the prophet and the refugees and the helpers who followed him in the hour of distress *even* after the extreme of it, when the hearts of a part of them were near to swerve *from the duty*. Then He turned unto them, verily He is kind and merciful unto them. 118 And He also turned unto the three,^a who were left behind, until the earth contracted over them with all its speciousness and their souls became straitened within them and they thought

a. These were Kaab Bin Malik, Mirara Bin Rabi, and Helal Bin Omayya. Bukhari narrates their story from Kaab as follows:—

“Kaab says, I had never missed any opportunity of joining wars with the prophet except that of Badr. I was with the prophet on the night of Aqaba. This year I had two animals to ride and was more better off than ever. The prophet announced preparations for the expedition of Tabuc, when the season was very hot and every body liked the shade of trees and their fruits. All busied themselves in making the preparations, but I was thinking of preparations without actively doing anything, until the army started. Still I thought of joining them two days later, but I failed for the unsteadiness of resolution. I observed that none were left at Medina excepting either the hypocrites or the unfit, and felt a deep sorrow for the neglect. The prophet on reaching Tabuc remembered me in the assembly of Muslims. A man from the Banu Salma said, His luxuries have kept him back. Maaz Bin Jabal contradicted his words, saying. Thou hast spoken an evil thing; he is in fact a good man. When I came to know that the prophet is coming back and is about to reach Medina, I considered

that there was no refuge for them against God but with Him. Then He turned unto them that they may repent: verily God is the most reconcilable and merciful. 119 O believers, fear God and be with the sincere. 120 There was no reason why the people of Medina and the Arabs of the desert that lived round about them should remain behind the apostle of God and incline to their persons in preference to his person. This *was unreasonable* because they suffer no thirst, no pain, and no hunger in the way of God, nor they move a single step to inflame the infidels nor they receive any hurt from the enemies, but a good work is written for them in its *reward*; verily God doth not waste the reward of the righteous. 121 Nor do they contribute anything small or great *in the way of God, nor traverse a*

within myself, how to escape the displeasure of the prophet, I consulted with others on the point, but determined not to speak lie. When he came back and sat down in the mosque after the morning prayer, the men who were left behind and numbered about eighty, began to offer their excuses. The prophet crediting their words, was contracting covenants with them, asking forgiveness for them and making over their interior to God. In the meantime I presented myself and saluted him. With an angry smile, he replied, Sit down. I sat before him. He asked me why did I not go forth. I replied, Only the truth can save, I won't speak a lie before you; really I had no excuse to stay behind. He said, Get up, God will decide your case. He also said, He has spoken the truth. Similar was the case with the other two. He prohibited the Muslims from saluting us and from having any discourse with us. The other two confined themselves to their houses, but I used to join the prayers of the congregation and salute the prophet. I saw his lips moving in reply. When I looked at him, he used to turn off his eyes, but when I turned off my eyes, he used to see me obliquely. No body either conversed with us or saluted us. In the time of the excommunication I went to the garden of Abu Qatada and we addressed him in a pitiable mood. But he giving no reply, the earth seemed contracted upon us with

valley, but it is written down for them that God may reward them the best of what they have been doing. 122 And it is not *wise* for the believers to set out for *war* in all : why a party from every tribe of them did not go forth to study the religion and to preach their people when returning to them that they might fear *wickedness* ? 123 O believers, fight with the unbelievers who border upon you ; and they should find a hardness in you ; and know that God is with the pious. 124 And whenever a Sura is sent, there are some of them who say, which of you it has increased faith ? Those who believe, it increases them in faith and they become rejoiced. 125 But those who have got an infirmity in their hearts, it increases filth upon their filth and they die infidels. 126 Do they not see that they are proved once or twice every year ? But they do not repent, nor they get admonished.^a 127 And whenever a Sura is sent down, some of them look towards^b others, *saying* Hath no

all its speciousness. Fifty nights passed over the interdiction. It was on the morning of the fiftieth night that I heard on the roof of my house some one crying from the mount Salaa, O Kaab, be rejoiced at the good tidings. Similarly men ran to the other two with the good tidings. A horseman came to me, and I gave off my clothes to him whose voice I had first heard. I cannot describe the joy of the day. Then I went to the mosque. The people that were sitting with the prophet, congratulated me. I saluted the prophet and his face was shining like the moon. He told me, To-day thou art to be glad with a good tidings which surpasses all that thou had ever had since the birth. I offered all my substance in completion of the repentance. He ordered me to keep back a part of it."

a. As to the details of these trials once or twice every year, see note on 2—142.

b. This refers to the hypocritical Muslims who used to wink at one another to go off unnoticed from the prophet's presence at the descent of new passages of the Qurán fearing the severe reprehensions against, and exposition of their deceitful behaviours.

body seen you ? then they turn away. God turneth away their hearts because they are a people who do not think. 128 Verily, an apostle hath come unto you from amongst you ; it is hard upon him what grieveth you ; *he* is covetous of *goodness* for you, kind and merciful unto the believers. 129 Therefore, if they turn back, announce unto them, God is sufficient for me ; there is no deity but He ; upon Him I have trusted ; and He is the Lord of the magnificent throne.

CHAPTER 10.

Entitled, Jonas ; revealed at Macca, containing 109 verses.

In the name of Allah, the All-providing, and the most Merciful God,

1 A. L. R. These are verses of the wise book. 2 Is it a *thing of* wonder for the people that we revealed *our will* unto a man from amongst them, *saying*, Admonish the people and bear good tidings unto those who believe that they shall have a righteous stand with their Lord. *Convinced of the miraculous influence* the unbelievers said, This *man* is a sorcerer cutting off *men from their relations*. 3 Verily, your Lord is Allah who created the heavens and the earth in six days ; and He ascended the throne, administereth the government ; there is no intercessor but after His permission : this is Allah, your Lord ; therefore worship Him. Do ye not then understand *this simple truth* ? 4 Unto Him shall be the return of you all ; the promise of God is true ; verily he produceth the creation the first time and then repeateth it that He may justly

a. All the old atoms of bodies are constantly wasted and replaced by new ones. Trees bear new leaves and fruits every year.

reward those who believe and do good works. And those who believe not, they shall have a drink of boiling water and the painful torment for their disbelieving. 5 It is He who hath made the sun for a brightness and the moon for a light and destined stages for it that ye may know the number of years and the computation of *time*. God hath not created *all* this but with truth. He declareth His signs fully unto people who know. 6 Verily in the changes of the night and the day and whatever God hath created in the heavens and the earth, there are signs for the people who behave piously. 7 Verily those who do not expect meeting with us and are pleased with the life of this world and satisfied with it; and those who are negligent^a of our signs: 8 such are the men whose abode is hell for what they earn. 9 Verily those who believe and do good works, their Lord will lead them with their faiths; the rivers will flow from under them in gardens of eternity. 10

a. The evil consequences of negligence are seen and heard abundantly in our daily life but on account of heedlessness we do not get warned by them. We see the rapid termination of thieves, way-layers and of those who take usury and bribe, and of all wicked tyrants; the early decline of the voluptuous and drunkards; the ignominy of the idle and wanderers; the disgraceful abasement of the gamer, the treacherous, the liar, the proud and the ceremony-worshipper; the destruction of those brought up in luxury and ignorance; the wretched condition of those disobeying the laws of God, living in bad companies and studying abominable books; and the miserable condition of the dogmatical Moulvies: but negligence is such a darkness that really nothing is seen, no lesson is taken from the every day occurrences and no corrections or improvements made in self. Thus negligence being a spiritual death and darkness, the Holy Qurán gives repeated injunctions, in diverse forms, against it. Here I wish to present a collective view of those injunctions, in the form of propositions and their demonstrations from the Holy Book.

Their call therein shall be, Praise be unto Thee, O God ; and their salutation therein will be, Peace ; and their last call will be, All the praises are for God the Lord of all creatures. 11 And if God were to hasten the evil unto men as they hasten for good, their end would have been executed unto them ; but we let them alone who do not expect a meeting with us, to wander on blindly in their rebellion. 12 When a misery toucheth man, he calls upon us *lying* on his sides and sitting and standing ; but when we remove the misery from him he passeth off as if he never

- (1.) Whoever turns aside from the admonitions of the Qurán and the signs of God, he is an iniquitous person and rebellions against God. God will punish him with disgrace and troubles in this world and the next. "And who is more unjust than the person who is reminded by the signs of His Lord, but he turns away from them : surely We are the avengers of such sinners" 33—22. "And whoso turneth away from the admonition of his Lord, He will throw him in severe torment" 77—17. "And whoso turneth aside from my admonitions, he shall surely lead a poor life and on the day of resurrection we will raise him blind.
- (2.) Negligence does not allow a man to get warned by the consequences of actions, but keeps him involved in ignorance, indifference and wickedness. "The accounts of their *actions* are near unto men but they turn aside on account of negligence" 21—1. "Woe be unto us, we were negligent of all this and rather we were iniquitous" 21—97.
- (3.) By negligence a man becomes similar to irrational animals, falling to such a low condition that instead of improving, he undergoes daily retrogression in his intellectual moral and spiritual conditions ; and any amelioration becomes an impossibility for him unless he awakes from his stupor. "Didst thou observe the man who made his degenerate lusts his god ; canst thou be an advocate for him ? doest thou think that most of such men can hear or understand ? They are nothing but like cattles and rather more astray" 25—44.

called upon us for a misery that had touched him. Thus what they are doing is made seemly unto the transgressors. 13 We destroyed the generations preceding them when they acted unjustly ; and Our apostles came to them with evident truths ; but they could not believe. Thus do we reward the sinful people. 14 And we made you successors in the earth after them that we may see, how do ye act. 15 When our evident signs are read unto them, those who do not expect a meeting with us, say, Bring us some other book than this or change it

“ Wherefore, what hath become of them ? that they turn away from the admonition, as if they are ungodly asses flying from the lion ” 74--51.

- (4.) Negligence is the result of foolishness, worldliness and irreverence of God and also the cause of these evils.

“ Do the evil doers think that they will escape our control ” 29--4.

“ And those who disbelieve, turn away from what they are admonished with ” 46--3. They know the superficial *things* of the life of this world and are negligent of the next life 30--8.

- (5.) Under negligence the heart remains wavering and gradually becomes the centre of moral and religious depravities.

“ And of the men there is one who worshipeth God on a border, so that when *some* good happeneth unto him, he becometh satisfied with it but if some difficulty overtake him, he turneth aside on his face : *thus* he suffereth in this world and the next : this is the loss cutting him off from God ” 22--11.

“ And when our signs are read unto him, he turneth away arrogantly, as if he hath not heard it : as if there is a plug in his ears ; therefore, give him the good tidings of a painful torment ” 31--7.

- (6.) Vain fictions corrupt the human nature imperceptibly, so that instead of hearkening the signs of God with interest and awe he behaves towards them with insolence and ridicule.

Say, What right have I to change it of my own accord ; I do not but follow what is revealed unto me ; I fear, if I disobey my Lord, the punishment of a great day.
 16 Say, If God had so pleased, I would have not rehearsed it unto you, neither I would have taught you the same : I have been among you for a life^a of

“ And of the men there is one who purchaseth vain stories to lead men astray from the way of God unknowingly and makes a laughing stock of them : such are the men who shall suffer an ignominious punishment ; and when our signs are read unto him he turneth away arrogantly ; as if he hath not heard them ; as if there is a plug in his ears ; therefore give him the good tidings of a painful torment ” 31—7.

(7.) Those who forget the next life, deserve a punishment, mislead others by their deeds and words, become the servants of the Satan and a posterity of him and become lost in this world and the next.

“ Verily those who mislead *others* from the way of God, they shall suffer a severe punishment, because they have forgotten the day of the accounts ” 38—26.

“ Therefore, woe be unto those whose hearts are hardened against the admonition of God : these are in error cutting *them* off from God ” 39—22.

“ The devil has prevailed upon them, therefore he hath caused them forget the admonition of God : these are the party of the devil. Behold, the party of the devil is the only one to suffer ” 58—19.

“ And whoso neglecteth the admonition of the Providence, we appoint the devil over him and he becomes his companion ” 43—36.

a. It was in the fortieth year that Muhammad commenced the proclamation of his mission. Throughout the course of his life he was known as faithful, honest and truthful amongst his fellow citizens. They also knew very well that during that time he received no education in letters, had no company of learned men or priests and never applied himself to composing verses or orations, whereby he could acquire highest literature and elegance of speech. Thus his previous life was a convincing proof of his truthfulness and of the divine origine of the Qurán.

forty years before this ; do ye not therefore understand. 17 And who is more unjust than him who deviseth a lie against God or disbelieveth his signs : Verily He doth not allow such sinners to prosper. 18 And they worship besides God what can neither hurt them nor benefit them, and say these are our intercessors with God. Say, Do ye inform God of what He knoweth not in the heavens or the earth. Celebrated be His praises and exalted be He far above what they associate with Him. 19 The people were only a single nation, but they disagreed *afterwards*.

- (8.) Lost in negligence, people take recourse to presumptions and guesses in matters of divinity, which bring a curse upon them depriving them of all reverence and receptiveness for the heavenly truths and spiritual wisdom.

“ Damned be the presumptuous who are ignorant of *their insolence* in negligence.

It is the result of the damnable presumptions which deprived the Jews of the belief in Christ ; the Christians, of the blessings of Islam ; the Muhammadans, of the graces of the second Messiah ; and all the idolatrous nations of the truths of the scriptures. A horrible and world-wide result it is of the foolish negligence producing vain egotistical self-imagined conceits. Almost every religion, nay every sect of a religion and even every individual is over-confident of salvation in his own views and actions to pay any sincere attention to the views and arguments of others, however simple and self-evident.

- (9.) Admonition and remonstrance prove beneficial only to those who believe in God and rever Him ; but those doomed to perdition get more obstinate and rebellious against it. Hence this is the only distinction between the sincere and the insincere, the blessed and the cursed, whether he accepts an advice or not ; whether he values the admonitions of God or not ; and whether he is warned by them or not.

“ Therefore admonish, the admonition may prove beneficial ; he who feareth *God*, shall understand, but the

If it were not so that a word had passed from thy Lord, the difference would have been done with among them. 20 And they say, Why a sign is not sent down unto him from his Lord? Say, The secret belongeth unto God; therefore wait *till its time* and I will also wait with you. 21 When we cause men to taste mercy after a misery^a that hath touched them, they begin to devise plans against our signs. Say, God is more swift in executing the plans *than*

wretched who is *doomed* to enter the great fire will turn aside from it" 87—12.

"And admonish for surely the admonition benefits the believers" 51—55.

- (10.) When hard-heartedness and wickedness reach the climax, the Providence bringeth forth provisions of mercy and direction, which give a new life and energy to the righteous; but the wretched fellows grow harder in their obstinacy and rebellion against virtues and truth to die for ever; Just as after a drought, when the earth becomes dry and parched all over, the Providence sends rain which waters and quickens it.

"Hast the time not come for the believers that their hearts become soft for the admonition of God and for the truth that hath come down; and they do not become like those whom scriptures were given before, but a long time passing over them, their hearts became hardened; and most of them are wicked-doers. Know that God quickeneth the earth after its death. Verily we have declared our signs clearly that ye may understand" 57—17.

The Jews had become extremely corrupted and hard hearted in the fourteenth century after Moses. The prophet Muhammad being like unto Moses; this verse is a forewarning to the Muslims that in the fourteenth century after

a. The Meccans were afflicted with a severe dearth lasting for seven years and they were near perishing when they implored Muhammad to pray for them for rain. On the prophet's prayer the dearth was removed. But they soon after began to charge Muhammad of imposture and to scoff at his revelations.

you. Verily, our messengers write down what ye devise. 22 It is He who maketh you travel in the land and the sea ; until when ye are in ships sailing with them under a favourable wind and they exult at it. A tempestuous wind cometh on it and waves strike them from all places and they think that they are encompassed *with an unavoidable danger*, then they call upon God appropriating the religion sincerely unto Him, *saying*, If He delivereth us from this, we will surely become grateful *unto Him*. 23 But when we deliver them, lo ! they rebel in the earth unjustly. O men, your rebellion against yourselves is but *an enjoyment of the provisions* of the life of this world ; then unto us shall be your return and we will declare unto you what ye have been doing. 24 The likeness of the life of this world is but like the water that we send down from the sky, with which the vegetation of the earth mixes to grow up ; out of which the men and the cattle eat ; until the earth receive its vesture and be adorned, and its people think that they have a power over it ; *but* our order come to it by night or day and render it as if it were mown down—as if yesterday it had not been rich. Thus do we explain our signs unto a people

their prophet they shall become like the Jews and that a like of Jesus shall come to preach the truths and to reform the corruptions. Exactly the same hath happened ; the like of Jesus or the second Messiah has appeared, but the Muhammadans are opposing him obstinately and with malice, giving no regard to the vast number of prophecies that have realized and to the miraculous phenomena occurring for him, *e. g.* the protection of Qadian against general plague ; the deaths of his inveterate opponents in his life time ; his irresistible conquest of human hearts notwithstanding the bitterest opposition of the so called Moulvies all over the Islamic world ; the unparalleled rapidity of the progress of his mission ; the predicted security of his life and honour against all human hands and stratagems.

who reflect. 25 God calleth towards the abode of peace and guideth whom He pleaseth to the right path. 26 For those who do good is the goodness and an addition.^a No blackness or abasement shall cover their faces: These are the fellows of paradise; they shall remain therein for ever. 27 But as for those who have earned the vices, the reward of a vice is the like thereof; and an abasement shall cover them; there is none who can save them from God; *they will appear* as if their faces are covered by a deep darkness of the night: these are the fellows of the fire; they shall remain therein for long. 28 And on a day we will gather them, then say unto those who associated other gods *with us*, To your places, ye and your associates! and we will part them. Their associates will say, It was not us that ye worshipped. ^b 29 But God is a sufficient witness between us and you that we were quite heedless of your worshipping us. 30 There shall every soul experience what it hath sent on before; and they shall be returned unto God, their true patron; and that which they devised shall stray away from them. 31 Say, Who provideth you food from the heaven and the earth, and who governeth the hearing and the sights, and who bringeth forth the living from the dead and bringeth forth the dead from the living, and who administereth the kingdom? They will answer, God Therefore ask, Do ye not therefore fear Him? 32 Therefore, this is Allah, your true Lord; and what is there after the truth but error; wherefrom are ye then

^a. *Viz.* the beatific vision which is over and above all human conception in this life. The word 'Al Husna' (the goodness) refers to all the highest pleasures and blessings that a human being can conceive; and the word 'zayadat' (addition) refers to the enjoyments which are above them.

^b. That is ye worshipped your own lusts or fancies or presumptions; we never asked you to worship us.

turned away ? 33 Thus the word of thy Lord verified upon those who broke the covenants that they shall not believe. 34 Say, Is there any of your associates who produceth the creation the first time and then repeateth it. Say, God produceth the creation the first time and then repeateth it. How, therefore, can ye lie ? Say, Is there any of your associates who can guide to the truth. Say, God guideth to the truth. Is He, therefore, who guideth to the truth more rightful to be followed or he who cannot guide but is guided by others. What, therefore, hath become of you ? How do ye judge ? 35 And most of them follow not but presumptions ; Verily presumption means nothing in opposition to truth : Verily, God knoweth well what they do. 37 This Quran could not be devised by any besides God ; but it is a confirmation of that which is before it and an explanation of the book ; there is no doubt in it ; it is from the Lord of the worlds. 38 Do ye say, He hath devised it. Say, Then bring a chapter like unto it and call *all others* whom ye can besides God, if ye speak truth. 39 But they have disbelieved that the knowledge of which they could not comprehend and the interpretation of which hath not yet come to them. Similarly, those who were before them, disbelieved ; wherefore see what was the end of the iniquitous. 40 And some of them there are who believe therein and some who do not believe therein ; and thy Lord knoweth well the evil-doers. 41 And if they charge thee of imposture, tell them, For me my works, and for you your works ; ye are clear of what I do and I am clear of what ye do. 42 And some of them there are who hearken unto thee. Canst thou cause the deaf to hear ? although they do not exercise their reason. 43 And some of them there are who look towards thee. Canst thou direct the blind, although they do not exercise their sight ? 44 Verily God doth not wrong the men

in the least but the men wrong themselves. 45 And on a day, He will raise them, *it will seem* that they tarried not but an hour of the day as they know between them. Lost are those who called the meeting with God a lie, and were not guided. 46 And if we show thee some of that which we threaten them, or take thee up, after all unto us shall be their return, and God is witness of what they do. 47 And unto every nation, there hath been an apostle; whenever their apostle came, the matters between them were settled justly^a and they were not wronged. 48 And they ask, When this promise shall be *fulfilled*, if ye speak truth. 49 Answer, I am not the master of my own loss or gain but as far as God pleaseth. Every nation hath a term; when their term cometh, they can neither delay it for an hour, nor bring it on *earlier*. 50 Say, Tell me, when His punishment overtaketh you by night or day, what part thereof the sinners will wish to be hastened on. 51 Will ye believe it only when it befalleth *you*? Now *you cry against it* and ye have been hastening for it. 52 Then it will be said unto the iniquitous, Taste ye the punishment of eternity. Shall ye be rewarded other than what ye have been gaining? 53 And they ask thee, Is it really true? Say, yea, by my Lord, it is surely true, and ye cannot frustrate *the designs of God*. 54 If a soul that hath wronged could possess *all* what is in the earth, it would offer it for its redemption. When they will see the torment they will manifest shame; but the affairs between them will be judged with justice and they shall not be wronged. 55 Is not indeed whatever is in the heavens and the earth, God's? Is not indeed the promise of God true? But most of them know *it* not. 59 He giveth life and causeth to die and unto Him shall ye be returned.

a. Similarly the opponents of Muhammad will be judged in accordance with the just and eternal laws of God.

56 O men, an admonition hath come unto you from your Lord, and a cure of that which is in the hearts, and a direction and a mercy unto the believers. 57 Say, *All this is* by the grace of God and His mercy ; therefore they shall rejoice at it ; it would be better than that which they collect. 58 Say, Tell me what God hath sent down unto you of food ? ye have made unlawful and lawful out of it. Ask, Whether God permitted you *to do that* or do ye forge lies against God ? 59 But what will be the opinion of those who forge lies against God, on the day of resurrection. Verily God is Lord of graces towards men but most of them do not give thanks. 60 Thou art *engaged* in no business, neither do ye read therefrom a passage of the Qurán, nor do ye do any act, but we are a witness over you when ye are employed therein. Neither any thing equal to an atom is hidden from thy Lord, in the earth or the sky ; nor any thing smaller or greater than that ; but it is *contained* in an open book. 61 Behold, the friends of God are those upon whom no fear cometh nor they become grieved, 62 who believe in God and lead a pious life. 63 There are good tidings for them in the life of this world and the next, there is no change for the words of God, this is the most magnificent success. 64 Let not their words grieve thee ; verily the honor is God's entirely. He is the hearing and knowing God. 65 Is it not that whoever is in the heaven and whoever is in the earth, is God's. And those who call upon others besides God as associates with Him, they follow not but presumption and they do not but guess. 66 It is He who made the night for you to rest in, and the day to see *to work*. Verily, herein are signs for a people who hear. 67 They say, God hath got a son. Praise he unto Him, He is self-sufficient. His is whatever is in the heavens and whatever is in the earth. Have ye got any authority

for that? or do ye utter concerning God what ye know not. 68 Say, verily those who forge lies against God, shall not prosper. 69 A provision^a in this world *they shall enjoy*; then unto us shall be their return and we shall cause them taste the severe torment for their disbelieving. 70 Rehearse unto them the story of Noah, when he said unto his people, O my people, if my position and my admonishing with the signs of God is heavy upon you, I have trusted on God; therefore ye combine your action and your associates, then let your action cause no perplexity in you, then have *everything* done unto me *that ye can*, and give me no respite. 71 But if ye turn back *no harm to me* for I have asked no reward from you; my reward is but due from God; and I am commanded to be one of those who are resigned unto Him. 72 But they disbelieved him, therefore we delivered him and those who accompanied him in the ark and made them survive *the deluge* and drowned those who disbelieved our signs. Therefore, consider what was the end of those who were admonished. 73 And we sent apostles after him unto their people; wherefore they came unto them with clear declarations of truth. But they could not believe on account of their accusing them of imposture previously. Thus do we seal up the hearts of the transgressors. 74 So on we sent after them Moses and Aaron unto Pharaoh and his chiefs with our signs, but they behaved themselves proudly and became rebellious. 75 Thus, whenever the truth reached them from before us, they said, It is nothing but a charm cutting *people off from their relations*. 76 Moses said, Do ye say concerning truth when it

a. This was a prophecy about the Christians that they will enjoy this world very well but shall remain destitute of the heavenly blessings, believing in the unnatural belief that Christ is God and son of God.

brought is the sorcery ; verily God will surely falsify it ; verily God verifieth not the work of the corrupt-doers. 81 And God will verify the truth by His words, although the sinners be averse thereto. 82 But none except a race of his people believed in Moses on account of the fear of Pharaoh and of his chiefs ; lest he should afflict them : verily Pharaoh was lofty in the earth and surely he was one of the sinners. 83 And Moses said, O my people, if ye believe in God, rely on Him when ye are wholly resigned unto Him. 84 They replied, We trust in God, O Lord make us not a stumbling-block for the wicked people ; 85 and deliver us by Thy mercy from disbelieving people. And we revealed unto Moses and his brother *saying*, Make houses in Egypt for your people and make your houses a place of worship^a and observe the prayer and bear good tidings unto the believers. 87 And Moses said, Our Lord, verily Thou hath given Pharaoh and his chiefs an embellishment and wealth in the life of this world ; Our Lord, that they may seduce *people* from Thy

a. The original words may also mean—

- (1.) "Make your houses fronting each other."
- (2.) "Make your houses a place of sacrifice." Among the Jews the altar was the direction of worship. Exod. 12—23.
- (3.) "Make your houses distinct for security" for Qibla is the place of security.

path ; our Lord bring their riches to nought and lock up their hearts ; so that they may not believe until they see the painful punishment. 88 He replied, Your prayer is accepted ; therefore persevere in the right path and follow not the path of those who are ignorant. 89 And we caused the children of Israel to pass through the sea. Then Pharaoh and his troops followed them in violence and malice ; until when he was drowning, he said, I believe that there is no God but He, in whom the children of Israel have believed and I am one of the Muslims. 90 Now, and thou hast been rebellious before and one of the corrupt-doers. 91 Wherefore, to-day we will deliver thee with thy body^a that thou may be a sign for him who cometh after thee. And verily, most of men are negligent of our signs. 92 And we established the children of Israel with a rightful establishment and provided them with good things. Thus they dissented not until the knowledge came unto them : verily thy Lord will judge between them on the day of resurrection in matters wherein they disagree. 93 Wherefore, if thou be in doubt concerning that which we have sent down unto thee, ask those who have been reading the book before thee ; verily the truth hath come from thy Lord, therefore thou shalt not be one of the sceptics. 94 Nor shalt thou be one of those who disbelieve the signs of God that thou may become one of those who are lost. 95 Verily those on whom the word of thy Lord hath been justified, shall not believe ; 96 even if all the signs come unto them until they see the painful punishment. 97 If it were not so, some of the cities *that were destroyed for their persistent revolt* would have believed and its faith would have benefited it ; *but there was none who might have done so* except the

^a. The body of Pharaoh has been discovered recently and kept in the Museum of Egypt. (Iktishafi Alam.)

people of Jonas. When they believed, we removed the torment of disgrace from them in the life of this world and allowed them to enjoy *this world* for a time. 98 Had thy Lord so pleased, all those who are in the earth would have believed as a whole. Wilt thou then force men until they become believers. 99 It is not *possible* for any soul to believe unless permitted by *the laws of God* : and *His rule is that* He pours out abomination on those who do not exercise their reason. 100 Say, Behold what is in the heavens and in the earth, but the signs and the preachers are of no avail to the disbelieving people. 101 Do the *the people of Macca* wait, therefore, but days similar to those who passed before them. Say, Wait therefore, I am also waiting with you. 102 When the time cometh, we save our apostles and those who believe. *This is the rule*, it is a right due from us that we save the believers. 103 Say, O men, if ye be in doubt concerning my religion, *mind well* that I do not worship those whom ye worship besides God, but I worship God who killeth you ; and I am commanded to be one of the believers ; 104 and to make myself steadfast purely and wholly for the religion and not to be one of the idolators ; 105 and not to call others besides God what can neither benefit me nor harm me : but if I do so, I shalt be then one of the wrong-doers. 106 If God touch thee with a hurt, there is none to remove it but He ; and if He intend some good for thee, there is none to avert His grace ; He conferreth it on whomsoever He pleaseth of His servants ; and He is the most forgiver of sins and merciful. 107 Say, O men, the truth hath come to you from your Lord ; therefore whoso becometh directed, he becometh directed for his own self ; and whoso goeth astray, he goeth astray against his own self ; and I am no guardian over you. 109 And follow that which is revealed unto thee and be patient until God judgeth, for He is the best judge.

CHAPTER II.

Entitled, Hud, revealed at Macca, consisting of 123 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 A. L. R. *This is* a book whose verses have been definitely composed and then explained from near the wise and knowing God ; 2 that ye worship not but Allah ; I am but a warner and a messenger of good tidings *from Him* ; 3 and that ye ask pardon and protection of your Lord, then be turned unto Him. He will provide you with good provisions to a fixed time and confer upon every man of merits His grace. But if ye turn back, I fear the punishment of a great day concerning you. 4 Unto God shall be your return and He is the appointer of destinations of all things. 5 Do they not indeed *double up* their breasts^a that they may conceal from Him ? Is it not indeed that when they put on their clothes, He knoweth what they conceal and what they discover : verily He knoweth the essence of the hearts.

^{a.} *i. e.* They are double-faced fellows, acting hypocritically.

PART XII.

6 And there is not a single creature moving in the earth, but on God is its provision *of food*; He knoweth its resting place and its repository; every thing is in an obvious protection. **7** It is He who created the heavens and the earth in six days, and His government was *also* on the fluid:^a that He may prove you which of you doeth the best works. And if thou tell *them*, Ye shall be raised after your deaths, the disbelievers do always say, This is but an obvious enchantment. **8** And if we defer *the punishment* from them to a determined generation, they do always say, What hindreth it *from falling on us*. Is it not that on the day when it befalleth them, nothing shall avert it from them? what they have been scoffing at shall redound on them. **9** And whenever we cause the man taste a favor from us and take it off afterwards from him, he doth always become despairing ungrateful. **10** And if we cause him taste comforts after afflictions that have touched him, he doth always say, The evils have passed off from me and he becometh exultant and boastful; **11** except those who behave themselves patiently and do good works: these are the men who shall enjoy pardon and a great reward. **12** Wherefore, haply thou wilt omit *to publish* a part of what is revealed unto^b thee, and thy breast will straiten thereby, lest they should

^a. That is He governed when every thing was fluid or gaseous. Some commentators say that the fluid here meant is the seminal one from which animals originate. The Sufies mean by it the tears which are flown in earnest and humble implorations before God.

^b. Being vexed at the frank description of their wickedness and idolatry, the opponents of Islam used to say to the prophet, If thou behaveth softly they will also behave softly.

say, Why a treasure is not sent down unto him or an angel come with him ? Thou art but a warner and God is the governor of every thing. 13 Do they say that he hath forged it. Say, Then bring ten forged chapters like unto it, and call whom soever ye can besides God *to assist you*, if ye speak the truth. 14 But if they do not accept *your challenge*, know that it is sent down by the knowledge of God only, and that there is no God but He : are ye therefore going to be resigned *unto Him* ? 15 Whoso desireth the life of this world and its pomp, We will fully repay them their works therein, and they shall not be cheated in them. 16 These are the men who shall have nothing in the hereafter but fire ; and whatever they manufactured therein shall perish and whatever they have been doing shall be vain. 17 Is he to be *disbelieved* who stands upon an evidence from his Lord, and a witness *a* from Him attendeth him and before him there is the book of Moses, which is a guide and mercy ? They believe therein. And whoso disbelieveth it from among the tribes, the fire is the promised place for him. Therefore, be not thou in doubt concerning it : surely it is the truth from thy Lord ; but most of the men do not believe. 18 And who is more iniquitous than him who deviseth a lie against God ? These men shall be presented before their Lord and the witnesses will say, These are the men who lied against God. Is not the curse of God upon the iniquitous ? 19 Those who turn aside *men* from the path of God and desire a crookedness in it and do not believe in the hereafter—. 20 These men cannot frustrate *the designs of God* in the earth ; and there is no friend for them besides God ; the punishment will be multiplied unto them. They could neither hear nor see *the path to salvation* 20 These are the men who have

a. That is his own pure nature and sound reason, the laws of the Providence and the angel Gabriel.

lost themselves and what they were devising hath strayed away from them. 22 No doubt, they are the men to suffer most in the hereafter. 23 Surely those who believe and do good works and humble *themselves* before their Lord : these are the fellows of paradise, therein shall they remain for ever. 24 The similitude of the two parties is as the blind and the deaf, and the seeing and hearing : shall they be compared as equal ? do ye not therefore understand ? 25 And we sent Noah unto his people ; *he announced unto them*, I am a public preacher unto you ; 26 that ye worship not but God ; I apprehend the punishment of a painful day for you 27 But the chiefs of those who disbelieved from amongst his people, said, We do not see thee but a man like unto us ; and we do not see about thee but this that only those who are the meanest among us, have followed thee with a rash judgement ; and we do not see in you any superiority over us : but we think you *to be* liars. 28 *He said*, O my people, what think ye, if I were on an evidence from my Lord and he give me a mercy from near Him and ye be blinded to it *what will be the consequence* ? Should we attach the same to you while ye are averse to it ? 29 O my people, I do not ask any riches from you on the *work* ; my reward is but due from God ; and I am not going to drive away those who have believed ; Verily they shall meet their Lord : but I see that ye are *sunk* in ignorance. 30 O my people, who will assist me against God, if I drive them away ; do ye not therefore understand ? 31 I do not say unto you that the treasures of God are with me, neither I know the unseen, nor I say, I am an angel ; nor I say unto those whom your eyes despise that God will not give you any good. God knoweth best what is in their souls. *If I do so* I shall be then one of the tyrants. 32 They said, O Noah, thou wrangled with us and multiplied thy

wranglings ; therefore bring us what thou threateneth us with, if thou art one of those who speak the truth. 33 He said, Verily, God will bring it to you when He pleaseth, and ye cannot frustrate *His* powers. 34 And my counsel cannot profit you if I wish to counsel you, if God willeth to lead you to troubles : He is your Lord and unto Him shall ye be returned. 35 Do they say that he hath forged it. Say, if I have forged it, its sin lieth upon me but I am clear of that wherein ye sin. 39 And it was revealed unto Noah that none shall believe from thy people except those who have already believed ; therefore grieve not for what they have been doing. 37 And manufacture the ark before our eyes and with our inspiration, and address me not concerning those who have wronged ; surely they are to be drowned. 38 So he made the ark ; whenever the chiefs from amongst his people passed by him, they mocked at him. He said, If ye mock at us we certainly do mock at you just as ye mock at us. 39 But shortly ye shall know, unto whom cometh the punishment to disgrace him and on whom descendeth the lasting torment ? 40 *It so went on* until our order came and the oven boiled *a* over. We commanded him, Embark in it two pairs of every kind and thy family except him who hath been sentenced *to destruction*, and him who hath believed. And none believed in him except a few. 41 And he said, Embark in it, in the name of Allah is its moving and mooring : verily my Lord is the most forgiver of sins and merciful. 42 And she floated on with them in the midst of waves like mountains. And Noah cried to his son who was on a side, O my son, embark with us and be not with the disbelievers.

a. That is the floods of water broke forth from various parts of the earth. "So we opened the gates of heaven, with water pouring down ; and we caused the earth to break forth into springs" 54—11, 12.

43 He said, I will take shelter on a mountain that may secure me from the water. He said, There is none to save to-day against the command of God except for him on whom He may have mercy. And a wave intervened between them and he was drowned. 44 *After all* the order was issued, O earth swallow up thy water and O sky withhold *the rain*; and the water abated. The decree *being* executed, the ark rested on the *mountain* al Judi.^a And it was said, Away with the ungodly people! 45 And Noah

a. The word Judi literally signifies grace and mercy; the part of the Ararat mountains, where the ark rested being so named. The Christian writers call this mountain Giordi and the Greeks, Gordycei, which is situated between Armenia and Mesopotamia. About the son of Noah, who was drowned, the words of the old testament are inconsistent and unintelligible; for Genesis 9—22 and 23 shows that Ham the father of Canaan, saw the nakedness of his father and Shem and Japhlet covered him. But 24th verse of the same chapter says, And he said, Cursed be Canaan' Why canaan is being cursed for the sin of his father Ham. It is probably due to some corruption creeping in these passages. The story of the deluge as given in Genesis vii and viii is as follows:—

"The earth also was corrupt before God, and the earth was filled with violence.

And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

¶ Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

And this *is the fashion* which thou shalt make it of: The length of the ark *shall* be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

called upon his Lord, saying, My Lord, my son is of my family; and thy promise is true; and thou art the best judge. 46 *Lord said, O Noah He is not of thy family; verily he is a man of unrighteous actions. Therefore ask me not what thou hast no knowledge of. I admonish thee, lest thou become one of the ignorants.* 47 He cried out, My Lord, I seek thy protection against asking what I have no

And, behold, I, even I, do bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life, from under heaven; *and every thing that is in the earth shall die.*

But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons, wives with thee.

And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive.

And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

Thus did Noah; according to all that God commanded him, so did he.

And the Lord said unto Noah Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

Of every clean best thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

For yet seven days, and will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

And Noah did according unto all that the Lord commanded him.

And Noah *was* six hundred years old when the flood of waters was upon the earth.

knowledge of. And if Thou pardon and protect me not and pity me not I shall be one of those who suffer. 48 It was said, O Noah, get thee out of *the ark* with peace from us, and blessings on thee and on the nations that have accompanied thee. And there are some nations whom we will allow to enjoy prosperity, then a painful punishment shall touch them

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth.

There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

And it came to pass after seven days, that the waters of the flood were upon the earth.

¶In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

And the rain was upon the earth forty days and forty nights.

In the selfsame day entered Noah and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark.

They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

And they that went in, went in male and female of all flesh, as God had commanded him : and the LORD shut him in.

And the flood was forty days upon the earth : and the waters increased, and bare up the ark, and it was lift up above the earth.

And the waters prevailed, and were increased greatly upon the earth : and the ark went upon the face of the waters.

And the water prevailed, exceedingly upon the earth ; and all the high hills, that *were* under the whole heaven, were covered.

from us. 49 This is out of the history of the unseen, that we reveal unto thee. Thou and thy nation did not know it before this. Wherefore, persevere patiently : verily the successful issue is for the pious only. And unto Ad, *we sent* their brother Hud. He said, O my people, worship God. There is no deity for you but He : ye are but devising lies. 51 O my people, I ask no recompense from you on that. My

Fifteen cubits upward did the waters prevail ; and the mountains were covered.

And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast and of every creeping thing that creepeth upon the earth, and every man :

All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died.

And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven ; and they were destroyed from the earth ; and Noah only remained *alive*, and they that *were* with him in the ark.

And the waters prevailed upon the earth an hundred and fifty days.

And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark : and God made a wind to pass over the earth, and the waters *assuaged* ;

The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was *restrained* ;

And the waters returned from off the earth continually : and after the end of the hundred and fifty days the waters were abated.

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

And the waters decreased continually until the tenth month : in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made :

And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground ;

recompense is but with Him who hath created me : do ye not therefore understand ? 52 O my people, ask pardon and protection of your Lord and be turned unto Him ; He will send the sky raining plentifully upon you and add strength to your strength ; and turn not back sinfully. 53 They said, O Hud, thou hast brought us no evidence ; and we are not going to abandon our gods at thy words, nor we are to believe in thee. 54 We say nothing but this that some of our gods hath seized thee with evil. He said, I make God a witness and ye *also* be witnesses that I am clear of what ye deify besides Him 55 Do ye all therefore join to devise a plot against me, then give me no respite. 66 Surely I have trusted on God, my Lord and your Lord. There is no beast but He holdeth it by its forelock. Verily my Lord is on the right^a path. 57 But if ye

But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth : then he put forth his hand, and took her, and pulled her in unto him into the ark.

And he stayed yet other seven days ; and again he sent forth the dove out of the ark ;

And the dove came in to him in the evening ; and lo, in her mouth *was* an olive leaf pluckt off : so Noah knew that the waters were abated from off the earth.

And he stayed yet other seven days ; and sent forth the dove ; which returned not again unto him any more.

And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth : and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

And in the second month, on the seven and twentieth day of the month, *was* the earth dried.

a. That is I am on the right path and my Lord is also *there*, who has an absolute control over all the animals. Hence their combined efforts and tricks cannot succeed against me.

turn away, *ye do*, for I have clearly delivered unto you what I was sent with unto you ; my Lord will substitute other nation in your place *to avail of my preaching* ; ye shall not be able to harm *me* then, the least ; verily my Lord is a guardian over everything. 58 And when Our order came, We delivered Hud and those who had believed with him, by a mercy from us and saved them from a severe torment 59 And there were the Adites who gainsaid the signs of thy Lord and disobeyed His apostles and followed the command of every rebellious perverse person. 60 And they were followed by a curse in this world and *the same will follow them* on the day of resurrection. Aye, the Adites disbelieved their Lord. Was it not said, Away with All the people of Hud ? 61 And we sent unto Thamud their brother Saleh. He said, O my people, worship God • there is no god for you but He. He created you from the earth and settled you therein ; therefore ask pardon and protection of Him and be turned unto Him : verily my Lord is near and hearer of *prayers*. 62 They said, O Saleh, thou wast a promising man among us before this. Dost thou forbid us to worship what our fathers worshipped ? verily we are in a perplexing doubt about what thou callest us to. 63 He said, O my people, what think ye, if I were on an evidence from my Lord and He gave me a mercy from Him ; who is there to help me against God, if I disobey Him ? Then ye shall not be able to increase unto me any thing but loss. 64 O my people, this is a she-camel from God, a sign for you ; therefore let her alone to graize in the earth of God and do not touch her with evil ; otherwise a swift punishment will seize you. 65 But they hamstrung her. Therefore he said, Enjoy yourselves in your houses for three days, *after which ye shall be destroyed*, this is an infallible prediction. 66 Thus when our order came, we saved

Saleh and those who had believed with him by a mercy from us, from the disgrace of the day. Verily thy Lord is the strong and mighty God. 67 And those who did wrong were seized by the calamity and they became prostrate dead by the morning; 68 as though they had never dwelt therein. Did not Thamud disbelieve their Lord? Away, away with Thamud! 69 And Our messengers came unto Abraham with glad tidings; they said, Peace *be on thee*. He replied, Peace *be on you* and without delay, he brought a roasted calf. 70 But when he saw that their hands are not touching^a it, he could not understand them and entertained a fear of them in his heart. They said, Fear not, we are sent unto the people of Lot. 71 And his wife was standing by; she laughed; and we gave her the glad tidings of Isaac and after Isaac, Jacob. 72 She exclaimed, Alas for me! shall I bear a son when I am an old woman and this husband of mine is advanced in years: really this is a strange thing! 73 They said, Dost thou wonder at the command of God? the mercy of God and His blessings are upon you, O people of the house: verily He is praiseworthy and glorious. 74 When the dread left Abraham and the good tidings came unto him; he began to dispute with us concerning the people^b of Lot. 75 Verily Abraham was a clement, compassionate and relenting *person*. 76 *We said O Abraham*

a. The words of the Bible about the eating of angels are inconsistent and confusing, for Genesis 18—8 mentions that they ate the milk, bread and the roasted calf; but judges 13—16 points to the contrary, though not quite plainly. This shows some perversion or interpolation occurring in these passages.

b. The story as related in Genesis XVIII. and XIX runs as follows:—

And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day:

avoid this *question* ; for the order of thy Lord hath come ; and a punishment is coming surely to them, which shall not be averted. 77 And when our messengers came to Lot, he became grieved for them and his arm was straitened for them. He cried out, This is a troublesome day. 78 And his people came unto him rushing at him. Before this they were practising vices. He said, O my people, these are my daughters ; they are purer for you. Therefore, fear

And he lift up his eyes and looked, and, lo, three men stood by him : and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground.

And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant :

Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree ;

And I will fetch a morsel of bread, and comfort ye your hearts : after that ye shall pass on : for therefore are ye come to your servant. And they said, So do, as thou hast said.

And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it* and make cakes upon the hearth.

And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a youngman ; and he hasted to dress it.

And he took butter, and milk, and the calf which he had dressed, and set *it* before them ; and he stood by them under the tree, and they did eat.

And they said unto him, Where *is* Sarah thy wife ? And he said, Behold, in the tent.

And he said, I will certainly return unto thee according to the time of life : and, lo, Sarah thy wife shall have a son.

And Sarah heard *it* in the tent door, which *was* behind him.

Now Abraham and Sarah *were* old *and* well stricken in age ; *and* it ceased to be with Sarah after the manner of women.

Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also ?

God and disgrace me not in the *matter of* my guests. Is there no righteous man amongst you. 78 They said, Thou knoweth that there is no right for us in thy daughters, and thou knoweth what we intend to do. He said, Had I had any power to withstand you or could I have the protection of a strong support, *I would have certainly done it.* 81 They said, O Lot, verily we are the messengers of thy Lord ; they shall never be able to touch thee ; therefore go out with

And the Lord said unto Abraham. Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old ?

Is any thing too hard for the Lord ? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

Then Sarah denied, saying, I laughed not ; for she was afraid. And he said, Nay ; but thou didst laugh.

¶ And the men rose up from thence, and looked toward Sodom : and Abraham went with them to bring them on the way.

And the Lord said, Shall I hide from Abraham that thing which I do ;

Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him ?

For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment ; that the Lord may bring upon Abraham that which he hath spoken of him :

And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous ;

I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me ; and if not, I will know.

And the men turned their faces from thence, and went toward Sodom : but Abraham stood yet before the Lord.

¶ And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked ?

Peradventure there be fifty righteous within the city : wilt thou also destroy and not spare the place for the fifty righteous that are therein ?

thy family in some part of the night ; and let not any one of you turn back except thy wife ; for the same shall befall her what is to befall them. The appointed time for their *destruction* is the morning. Is not the morning near ? 82 Thus when Our order came, we made them upside down and rained upon them stones of backed clay, one following another and being marked from thy Lord. And they are not far distant from the wrong-doers. 84. Unto Midians, we sent their

That be far from thee to do after this manner, to slay the righteous with the wicked ; and that the righteous should be as the wicked, that be far from thee : Shall not the Judge of all the earth do right ?

And the lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but dust* and ashes :

Peradventure there shall lack five of the fifty righteous : wilt thou destroy all the city for *lack of five* ? And he said, If I find there forty and five, I will not destroy *it*.

And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

And he said *unto him*, Oh let not the Lord be angry, and I will speak : Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

And he said, Behold now, I have taken upon me to speak unto the Lord : Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

And he said, Oh let not the Lord be angry, and I will speak yet but this once : Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

And the LORD went his way as soon as he had left communing with Abraham : and Abraham returned unto his place.

And there came two angels to Sodom at even ; and Lot sat in the gate of Sodom : and Lot seeing *them* rose up to meet them ; and he bowed himself with his face toward the ground :

brother Shoaib. He said O my people, worship God ; there is no god for you besides him ; and do not give short measures and weights : verily I see you well off and I am afraid of the punishment of an encompassing day for you. 85 O my people, perfect your measures and weights justly, and do not defraud men of their things, and do not go about in the earth spreading corruption. 86 God's residue *which remains after paying every one his due* is better for you when ye are believers ; and I am no guardian upon you.

And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay ; but we will abide in the street all night.

And he pressed upon them greatly ; and they turned in unto him, and entered into his house ; and he made them a feast, and did bake unleavened bread, and they did eat.

But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter :

And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night ? bring them out unto us, that we may know them.

And Lot went out at the door unto them, and shut the door after him.

And said, I pray you, brethern, do not so wickedly.

Behold now, I have two daughters which have not known man ; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes : only unto these men do nothing ; for therefore came they under the shadow of my roof.

And they said, Stand back. And they said *again*, This one *fellow* came in to so-journ, and he will needs be a judge : now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

But the men put forth their hand, and pulled Lot into the house to them, and shut the door.

And they smote the men that *were* at the door of the house with blindness, both small and great : so that they wearied themselves to find the door.

87 They said, O Shoaib, Doth thy prayer command thee that we forsake what our fathers worshipped, and that we should not make use of our properties as we like : verily thou art the most indulgent and upright man. 88 He replied, O my people, what think ye, if I were on a clear evidence from my Lord, and He hath granted me an excellent provision from Him *and ye do not avail of it, who will be the loser* I do not wish that I do after you what He hath forbidden you. I wish nothing but the reformation as far as I

And the men said unto Lot, Hast thou here any besides ? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place :

For we will destroy this place, because the cry of them is waxen great before the face of the Lord ; and the Lord hath sent us to destroy it.

And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place ; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law.

¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here ; lest thou be consumed in the iniquity of the city.

And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters ; the Lord being merciful unto him : and they brought him forth, and set him without the city.

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life ; look not behind thee, neither stay thou in all the plain ; escape to the mountain, lest thou be consumed.

And Lot said unto them, Oh, not so, my Lord :

Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life : and I cannot escape to the mountain, lest some evil take me, and I die.

Behold now, this city is near to flee unto, and it is a little one : Oh, let me escape thither, (is it not a little one ?) and my soul shall live.

can ; and there is no ability in me but with God, on Him I rely and unto Him I have turned. 89 O my people, let not your enmity with me involve you in the sins that the same may befall you what befell the people of Noah or the people of Hud, or the people of Saleh ; and the people of Lot are not *very* far from you. 90 And ask pardon and protection of your Lord, then be turned unto Him ; verily my Lord is the most merciful and loving God. 91 They said, O Shoaib, we do not understand most of what thou saith ; and we see thee really a *weak person* among us ; and were it not for thy family we would have certainly stoned thee ; for thou art in no way dear

And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

Haste thee, escape thither ; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

The sun was risen upon the earth when Lot entered into Zoar.

Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven :

And he overthrew those cities, and all the plain, and all the inhabitants of the cities and that which grew upon the ground.

But his wife looked back from behind him, and she became a pillar of salt.

And Abraham got up early in the morning to the place where he stood before the Lord :

And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

¶ And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him : for he feared to dwell in Zoar : and he dwelt in a cave, he and his two daughters,

to us. 92 He said, O my people, is my family *connection with you* dearer unto you than God ? but ye have taken Him as something to cast behind your backs : verily my Lord encompasseth what ye do. 94 O my people, do in your position *what ye do*, and I am doing. Hereafter ye shall know whom the punishment cometh that disgraceth him and who is the liar. Ye, wait, verily I am waiting with you. 94 And when our order came, we delivered Shoaib and those who had believed with him by a mercy from Us. And as to those who wronged, an accident seized them, wherefore they fell prostrate *dead* in their houses by the morning ; 95 as if they had not lived therein. Were not Midian removed *from off the earth* as the Thamud were removed ? 96 And we sent Moses with our signs and an obvious authority : 97 unto Pharaoh and his chiefs. But they followed the command of Pharaoh, though the command of Pharaoh was not a right one. 98 He will lead his people on the day of resurrection and make them fall in the fire. An unhappy way *is it* which they are led. 99 And they are followed with a curse in this world *and the same shall follow them* on the day of resurrection. An evil reward it is which they have been rewarded. This is some of the history of the cities, that we narrate unto thee : some of them are standing *still* and others are mown down. 101 And we wronged them not, but they wronged themselves. Wherefore their gods whom they invoked besides God, served them nil when the order of thy Lord came ; and they added nothing unto them but destruction. 102 Such is the seizure of thy Lord when He seizeth the cities when they are wrong-doers : verily His seizure is painful and hard. 103 Verily herein is a sign for him who feareth the torment of the hereafter ; that is a day whereon the people shall be gathered *and* that is the day whereon witnesses shall be borne.

104 We defer it not but to a computed time. 105 The day when it cometh, none shall be able to speak but by His permission. Some of them shall be wretched and others fortunate. Those who are wretched shall be in the fire: there they shall moan and wail. Therein shall they remain as long as the heavens and the earth endure but what thy Lord will please; verily thy Lord effecteth what He pleaseth. 108 But the fortunate shall be in the paradise, wherein shall they remain as long as the heavens and the earth^a endure, except what thy Lord pleaseth *to add to their bliss*: this is a boon that shall never cease. 109 Therefore be not in perplexity concerning that which they worship. They worship nothing but as their fathers worshipped previously; and we are to repay thereon their portions fully without being diminished. 110 And we gave Moses the book, but disputes arose *among his people* concerning it; and had a word not passed from thy Lord from before *to bear with men in this life* the question would have been settled between them. They are in an uncertainty thereat perplexed. 111 When thy Lord shall repay them their actions fully, *they shall know* that He knoweth what they do. 112 Therefore persevere uprightly *in thy business* as thou art commanded—thou and he who turneth with thee repentfully; and transgress not: verily He seeth what ye do. 113 And incline not towards those who do wrong; otherwise the fire shall touch you, and ye shall have no patrons other than God, neither ye shall be helped. 114 And observe the prayer at the

a. viz. the heavens and the earth of the next world, for this heaven and earth shall be no more after resurrection as appears from the 48th verse of the 14th Chapter. "The day when the earth shall be changed into another earth and the heavens *also into other heavens* and men shall appear unto God, the One and the Mighty" 14—48.

two extremes of the day and in the *first* part of the night: verily the virtues do away with the vices; this is a reminder unto those who are mindful. 115 And persevere patiently, for God wasteth not the reward of the righteous. 116 Why therefore, there were no men of *lasting* goodness among the generations preceding you, who might have forbidden corruptions in the earth except a few from among those whom we delivered from among them. But the wrong-doers followed the luxuries which they enjoyed in this world and were cut off from God. 117 It was not *the rule of* God to destroy the cities unjustly while its people were good-doers. 118 Had thy Lord so pleased, He would have made all men of one religion; but they shall never cease making differences, except him who is pitied by thy Lord; and for this He hath created them. The word of thy Lord is accomplished, *as He said*, I will fill up the hell with the genii and the men altogether. 120 And all that we relate to thee of the histories of the apostles, is what will confirm thy heart; and herein hath the truth come to thee and an admonition and a reminder to the believers. 121 And say unto those who do not believe, Work ye according to your power; we are also working. 122 And wait *for the final issue*; we are also waiting. 123 God's are the secrets of the heavens and the earth; and unto Him are returned the matters wholly. Therefore worship Him and trust in Him; for thy Lord is not negligent of what they do.

CHAPTER 12.

Entitled, the Joseph, revealed at Macca, consisting 111 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 A. L. R. These are the signs of the perspicuous book. 2 Surely we have sent it down an Arabic Qurán, that haply ye may understand. 3 We relate unto thee a most excellent story^a in inspiring thee

^a. It appears from the Bible that Abraham, after leaving Haran, had settled in Canaan. His son Isaac continued his living there. According to his advice, his son Jacob went to Haran to meet Laban son of Nahor. He had two daughters, Leah and Rachel. Jacob fell in love with Rachel and served his mother's brother Laban for seven years on the condition that he will give his younger daughter to him in marriage. Laban agreed to this. But on the expiry of the term he married Leah to Jacob. By the night he went unto her. The next morning he observed that she was Leah. He complained of the deception to Laban, for she was tender eyed and Rachel was beautiful. He excused that according to their custom he could not marry the younger one before the first born. But on the condition of another seven year's service he agreed to give her Rachel as well in marriage. Laban had given Zilpah as an handmaid to his daughter Leah and Bilhah to Rachel. Leah gave birth to Reuben, Simon, Levi and Judah. Rachel in grief of her barrenness gave Bilhah unto Jacob. She bore God and Asher. After this Leah bore Issachar, and zebulun and one daughter named Dinah. Rachel bore Joseph and Benjamin. After 20 year's Sojourn in Padan Aram, Jacob came back to Canaan with his wives and children, and settled in a village named Arbah or Hebron. The well in which Joseph was thrown is said to be at a distance of about 2 miles from this village. He was thrown in the well at an age of seventeen and taken out by a caravan of Ismaelites going to Egypt. His brothers knowing this: came up and sold Joseph to the caravan who took him to Egypt and sold him there to Potiphar, an officer of Pharaoh's and captain of the guard.

with this Qurán, whereas before this thou wast one of the negligents. 4 When Joseph said unto his father, O my father, I saw *in a vision* eleven stars and the sun and the moon; I saw them making obeisance^a unto me. 5 He said, O my son, do not mention thy dream to thy brothers, lest they devise a trick against thee; verily the devil is an open enemy unto mankind. Thus thy Lord will choose thee and teach thee the interpretation of the sayings and accomplish His favours upon thee and upon the posterity of Jacob as He accomplished them before, on thy fathers, Abraham and Isaac: verily thy Lord is the knowing and wise God. 7 Verily there are signs in

a. The description of the dreams of Joseph as given in Genesis 37 is quite incomprehensible, for there Jacob and his other sons are said to rebuke Joseph for the divine intelligence that he received in dreams.

“And he said unto them, Hear, I pray you, this dream which I have dreamed:

For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

And his brethren envied him; but his father observed the saying.”

It appears from these verses that Joseph's father and brothers immediately understood the real meanings of the dreams. They also knew very well that all knowledge of the

Joseph and his brothers for the inquisitive. 8 When they said, Verily Joseph and his brother are dearer unto our father than us ; and we are a band of strong men : verily our father is in an obvious error. 9 Let us slay Joseph, or throw him in some *distant* land so that the face of your father may be free for you, and *then* let us become good-doers after him. 10 One of them spoke and said, Do not slay Joseph but throw him in the depths of a well, that he may be picked up by a caravan, if ye are going to do *anything at all with him*. 11 They said, Our father, why dost thou not trust us with Joseph, and we are really well-wishers of him. 12 Send him with us tomorrow that he may revel and sport, and we are surely his guardians. 13 He said, It grieveth me that ye take him with you, for I fear that the wolf may devour him when ye are neglectful of him. 14 They said, If the wolf devour him while we are a strong band, verily we shall

unseen comes from God. Thus to rebuke Joseph at his dreams was an attack on God and His dispensations, which is altogether inconceivable regarding the prophetlike Jacob. Hence some mistake or interpolation has crept in this place as in many others, and the Holy Qurán has corrected it.

Further details of the story as given in the Holy Qurán and the Bible show that Jacob had some foreknowledge of the events that were to happen to Joseph and his brothers.

When his other sons requested Jacob to send Joseph with them to revel and to sport, he replied, "It grieveth me that ye take him with, for I fear that the wolf may devour him." These words point out that Jacob had some obscure knowledge of some such occurrence through dream or vision. And when the sons came back and reported, "We ran races, leaving Joseph with our goods, a wolf devoured him." He replied, But ye yourselves have devised a thing for yourselves, but patience is graceful and God's assistance is to be implored against what ye described." These words further prove that he had a knowledge of the events, for he recommended patience to himself and asked the help of God for the removal of the misfortune. Again when

indeed be losers. 15 Thus when they went off with him and agreed to cast him in the depths of the pit *and they did so*, we revealed him *saying* Thou shalt surely declare unto them their doing this, but they shall not understand. 16 And they came to their

Benjamin was detained by Joseph in Egypt and the other brothers returning to Jacob, reported the case, he spoke out the words with the addition, "It is nigh that God will bring them all to me." This is a clear proof of his having knowledge of the tricks and of the reality of the case. This view is further corroborated by the fact that when seeing the intensity of his distress they reprehended him, he said, Verily I know from God what ye know not." With firm assurance in the internal knowledge he enjoined his sons, "Go ye and seek Joseph and his brothers and despair not of the mercy of God; and none despaireth of the mercy of God except the unbelieving people." But with all the knowledge he behaved quite patiently throughout the period of separation, made no effort to seek out Joseph when he was only two miles off in the pit and made no examination of his sons. On the other hand Joseph bore out the whole misfortune with resolute patience neither mentioning about his father or brothers to the caravan or Potiphar or Pharaoh or others nor sending any information about himself to his father until the predestined time of separation was over. But when the time was over, Jacob cried out on this side, Go ye and seek Joseph and his brother and despair not of the mercy of God; on the other side, Joseph sent an intimation to his father with his shirt which restored his sight. This is an exemplary life history of the holy personages who live with God and are brought up in the lap of his special favours and graces. But the blessed story has been corrupted some how or other in the Bible, as pointed out above. As examples of further corruptions may be mentioned the following :—

- (1.) "And Israel said unto Joseph, Do not thy brotheren feed the flock in Sechem? come, and I will send thee unto them." It looks quite unreasonnable, for he knew their jealousies very well, and had a foreknowledge of the events from God.
- (2.) "And he knew it and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt

father weeping by the night, 17 and said, Our father, we went and ran races with one another and left Joseph with our goods. Thus the wolf devoured him, but thou art not to believe us, though we speak truth,

rent in pieces." These words are quite inconsistent with the lights of his prophetship and of his internal relations with God, so abundantly proved by Genesis 48 and 49.

- (3.) "And they went up out of Egypt, and came into the land of Conaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not." Genesis 45—25, 26. This is also incompatible with the prophetship of Jacob and his internal connections with God, so abundantly manifested in his divinations about his children. (See Genesis 48 and 49.) In order to afford a better understanding of Jacob's life so confused in the Bible, it seems advisable to give a short view of dreams and revelations.

Firstly Dreams The dreams are generally of three varieties.

- (1.) Those resulting from mental emotions or physical sensations. Such dreams are accompanied by disturbed sleep and followed by uneasy sensations like headache, stupor and general malaise. Every bodie's life is a witness of this variety of dreams. They may be termed confused ideas, mental aberrations or false dreams.

Ecclesiastics 5—3 and 7.—"For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words."

"For in the multitude of dreams and many words *there* are also *divers* vanities: but fear thou God."

1 Samuel 28—6.—"And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets."

Micah 3—5 to 7.—"Then shall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill, in their doings."

Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry,

18 And they presented his shirt *stained* with false blood. He said, But ye yourselves have contrived a thing for yourselves. But patience is graceful and Gods' assistance is to be implored against what ye

Peace; and he that putteh not into their mouths, they even prepare war against him."

"Therefore night *shall be* unto you, that ye shall not have a vision: and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets and the day shall be dark over them."

"Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips: for *there is* no answer of God."

The above mentioned verses show that there are many vanities in the abundance of dreams; that the dreamers often lie idly; that under impious and negligent living and too much of worldliness, a man becomes deprived of true dreams; he cannot get an answer from God and all his communications with Him are cut off.

This variety of dreams being extremely abundant in all classes of men excepting those who are wholly inclined to God and righteousness; and the other variety which is a primitive form of divine inspirations and communions being very rare for the rarity of the divinely personages, the worldly philosophers have fallen into the error of supposing all the dreams as mere mental phenomena produced by some recent impressions, or some particular states of the body or mind, or some associations, resembling the hallucinations and illusions of delirium and mania in waking life. But this view is as much absurd as it is true, throwing away the oneirocritics and oneiromancy so abundantly recognized by all ages and all classes of men as pure falsities of the folk-lore.

(2.) The dreams which have some interpretations, or comprise some prophesy in an allegory or describe one's own or other's moral and spiritual condition in a figure. I had myself had a large number of such dreams but here I quote a few examples from the Bible only;

Genesis 31—10 to 12.—"And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle, *were* ringstraked, speckled, and grised."

describe. 19 *There* the travellers came and they sent their water-drawer. He let down his bucket and cried out, Glad tidings ! this is a boy ! And they concealed him as an article of merchandize, and God knew what they did. *The brothers came up and*

“And the angel of God spake unto me in a dream, saying Jacob : And I said, Here *am I*.”

“And he said. Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grised : for I have seen all that Laban doeth unto thee.”

Daniel 2—27 to 45.—“Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians the sooth-sayers, shew unto the king :”

“But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these ;”

“As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter : and he that revealeth secrets maketh known to thee what shall come to pass.”

“But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.”

“Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee ; and the form thereof *was* terrible.”

“This image’s head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass.”

“His legs of iron, his feet part of iron and part of clay.”

“Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.”

“Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors ; and the wind carried them away, that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth.”

they sold him for a low price, some dirhems, for they had to part with him. 21 And he who bought

¶ This is the dream; and we will tell the interpretation thereof before the king.

Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hands, and hath made thee ruler over them all. Thou *art* this head of gold.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And as the toes of the feet *were* part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

Genesis 8 to 23.—And they said unto him. We have dreamed a dream, and *there is* no interpreter of it. And

him in Egypt, told to his wife, keep him honourably : haply he may benefit us or we may adopt him as a son. Thus did we establish Joseph in the earth,

Joseph said unto them. *Do not interpretations belong to God? tell me then, I pray you.*

And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me :

And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the cluster thereof brought forth ripe grapes :

And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days:

Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

But think on me when it shall be well with thee and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

For indeed I was stolen away out of the land of the Hebrews: and hers also have I done nothing that they should put me into the dungeon.

When the chief baker saw that the interpretation was good he said unto Joseph, I also *was* in my dream, and behold, I *had* three white baskets on my head:

And in the uppermost basket *there was* of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days:

Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree: and the birds shall eat thy flesh from off thee.

¶ And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

that we might teach him the interpretation of the sayings ; and God is well able to effect his purpose ;

But he hanged the chief baker : as Joseph had interpreted to them.

Yet did not the chief butler remember Joseph, but forgot him.

Genesis 41—2 to 13.—And it came to pass at the end of two full years, that Pharaoh dreamed : and, behold, he stood by the river.

And, behold, there came up out of the river seven well favoured kine and fatfleshed : and they fed in a meadow.

And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed ; and stood by the *other* kine upon the brink of the river.

And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

And he slept and dreamed the second time : and, behold, seven ears of corn came up upon one stalk, rank and good.

And behold, seven thin ears and blasted with the east wind sprung up after them.

And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and behold, *it was* a dream.

And it came to pass in the morning that his spirit was troubled ; and he sent and called for all the magicians of Egypt, and all the wise men thereof ; and Pharaoh told them his dream ; but *there was* none that could interpret them unto Pharaoh.

¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day :

Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker :

And we dreamed a dream in one night, I and he ; we dreamed each man according to the interpretation of his dream.

And *there was* there with us a young man, an Hebrew, servant to the captain of the guard, and we told him, and he interpreted to us our dreams ; to each man according to his dream he did interpret.

And it came to pass, as he interpreted to us, so it was ; me he restored unto mine office, and him he hanged

Joseph, and they brought him hastily out of the dungeon ;

but most of the men do not know. 22 And when he reached *the age of* his strength we gave him judgment

and he shaved *himself* and changed his raiment, and came in unto Pharaoh.

And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it; and I have heard say of thee, *that* thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, *It is* not in me; God shall give Pharaoh an answer of peace.

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow.

And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness.

And the lean and the ill favoured kine did eat up the first seven fat kine:

And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, *as at* the beginning. So I awoke.

And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

And, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them:

And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.

¶ And Joseph said unto Pharaoh, The dream of Pharaoh *is* one; God hath shewed Pharaoh what he *is* about to do.

The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh.

Behold, there come seven years of great plenty throughout all the land of Egypt.

And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the Land of Egypt; and the famine shall consume the land;

and knowledge and thus do we reward the righteous.
23 And she, in whose house he was, desired him

And the plenty shall not be known in the land by reason of that famine following: for it *shall be* very grievous.

And for that the dream was doubled unto Pharaoh twice; *it is* because the thing is established by God, and God will shortly bring it to pass.

The Acts 10—11 to 16.—And he became very hungry, and would have eaten; but while they made ready, he fell into a trance.

And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

Wherein were all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

And there came a voice to him, Rise, Peter; kill, and eat.

But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

This was done thrice: and the vessel was received up again into heaven.

(3.) The higher varieties of dreams which are really clear declarations of some warning or a description of some future event with or without a mixture of figures. Their forms are different: sometimes the words flow on the lips of dreamer himself; sometimes he hears from others who may be seen or not seen and sometimes he reads it from a manuscript or printed pieces or inscriptions. I can quote abundant illustrations of such dreams from my own observations but for the present think it better to quote their examples from the Bible.

Genesis 15—1.—“After these things, the word of the Lord come unto Abraham in a vision, saying, Fear not, Abraham: I am thy shield, and thy exceeding great reward.”

Genesis 20—3.—“But God came to Abimelech in a dream by night, and said to him Behold, thou art but a dead man for the woman which thou hast taken; for she is a man's wife.”

Genesis 35—9.—“And God appeared unto Jacob again, when he came out of Padan-Aram, and blessed him. And

of his person and shut up the doors and said, Come hither. He replied, God forbid ! verily my lord hath

'God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel."

Genesis 31—24.—"And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad."

1 Kings 3—5.—"In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee."

Matthew 1—20.—But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Matthew 2—13.—"And when they were departed, behold. the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."

Matthew 2—19.—"But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt.

Saying, Arise, and take the young child and his mother, and go into the land of Isreal: for they are dead which sought the young child's life."

Matthew 27—19.—"When he was set down on the judgement seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him."

Genesis 46—2.—"And God spake unto Isreal in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I."

"And he said, I *am* God, the God of thy father: fear not to go down into Egypt: for I will there make of thee a great nation: "

"I will go down with thee into Egypt: and I will also surely bring thee up *again*: and Joseph shall put his hand upon thine eyes."

kept me in an excellent manner : verily He prospereth not the ungrateful. 24 And she resolved to

Genesis 48—3, 4.—“ And Jacob said unto Joseph. God Almighty appeared unto me at Luz in the land of Canaan, and blessed me.

And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people : and will give this land to thy seed after thee *for* an everlasting possession.”

The Acts 9—10 to 19.—“ At Damascus, named Ananias : and to him said the Lord in a vision, Ananias. And he said, Behold, I *am there*, Lord.

And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus : for, behold, he prayeth.

And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem :

And here he hath authority from the chief priests to bind all that call on thy name.

But the Lord said unto him, Go thy way : for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel :

For I will shew him how great things he must suffer for my name's sake.

And Ananias went his way, and entered into the house : and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

And immediately there fell from his eyes as it had been scales : and he received sight forthwith, and arose, and was baptized.”

It is strange to note that with such an abundance of proof of dreams having a real significance for the present or the future in the Bible, the so called Christian philosophers of Europe have altogether rejected the substantial and real dreams from their classifications of them taking them simply as superstitions of the past. It amounts simply to

enjoy him and he would have resolved^a for her, had he not seen the demonstration of his Lord : this *we did* that we could turn away the vice and the wickedness from him ; for he was one of the servants of us, who are made sincere. 25 And they raced to the door, and she rent his shirt from behind. They found her master near the door. She cried out, What is the punishment of him who intendeth vice with thy wife but that he should either be imprisoned *or given a*

believe in half the phenomena of nature as true and to reject the other half as false. It is surely the result of believing an humble man as God.

An authentic tradition of the prophet says, The dream of a true believer is the forty-sixth part of prophethip.

a. The perfect continence of Joseph notwithstanding the repeated and immodest persuasions of the Captain's mistress is clearly expressed by this v. se. It is further corroborated by the following facts and verses.

- (1.) The witness of her own family pointing out that if his shirt is rent from behind, she hath uttered a lie and he is one of those who speak the truth 12—27.
- (2.) The opinion of the captain after an investigation of the case. "Surely it is a trick of yours: verily your tricks are great" 12—28.
- (3.) The confession of the women of Egypt. "Verily we see her in a manifest error" 12—30.
- (4.) The confession of the captain's wife before the women of the city. "And really I desired him for his person but he preserved his continence" 12—34
- (5.) Joseph's words—"My Lord, the prison is dearer unto me than what they invite me to" 12—33.
- (6.) Joseph's rejecting the request of the woman in the words—"God forbid! Verily my Lord hath kept me in an excellent manner; verily He prospereth not the wrong-doers."
- (7.) Joseph's prayer and its acceptance by God. "Wherefore his Lord accepted *his* prayer and turned away their tricks from him."

Hence to blame Joseph on the ground of mere baseless legends is altogether blasphemous.

painful torment 26 He said, she desired me of my person ; and a witness out of her people testified *saying*, If his shirt is rent from before, she hath spoken the truth and he is a liar. 27 But if his shirt is torn from behind, she hath uttered a lie and he is a speaker of truth. 28 Thus when he saw that his shirt is rent from behind, he said, Surely, it is a trick of yours ; verily your tricks are great. 29 Joseph, turn aside from this. *O woman*, ask pardon for thy sin ; verily thou art the wrong-doer. 30 The women in the city rumoured, The captain's wife desireth her young servant for his person ; he has infatuated her with love : verily we see her in

Secondly Inspirations and Revelations. Their beginning is always in dreams The true dreams at an early life are their forerunners. When in waking state, their object becomes affected by a transitory stupor or somnolence which suspends or weakens the action of the senses, sometimes as if electrified. The features change and the body perspires sometimes. Then he hears something or reads it or is made to speak out involuntarily or some man appearing before him, tells him something, or sees some future events in the real form and order of their occurrence. Thus the varieties of their manifestations are :—

- (1.) True dreams as described and illustrated above.
- (2.) Vision of actual facts or events that are to happen in future, or of distant scenes and places that are out of sight.

The Acts 2—2 to 4.—“ And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

- (3.) Hearing of oracles from some invisible being in dreams or waking state or revelation.

Daniel 4— 31, 32.—“ While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king

an 'obvious error. 31 When she heard of their behaviour, she sent for them and prepared a banquet for them and gave a knife to each of them. Then she ordered *Joseph saying*, Come forth before them. Thus when they saw him, they praised him highly and cut their hands *under a passion of love* and cried out, Great God ! this is not a mortal, this is nothing but an honourable angel. 32 She said, This is the *man* concerning whom ye upbraided me. I did really desire him for his person but he kept himself continent, and if he do not what I command him to do, he will certainly be imprisoned and become one of the condemned. 33 He said, My Lord, the prison is dearer unto me than what they invite me to : but if

Nebuchadnezzar, to thee it is spoken : The kingdom is departed from thee.

And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field : they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

(4.) The angel Gabriel appearing in the form of a man gives some information either instructive or oracular ; as they appeared unto Abraham and Lot.

(5.) Gabriel appearing in his spirit and rehearsing the words of God or showing something written or inscribed.

Genesis 21—17 to 19.—"And God heard the voice of the lad ; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar ? fear not ; for God hath heard the voice of the lad where he is.

Arise, lift up the lad, and hold him in thine hand ; for I will make him a great nation.

And God opened her eyes, and she saw a well of water and she went, and filled the bottle with water, and gave the lad drink."

Genesis 22—10 to 13.—"And Abraham stretched forth his hand, and took the knife to slay his son

And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham : and he said, Here am I.

thou turn not their tricks away from me, I may fall unto them and become one of the fools. 34 Wherefore his Lord heard him and turned away their craftiness from him: verily He is the hearing and knowing God. 35 Then it came to their minds after they had seen the signs that they should imprison him for a time. 36 And two young men entered with him in the prison. One of them said, I see myself *in a dream* that I am pressing wine. The other said, I see myself that I am carrying loaves on my head, out of which the birds are eating. Let us know the interpretation thereof: verily we see thee

And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me.

And Abraham lifted up his eyes, and beheld, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son."

Judges 13—3 to 5.—"And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:

For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines."

The Acts 19—6.—And when Paul had laid *his hands* upon them, the Holy Ghost came on them; and they spoke with tongues, and prophesied.

And all the men were about twelve.

- (6.) Inspiration of ideas as yet unknown or unperceived without an expression in words. Most of the inventions and discoveries are the results of the inspirations of this sort, commonly called as flashes of genius.

- (7.) An appearance of the Lord and His speaking face to face with the object of His revelation. This divine

one of the righteous persons. 37 He said, The food wherewith ye are nourished will not come you but I will declare unto you the interpretation thereof before *it* reacheth you. This is out of the knowledge which my Lord hath given me ; verily, I left the religion of the people who believe not in God and deny the life of the hereafter. 38 And I have followed the religion of my fathers, Abraham, Isaac and Jacob ;

appearance unto man and His conversation with him takes place sometimes in dream and sometimes in waking state in diverse forms. The ascension of the prophet to heavens and the conversation of Moses on Sinai are the examples of this most dignified form of revelation.

Exodus 3—1 to 6.—And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

And he said, Draw not nigh hither : put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face ; for he was afraid to look upon God.

Exodus 33—11.—And the Lord spake unto Moses face to face as a man speaketh unto his friend. And he turned again into the camp : but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

1 Kings 9—2 and 3.—That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon.

And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me : I have hallowed this house, which thou hast built, to put my name there for ever ; and mine eyes and mine heart shall be there perpetually.

we could not associate any thing with God. This is a grace of God upon us and upon the people, but most of the men do not give thanks. 39 O my fellow prisoners, Are sundry gods better or God the one and the mighty ? Ye worship not besides Him but *mere* names what ye have named, ye and your fathers ; God hath sent down no authority for that. The government is but God's. He hath commanded that ye worship not but Him. This is the everlasting religion, but most of the men do not know. 40 O my fellow prisoners, one of you shall serve wine to his lord but the other shall be crucified and the birds shall eat out of his head. The matter is decreed concerning which ye asked me the interpretation. 42 And he told him whom he thought to get librated of the two, Remember me before thy lord. But the devil made him forget to remind his lord. Therefore he tarried in the prison for some years 43 And the king said, I saw *in a dream* seven fat kine which are eaten by seven lean kine, and seven green ears and others dry. O my nobles, give me your opinions in my dream, if ye can interpret the dream. They said, These are confused dreams, and we do not know the interpretation of confused dreams. 45 And he who had escaped of the two, said, remembering after a time, I can let you know the interpretation, therefore let me go. 46 O Joseph, O righteous person, explain to us the interpretation of seven fat kine which seven lean ones devoured, and of seven green ears and others dry ; that I may return to the people and that they may know. He replied, ye shall saw seven years usually and then what ye reap shall leave in the ear except little out of which ye eat. 48 Then shall there come seven hard years *of famine* after that, which shall consume what ye shall have laid up as a provision for ~~the~~ same, except a little which ye shall have preserved. 49 Then an year shall follow

wherein men shall be given a plenty of rain and wherein they shall press *wine and oil*. 50 The king said, Bring him to me. But when the message came to him, he told him, Go back to thy Lord and ask him, What was the condition of the women who cut their hands : verily my Lord knoweth their tricks. 51 He asked *the women*, What was your design when ye desired Joseph for his person. They replied, God be praised, we knew no vice in him. The captain's wife said. The truth hath come up now,—I desired him for his person, and he is one of those who speak the truth. 52 This *Joseph did with a desire* that he may know that he did not betray him in his absence and that God alloweth not the tricks of the treacherous to succeed.

53 **I do not justify myself, verily the** passions command *men* to the vice except those on whom my Lord showeth mercy : verily my Lord is the most forgiver of sins and most merciful. 54 The king said, Bring him to me, I will appropriate him to myself. And when he had conversed with him, he said, Thou art to-day with us firmly established and *shalt be* trusted with *our affairs*, 55 He said, Appoint me on the treasures of the land, for I am a knowing keeper. 56 And thus did we establish Joseph in the land, that he may settle therein wherever he may like. We bestow our mercy on whom we will and we waste not the reward of the good-doers. 57 The reward of the hereafter is better for those who believe and behave themselves piously. 58 And brothers of Joseph came and entered upon him. He recognized them but they did not recognize him. 59 And when he furnished them with their provisions, he said, Bring me your brother who is from your father : do ye not see that I give the full measure and I am the best entertainer *of guests*. 60 But if ye bring him not to me, there will be no measure for you with me, nor ye shall approach me. 61 They said, We will earnestly ask his father about him and we will certainly do it. 62 And he ordered his servant to put their substance *back* into their sacks, that they may recognize it when they turn back to their people and that they may come back. 63 Thus when they reached back to their father, they said, Our father, we are disallowed any more measure *unless we take Benjamin with us*, therefore send our brother with us that we may bring *further* measures and we will be his guardians. 64 He replied, shall I trust you about him as I trusted you concerning his brother previously ? However, God is the best guardian and

He is the most merciful of those who show mercy. 65 And when they opened their goods, they found their substance turned back unto them, *then they* cried out, Our father, what shall we desire more? this is our substance turned back unto us; we will bring camel's-loads for our family and guard our brother and get one more camel's load: that measure, is *two* little. 66 He replied, I will not send him with you until ye give a solemn promise by God that ye shall surely come with him unless ye are encompassed *by some unforeseen difficulty*. Thus when they had given him their compact, he said, God is a surety for what we say. 67 And he said, O my children, do not enter by one and the same gate but enter by different^a gates and I cannot serve you the least against God. The command is but God's, in Him I trust and in Him should trust all those who trust. 68 And when they entered whencefrom their father had commanded them *to enter*, it could not serve them the least against God; but it was a wish in the heart of Jacob which he executed, and surely he was possessed of knowledge for what we had taught him; but most of men do not know. 69 And when they entered unto Joseph, he seated his brother near him, saying, I am thy brother, therefore grieve not for what they have been doing. 70 And when he furnished them with their provisions, he put the cup in the sack of his brother. A crier cried out, O company of merchants, verily ye are thieves. 71 Turning their faces toward them, they said, What do ye miss. 72 They replied, We miss the cup of the king

a. This advice may be supposed to imply some one of the following motives:—

- (1.) They may not be taken as spies.
- (2.) They all being considered as one family may only be given one camel's load.
- (3.) Their number may not attract robbers and thieves.

and whoever shall bring it shall be rewarded with a camel's load and I am a guarantee for that. 73 They said, By God ! ye know that we did not come to act corruptly in the earth and we are not thieves. 74 They said, What then shall be the punishment of him *who hath stolen it?* when ye prove to be liars. 75 He said, the punishment of him in whose sacks it is found shall be he himself *to be kept as bondman* : thus do we punish the thieves. 76 They began *searching* with their sacks before the sack of their brother and took it out of his brother's sack. Thus did we suggest Joseph, for by the law of the King he could not take his brother : but what God wisheth *that happeneth*. We exalt in degrees whom we will ; and above every man of knowledge, there is a man of knowledge. 77 They said, if he hath stolen, his brother had also *a* stolen previously. Joseph concealed *the words* within himself and divulged them not unto them. *But* he said *to his brothers*, Ye are in a bad condition and God knoweth best what ye attribute *to others*. 78 They said, O prince, he has an aged father, therefore take one of us in his place ; verily we see thee *to be* one of the beneficent persons. 79 He replied, God forbid, that we take some other than him with whom we have found our goods, *if we do so* we shall then be wrong-doers. 80 Thus, when they despaired of him they retired to consult privately. The most prudent of them said, Do ye not know that your father took a solemn promise from you by God, and what ye wronged concerning Joseph previously ? Therefore I shall not leave this land until my father permitteth me or God commandeth me, for He is the best of the commandants. 81 Ye go back to your father and tell him, O father, surely thy son committed

a. This was a false utterance as appears from the words of Joseph—"Ye are in a bad condition and God knoweth best what ye attribute to others" 12—77.

theft and we witnessed not but what we knew and we could not be the guardians of the unseen. 82 Ask the village where we have been and the caravan with whom we have come *if thou doubtest our words*, and verily we speak the truth. 83 He replied, But ye yourselves have contrived a thing for yourselves; but patience is graceful. It is nigh that God will bring them all unto me: verily He is the knowing and the wise God. 84 And he turned away from them, saying, Alas for Joseph! and his eyes overflowed with tears for the grief and he was deeply oppressed with sorrow. 85 They said, By God thou shalt not cease to remember Joseph until thou lose thyself or become one of those who perish. 86 He said, I do not but complain of my emotion and of my grief unto God; and I know from God what ye know not. 87 O my children, go forth and seek Joseph and his brother and despair not of the mercy of God: verily none despaireth of the mercy God but the unbelieving people. 88 And when they entered in unto him, they said, O prince, the calamity hath touched us and our people and we have come with a little substance; therefore give us full measure and bestow on us *something* in charity: verily God loveth the charitable. 89 He asked, Do ye know what ye did with Joseph and his brother when ye were fools? They said, Art thou really Joseph? He replied, I am Joseph and this is my brother. God hath really favoured us. Surely *the law is this* that whoever lives piously and patiently, God wasteth not the reward of the righteous. 91 They said, By God, He hath chosen thee over us and really we were sinners. 91 He said, No reproach on you to-day: God will forgive and protect you for He is the most merciful of those who show mercy. 93 Go with this shirt of mine and put it on the face of my father, he will be able to see and bring all your family to me. 94

And when the company of merchants left *Egypt*, their father exclaimed, Surely, I perceive the smell of Joseph, although ye think I dote. 95 They said, By God, thou art in thy old error. 96 And when the messenger of good tidings came, he put it on his face and he regained *his* sight. He said, Did I not tell you that I know from God what ye know not. 97 They said, O Our father, ask pardon for our sins; verily we have been sinners. 98 He said, I will ask forgiveness of my Lord for you. Verily He is the most forgiver of sins and merciful. 99 When they entered in unto Joseph, he seated his parents with him and said, Enter ye^a the city in safety as God hath willed. 100 And he raised his parents to the seat of the state and they fell worshipping *in thanks to God* for him. And he said, O my father, this is the interpretation of my dream *that I saw* before; God hath made it true. He really favoured me when he released me from the prison and brought you from the desert, after the devil had sown discord between me and my brothers: verily my Lord is wise enough to carry out what he willeth, for He is the knowing and wise God. 101 My Lord, thou granted me the kingdom and taught me the interpretation of the sayings; *Thou art* the creator of the heavens and

a. Jacob went to Egypt with his sons, grandsons, his wife Leah and their wives on conveyances sent by Pharaoh. On reaching near the city, they sent Judah to inform Joseph who came to receive them to Goshen and led them to the palace in great honours. There, his father, the step-mother and the eleven brothers bowed themselves down and worshipped God in thanks for the great success they enjoyed that day. This was the interpretation of Joseph's dream. Pharaoh received Jacob and his sons with respect and gave them habitation and maintenance. Israel reached Egypt at an age of 130 years and died when 174 years old. At the approach of his death, he made Joseph swear that he will bury him with his fathers in Canaan.

the earth ; Thou art my patron in this world and the hereafter : take me up perfectly resigned unto thee and join me with the righteous. 102 This is a part of the histories of the unseen that we reveal unto thee. Thou shalt not be with them when they will agree upon their design^a and contemplate their plans. 103 And most of the men are not to believe, even if thou be anxious for it. 104 And thou asketh no reward for it ; it is nothing but a reminder unto men. 105 And how many signs there are in the heavens and the earth ? *they pass thereby* but they turn away therefrom. 106 And most of them believe not in God but associate other gods with Him. 107 Are they unaffraid that some overwhelming *calamity* may befall them out of the punishment of God or the hour come upon them suddenly and they may not know. 108 Say, This is my path ; I invite men unto God ; I have a clear sight and he who followeth me *also hath the sight*. Glory be to God ! and I am not one of the polytheists. 109 And we sent not before thee *as our apostles* but men out of the men of the cities ; we revealed unto them. Did they not go about in the earth and see what was the end of those who preceded them ? And the abode of the next life is still better for those who behave piously. Do they not then understand ? 110 *Their predecessors were respited for a time* until the apostles despaired of *their correction* and the people thought that they werespoken a lie, our help reached them : then he was delivered whom we wished ; and our punishment is not averted from the sinners. 111 Really there was an admonition^b in their stories for men of brains. It is not

a. This is a prophecy referring to the plans of the Meccans to slay Muhammad and assuring the prophet that God will baffle all the attempts of the infidels and make thee rise and prosper like Joseph.

b. All the stories of the preceding prophets mentioned

a fictitious story, but a confirmation of that which is before it and a detailing of everything *necessary* and a direction and a mercy for the people who belive

in the Holy Qurán, are really exemplary forewarning unto the people that the adversaries of the prophet shall fail and perish in the long run, while his followers succeed and prosper. Out of the eleven brothers of Joseph, Benjamin was with him and Reuben was in his favour and the remaining nine brothers were bitter enemies of him. Similarly nine were the ring-leaders of opposition against the prophet, namely, Abu Jihl, Abu Lahab, Utba, Sheba, Obeyy Bin Khalaf, Rabiaa, Walid, Zamaata, and Omayya. Other points of similarity between the history of Joseph and Muhammad are:—

- (1.) The prophet had to conceal himself in a cave as Joseph was cast in a pit.
- (2.) After leaving the native city the prophet rose to great power like Joseph.
- (3.) The Maccans implored the prophet for prayer against a severe drought just as Joseph's brothers had sought his help in the famine.
- (4.) When fully victorious over their bretheren, both the prophets uttered the same words *viz.* "There is no reproach on you to-day.
- (5.) The Holy Qurán points out the similarity in the following verses:—11—105, 12—107, 12—111.
- (6.) Their bretheren plotted against both to kill them.
- (7.) Jacob said to his sons, "ye enter the city in security when God pleaseth" 12—99. Similar were the words spoken by Muhammad about entering Mecca:

CHAPTER 13.

Entitled, the Thunder, revealed at Mecca, containing 43 verses.

In the name of Allah, the All-providing, and the most Merciful God.

1 A. L. M. R.^a 2 These are signs of the book : and that which is sent down unto thee from thy Lord is the truth ; but most of the men do not believe. 3 God is He who raised the heavens without such pillars^b as you might see ; and He ascended the throne and subjected the sun and the moon *to certain laws*. All are going for a determined period. He governeth the kingdom and declareth the signs that ye may believe in the meeting with your Lord. 4 It is He who hath stretched out the earth and made therein mountains and rivers and of all fruits He hath made two kinds therein. He causeth the night to cover the day. Verily herein are signs for people who meditate 5 And in the earth *there* are tracts of *different natures, though* bordering on each other ; and also vineyards and corn and palms branching dichotomously or otherwise. They are watered by the same water, yet we make some of them more delicious and nutritious than others : verily herein are signs for people who understand. 6 And if thou wonder *at their disbelief*, surely wonderful is their saying, After we shall become dust, shall we be created a new ? These are the men who have

a. These letters signify words meaning, 'This book is sent down on the promised prophet in accordance with the tables of Moses'; A. L. standing for Alwah (tables) M. for Moses and Moud (promised) and R. for Rasul (apostle.)

b. E. G. the chemical and physical attraction and repulsion, centripetal and centrifugal forces, etc.

disbelieved their Lord and these are the men who shall bear fetters in their necks ; and these are the fellows of the fire : therein shall they remain long. 7 They hasten thee with the evil before the good, although examples have passed before them. Verily, thy Lord is endued with forgiveness unto men against their wrongs and also thy Lord is severe in punishing. 8 And the unbelievers say, Why a sign is not sent unto him from his Lord. Thou art nothing more than a warner and a preacher unto every nation. 9 God knoweth what every female beareth *in her womb* and how much the wombs contract and how much they enlarge ; and every thing with Him is in a determined quantity. 10 He knoweth what is hidden and what is manifest *and He is the great the high*. 11 *For Him it* is equal whether any of you conceal his words or speak it out, whether any one hide himself in the night or walk out publicly in the day. 12 He hath pursuers before him and behind him, who guard him by the order of God. Verily God changeth not what is with a people unless they change what is with themselves. When God intendeth an evil for a people, there is none to avert it ; and there is none to patronize them besides him. 13 It is He who showeth you the lightning, a cause for fear and hope and he raiseth up the heavy clouds. 14 The thunder glorifieth the Lord by celebrating His praise and the angels also, for fear of Him. And He sendeth the thunder-clap and striketh therewith whom he pleaseth. But they dispute concerning God and He is severe in punishing. 15 Invoking Him is right, and those who invoke *others* besides Him, they answer them nothing but like the one who stretcheth forth his hands towards water *to pray* that it may reach his mouth. But it is not to reach him, so the supplication of the disbelievers goeth astray. 16 Whatever is in the heavens and in the earth worshippeth Him,

voluntarily or of force *a* and their shadows also morning and evening. Ask *them*, Who is the Lord of the heavens and the earth? Say, God. Ask *them*, Do ye therefore take patrons besides Him, who cannot control profit or loss for themselves? Ask, Are the blind and the seeing equal. Can the darknesses and the light equal each other? Have they appointed associates unto God, who have created *b* things resembling His creatures and the creation is confused upon them. Say, God is the creator of everything and He is the One and the Dominant. He sent down water from the heaven wherewith brooks flow in accordance with their bulk; and the torrent bears the floating froth. And from the metals which they melt in the fire with a view to cast ornaments or *other* articles, scum *rises* similar to it. Thus God exemplifieth the truth and the false. Thus, what is scum passeth off as dirt but what is beneficial to mankind *c* stayeth in the earth. Thus God striketh out the parables. For those who obey their Lord is the most excellent *reward*. But those who do not obey Him, if they *happen to* possess all that is in the earth and the like thereof as well, they would give it for ran-

a. Even the hardest infidels worship Him in time of danger and pain. Every creature follows the laws of nature and any deviation from them brings about troubles.

b. Hence the word *Yakhloqo* يَخْلُقُ which is used concerning Jesus, cannot imply creation resembling the action of God.

c. A tradition of the prophet expresses that the lives of three kinds of men are prolonged—

- (1.) Those doing works of public good as is pointed out in the verse "But what is beneficial to mankind stayeth in the earth" 13—18.
- (2.) Charitable and beneficent persons—"God blotteth out the usury and bringeth up the charities."
- (3.) Those who are kind and affectionate to their kindreds.

some. These are the men who shall have an evil account and their abode shall be hell and an evil cradle shall it be. 20 Is he who knoweth that what is sent down unto thee from thy Lord is the truth, like him who is blind. *But* only those get admonished who possess brains, who fulfil the covenant of God and do not break the compact; 21 who join what God hath commanded to be joined and fear their Lord and dread a badness of the account; 22 who endure *pains* to gain the pleasure of their Lord and observe the prayer and expend out of what we have given them secretly and openly and ward off the evil with the good: for them shall be the reward of paradise; 23 *namely* gardens of eternity. They shall enter them and *also* such of their fathers, their wives and their offspring who have acted rightly. The angels shall enter in unto them from every door *and say*, 24 Peace be unto you for what ye endured *in seeking the pleasure of God*; therefore excellent is the reward of paradise. 25 As to those who violate the covenant of God after its confirmation and cut asunder what God hath commanded to be joined and act corruptly in the earth, the curse shall fall on them and they shall suffer an evil of the abode. 26 God extendeth the provisions unto whom He willeth and limiteth *it unto whom He willeth*. They exult at the life of this world, but the life of this world in comparison with the next is nothing more than a *temporary* provision. 27 Those who believe not, say, Why a sign is not sent unto him from his Lord. Answer, verily God misleadeth whom He willeth and directeth unto Himself him who repenteth, 28 *and* those who believe and their hearts get satisfied with meditation in God. Do the hearts not get satisfied with meditation in God? Those who believe and do good works, good cheer for them and an excellent resort! 30 Thus have we sent thee unto a nation

which hath been preceded by other nations that thou may rehearse unto them what we reveal unto thee as they disbelieve the Providence. Say, He is my Lord; there is no deity but He, in Him I trust and unto Him is my return. 31 And though it were a Qurán by which the mountains^a could be moved or the earth cut in sunder or the dead be made to speak, *they would have still disbelieved.* But the command is wholly God's. Did the believers not know that if God had so pleased, He would have directed all the men? And the unbelievers shall never cease to be being overtaken by a striking calamity for what they have committed or it shall be alighting near their houses, until the promise of God cometh:^b surely God faileth not the promise. 32 The apostles before thee were *also* laughed to scorn but I allowed the disbelievers to enjoy their time, then I caught them up and how *severe* was my punishment. 33 Shall He who standeth over every person *to note* what it earneth, *leave them unpunished?* They have imagined partners unto God. Say, Name them. Do ye *mean to* inform Him of what He knoweth not in the earth or what is an open saying? Nay but their contrivances are made seemly unto the disbelievers and they are kept off from the path. Whomsoever God misleadeth, there cannot be any guide for him.

a. Thus by the effects of the Qurán the mountain-like kingdoms of Turkey, Syria and Persia were blown up; Islam conquered far and distant lands; thousands of dead souls became quickened by it; hundreds of men who could not speak well, became great orators and lecturers under its influence; scholastic theology, rhetoric, oratory and eloquence came to life by its stimulus: but the disbelievers continued in their scepticism and denial, although the science acknowledged the pure truths of the holy scripture.

b. That is until the conquest of Mecca, some or other calamity shall be overtaking the Meccans or their neighbours.

34 They shall be punished in the life of this world and the punishment of the next life is severer, and they shall have no protector against God. 35 The example of the paradise that hath been promised unto the pious is *that of a garden*, from under which rivers flow. Their fruits are everlasting and their shades as well. This is the recompense of the pious, and the recompense of the unbelievers is the fire. 36 And those whom we gave the book, exult at what is sent down unto thee; and of the confederates *a* there are some who deny a part of it. Say, I am but commanded to worship God and to associate none with Him. Him I invoke and unto Him is my return. 37 And thus did we send a law in Arabic tongue. If thou follow their degenerate lusts, after the knowledge hath come to thee, there shall be no patron and no protector for thee against God. 38 We did send apostles before thee and made for them wives and offspring. It was not the right of any apostle to bring a sign except by the permission of God: every destiny is preordained. 39 God blots out what He willeth and establisheth *what He willeth*, and with Him is the original register. 40 And if we show thee some of that which we promise them or take thee up, *thou hast nothing to do with God's affairs*, for thy duty is but to deliver *what is revealed unto thee* and ours is to take the accounts. 41 Did they not see that we are coming *b* into the land

a. That is such of them as have entered into a confederacy to oppose Muhammad as did Kaab Bin Ashraf and the Jews who followed him and several Christians. The Christians of the present age, who are members of the Mission, oppose and reject Islam simply on the ground that the Qurán does not acknowledge the divinity of Christ. This is the only basis of all abuses and censures against Muhammad.

b. This is a prophecy, foretelling the ever-increasing conquest of Islam.

diminishing it from its extremes. God commandeth and there is none to reverse His command and He is swift in taking accounts. 42 Those who preceded them plotted their designs but all designs belong unto God ; He knoweth what every soul earneth and the disbelievers shall surely know whose is the reward of the abode 43 The disbelievers say, Thou art not sent *by God*. Say, God is a sufficient witness between me and you, and he who possesseth the knowledge of the scriptures.

CHAPTER 14.

Entitled, Abraham, revealed at Mecca, consisting 52 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 A. L. R. It is a book ; we have sent it down unto thee that thou may lead men out of darknesses unto the light, by the permission of their Lord to the path of the mighty and glorious God, *namely* Allah unto whom belongeth whatsoever is in the heavens and the earth. Woe be unto the disbelievers for the severe torment, who love the life of this world above the next and hinder *others* from the path of God and seek a crookedness therein. They have gone far astray. 4 We sent no apostle but in the language of his own people that he may declare plainly unto them. But God misleadeth whom He pleaseth and directeth whom He pleaseth and He is the mighty and wise God. 5 And we sent Moses with our signs *with the order*, Bring thy nation out of the darknesses into the light and remind them of the days^a of God :

^a. That is, when the infidels are overtaken by a downfall and destruction and the faithful made victorious and prospering

verily herein are signs for every patient and grateful person. 6 And *call to mind* when Moses said unto his people, *O my people* remember the favour of God upon you when he delivered you from the people of Pharaoh who inflicted bad torment upon you, slaughtered your sons and let your females live; therein was a great instruction from your Lord. And *remember* when your Lord announced, If ye be grateful I will certainly give you more but if ye be ungrateful, verily my torture shall be hard. 8 And Moses said, If ye deny *the favours of God*, and all those who are in the earth *do the same*, no harm to God, for certainly God is self-sufficient and glorious. 9 Hath not the story of those come to you who preceded you, *as for example* the people of Noah, of Ad, of Thamud and those who were after them. None knoweth them but God. Their apostles came unto them with evident truths, but they thrust their hands into their mouths *out of indignation* and manifested, We deny what ye are sent with and verily we are in a perplexing doubt concerning that which ye invite us to. 10 Their apostles said, Is there any doubt in God, the originator of the heavens and the earth. He inviteth you that He may forgive you your sins and give you time till the prefixed term. They said, ye are but men like us; ye intend to prevent us from what was worshipped by our fathers. Therefore bring us clear authority. 11 Their apostles said unto them, We are no doubt men like you but God favoureth whom He pleaseth out of His servants. There is no right for us that we bring you any authority except by the permission of God: and on God should the believers rely. 12 There is no reason for us that we should not trust in God; He hath directed us our paths; and we will surely be patient in your hurting us: and on God should rely all those who rely. 13 The disbelievers said unto their apos-

ties, We will turn you out of our land or ye shall turn to our religion. Thereupon their Lord revealed unto them *saying*, We will surely destroy the wrongdoers and shall settle you in the land after them. This is *my rule* for him who *revereth* my grandeur and feareth my warning. 15 They prayed for victory and every rebellious tyrant became lost. Beside him is hell and he shall be given purulent liquid to drink. He shall sip it but shall not be able to swallow it ; and the death shall come to him from every place, yet he shall not be dead and behind him shall be a severe torment. 18 The likeness of those who do not believe in their Lord is like that of a heap of ashes which is blown off fiercely by the wind in a strong day. They cannot utilize anything out of what they have earned : this is the distant error. 19 Didst thou not see that God hath created the heavens and the earth in truth. When He will please, He will take you away and bring a new creation ; 20 and this is not difficult with God. 21 And they all shall come forth before God ; then the weak shall say unto the proud, We were followers of yours, can ye therefore serve us to remove anything of the punishment of God ? They will reply, Had God directed us we would have directed you : it is the same for us whether we cry impatiently or bear patiently ; there is no way of escape for us. 22 And when the matter is decided, the devil saith, verily God promised you a promise of truth and I promised you but acted against it, and I had no authority upon you except that I invited you and ye accepted my call ; wherefore ye blame me not but blame yourselves, I cannot help you, nor ye can help me ; I do not believe that ye ever associated me with God previously. Verily for the iniquitous is prepared a painful punishment. 23 And those who believe and do good works shall be admitted into gardens from under which rivers flow,

therein shall they remain for ever, by the permission of God ; their salutation therein shall be Peace. 24 Didst thou not consider how God propounded a parable of a good word^a *that it is* like a good tree whose roots are firmly fixed in the earth and branches *rising up* into the heaven ; it giveth its fruit in every season by the permission of its Lord. God setteth forth the parables unto men that they may consider. 26 And the similitude of a bad word is like that of a bad tree which is torne off the surface of the earth *and which* hath no stability. 27 God confirmeth those who believe with the sure word in the life of this world and the next, and God misleadeth the wrong-doers ; and God doeth what He willeth. 28 Didst thou not see unto those who changed the grace of God into infidelity and made their people alight in the abode of perdition, 29 namely hell ; they shall enter it and an evil resting-place it shall be. 30 And they have devised peers unto God that they may mislead from His path. Say, Enjoy *your life for a time* for really your destination is the fire. 31 Say unto such of my servants who have believed that they should observe the prayer and expend out of that which we have given them secretly and openly before the day cometh whereon there shall be no buying or selling and no friendship. 32 God is He who created the heavens and the earth and sent down water from the heavens, whereby He produced provision of fruits for you and subjected *to certain laws* for you the boat which moveth in the sea by His command and subjected *to certain laws* the rivers for you ; 33 and *also*

a. Thus Islam shall always be gaining ground in the conflict between truth and fiction, winning the hearts and getting roots therein. On the other hand all vain and fictitious beliefs shall take no roots anywhere and die off sooner or later.

subjected for you the sun and the moon running regularly in their courses and subjected for you the night and the day. And He gave you all that ye wanted. If ye count the favours of God, ye shall never be able to compute them. Verily the man is extremely unjust and ungrateful. 35 *And remember* when Abraham prayed his Lord, *saying* My Lord make this land a place of security and save me and my posterity from worshipping the idols. 36 My Lord they have mislead most of the men. Therefore, he who followeth me is surely from me and whoso disobeyeth me, *I have nothing to say for them* for Thou art certainly the most forgiver of sins and merciful. 37 Our Lord, I have settled some of my posterity in a barren desert near thy sacred house; Our Lord, *let it be so* that they observe the prayer; therefore let the hearts of men incline towards them and provide them fruits that they may give thanks. 38 Our Lord, Thou knoweth what we conceal and what we publish; and nothing is hidden from God either in the earth or in the heavens. 39 All the praises are for Allah who gave me Ismael and Isaac notwithstanding my old age: verily my Lord is the hearer of prayers. 40 My Lord, make me an observant of the prayer and also some of my posterity. Our Lord! and accept my prayer. 41 Our Lord, forgive and protect me and my parents and the believers on the day whereon an account shall be taken. 42 Think not that God is negligent of that which the iniquitous do; He is simply giving them time for a day when the eyes shall be fixed; they shall run forward, with their heads lifted up; their eyes shall not turn toward them and their hearts shall be void of sense. 44 And warn the men that the day whereon the punishment shall come, the wrong-doers shall cry out *saying*, Our Lord give us respite for a short

term: we will hear Thy invitation and follow the apostles. *It will be answered*, Did ye not swear previously that there is no decline for you? 45 although ye lived in the dwellings of those who wronged themselves and it was known to you what we did with them and set forth the parables unto you. 46 And they devised their plans, but with God are their plans, and *He will frustrate them* even if their plans be so great as to move the mountains thereby. 47 Therefore, never think that God will be contrary to His promise of assistance unto His apostles. Verily God is the Lord of might and vengeance.^a 48 The day *will come* when the earth ^b shall be changed into another earth and the heavens into other heavens and they shall come forth unto God, the one and the Dominant; 49 and thou shalt see the sinners bound up in fetters; 50 their shirts shall be of pitch and the fire shall cover their faces; 51 that God may reward every soul according to what it hath earned: verily God is swift in taking accounts. 52 This is a sufficient warning unto the people that they may become admonished thereby and that they may know that He is the only one God and that the men of brains may understand.

a. That is thy adversaries shall be destroyed according to Daniel 2—35, Psalms 118—22, Matthew 22—24, Deut. 18—2.

b. That is in the next life, there will be other earth and heavens. Also see the Qurán 21—104, Peter 2—3, Hebrews 1—11 to 13.

**1 A. L. R. These are verses of the scripture
and eloquent recitation.**

a. So called on account of this chapter containing the story of Alhejr which is a part of Hejaz, between Madina and Syria, and was occupied by Thamudites.

PART XIV.

2 Many a time the infidels shall desire that they would^a have become Muslims. 3 Let them alone to eat and to enjoy *this world* and let *vain* hope beguile them, but they shall hereafter know *their folly*. 4 And we destroyed no city but it had a scripture^b known to it. 5 No nation can anticipate their time of *punishment* or put it off. 6 They said, O thou, unto whom the reminder is sent down, art really infatuated: 7 Why dost thou not bring the angels unto us if thou speaketh truth. 8 We do not send the angels but on right *occasions* and then they are not respited. 9 Verily we sent down the reminder and verily we are its preservers.^c 10 We did send messengers before thee among the ancient sects. 11 No apostle came to them but they laughed him to scorn. 12 Thus we will introduce *the scoffing* in the hearts of the sinners, 13 so that they shall not believe therein, as has been the course of those who have passed. 14 Even if we open a gate of the heaven

a. When they shall see the successes of the Muslims and after death.

b. That is it was destroyed for its sins only after clear demonstrations and explicit preachings against them through heavenly missions. "And we were not disposed to punish unless we sent an apostle." Also compare with 17—16.

c. This is one of the everlasting prophecies of the Holy Qurán, the realization of which can be tested in every age. From the very moment of the revelation, every verse has been kept by heart by a large number of Muhammadans. Even in these days of extreme decline of Islam, the world abounds with thousands of such persons who have the Qurán from beginning to the end, by heart, called *Hafizes*. In almost every Muhammadan town and even village of some importance a number of them may be found. They know the whole Qurán by heart so perfectly that no difference may be

above them and they ascend thereto all day long, 15 they shall inevitably say, Our sights are inebriated, nay rather we are enchanted people. 16 And we made the luminaries in the sky and adorned them for the spectators, 17 and protected them against every devil driven away with stones, 18 except one who may steal the hearing ; but he is followed by a visible flame. 19 And the land we have extended^a and put in it firm mountains and produced in it every thing suitable, 20 and made the means of living therein for you and for those whom ye cannot feed. 21 There is nothing but there are store-houses of it with us and we do not send it but in a determined quantity. 22 We send the winds impregnated *with clouds*, then send down water from the sky, wherefrom we make you drink which ye cannot store up. 23 Verily we give life and kill and we are the heirs. 24 We know the foremost amongst you and the laggards *too*. 25 Verily thy Lord is He who will assemble them : verily He is the wise and knowing God. 26 We created man from crackling clay of black mud wrought in form, 27 and the Ginns,^b we

detected in two recognized Hafizes of different countries In printed and manuscript copies of the Holy Book, mistakes and differences are inevitably detected, but no such things are seen in Hafizes. No scripture of the world, small or large, can claim such a sure and everlasting preservation by hearts. The regular system of remembering the Holy Qurán by heart has rendered any interpolation or alteration absolutely impossible. The Old and New Testaments may boast of widest circulations in all the tongues and dialects of the world in the present age but their originals are unknown and untraceable and a trace of their authenticity beyond any doubts is impossible. See note on 5—47.

a. The land is continually increasing; new Islands are coming into view; the northern portions that were at a time under water are now inhabited by men.

b. According to Abu Abbas, this is the name of the

created them before *man* of flaming fire. 28 When thy Lord said unto the angels, I am going to create a man from cracking clay of black mud wrought in form. 29 Wherefore, when I have perfected him and breathed into him my word, ye should fall down worshipping for him. 30 Thus all the angels worshipped, 31 except Eblis, who refused to be with those who worshipped. 32 *God* asked *him*, O Eblis, what aileth thee that thou art not with the worshippers. 33 He replied, I cannot worship man : thou hath created him from cracking clay of black mud wrought into form. 34 *God* commanded *saying*, Therefore get out therefrom, for thou shalt be driven away with stones ; 35 and curse shall fall on thee to the day of resurrection. 36 He said, My Lord, give me time to the day when people are quickened. 37 *God* said, Yes, thou art given time, 38 to the day of the determined time. 39 My Lord, as Thou hast spoiled my life, I will surely make *vanities* look attractive unto them in the earth and corrupt them all, 40 excepting Thy servants from amongst them, who are made sincere. 41 *God* said, This is my established path,^a 42 that as to my servants, thou shalt have no authority except such wretcheds who follow thee. 43 The hell shall be the promised place for them all. 44 It hath seven

father of Genii and according to others this is a name of Iblis. All the sinners shall enter the hell which is their mother as expressed by the 11th verse of the 100th Chapter. "And he whose weights of *actions* are light, his mother is the pit of *hell*." Thus all the wicked and devils are the sons of fire or in other words they are made up of flaming fire. According to John 8—44, all the wicked are the sons of the devil. The devil who is the father of all the wicked existed before man and must be a creature of the fiery gases which comprised the whole world before their consolidation into different spheres.

a. Help to the pious and utter reprobation of the wicked is the eternal law of God.

gates, for every gate a portion of them is assigned. 45 Verily the pious shall be in gardens and fountains. 46 *It shall be said unto them,* Admit them with peace and security. 47 We shall have removed all grudges from their hearts and make them brothers, seated face to face on couches. 48 No toil shall touch them therein and they shall never be turned out therefrom. 49 Inform my servants that I am the most pardoning and merciful God, 50 and that my punishing is the painful torture. 51 Inform them of the guests of Abraham. 52 When they entered in unto him, saying, Peace, *be unto you.* He said, We feel afraid of you. 53 They replied, Fear not ; we give thee the glad tidings of a wise son. 54 He said, Do ye give me the glad tidings for my old age ? What glad tidings are ye then to give me ? 55 They said, We have given thee the glad tidings in truth, therefore be not of those who despair *of the mercy of God.* 56 He said, Who despaireth of the mercy of God except those who go astray ? 57 He asked them, what is your purpose ? O ye messengers. 58 They said, We are sent unto the wicked people, 59 excepting the family of Lot ; we are surely to save them all 60 except his wife : we have destined that she shall be one of those who lag behind *to be destroyed with the sinners.* Thus when our messengers came to the family of Lot, 62 he said, Verily, ye are strange people. 63 They said, we have come with what they doubted in. 64 We have come according to a standing truth and verily we are men of veracity. 65 Therefore, go out with thy family by a part of the night and follow their rear, and let not any of you turn back and go whither ye are commanded. 68 And we announced unto him the decision that the roots of these people shall be cut off by the morning. 67 The people of the city came rejoicing *of the news of the strangers.* 68 Lot said, These are my guests,

therefore disgrace me not, 69 and fear God and ashame me not. 70 They said, Did we not prohibit thee from *a* *entertaining* all men. 71 He said, These are my daughters, if ye are going to do *the right thing*. 72 By thy life, they are wandering on blindly in their lust. 73 Thus the accident seized them by sunrise, 74 and we turned them upside down and rained upon them stones of backed clay. 75 Verily, herein are signs for those who work. 76 Verily the *cities* are on a path that still remains. 77 Verily herein is a sign for the believers. 78 The fellows^b of the grove were also wrong-doers. 79 We took vengeance on them, and verily they both are for an obvious example. 80 The people of Hijr accused *their* apostles of imposture. 81 We gave them our signs but they turned away from them, 82 They used to hew the mountains into houses for security. 83 But the accident seized them by the morning. 84 Wherefore, whatever they had gained served them nothing. 85 We have not created the heavens and the earth and whatever is between them but with certain laws and verily the hour is to come. Therefore turn aside from them with a graceful turning. 86 Verily the Lord is the all-creating and knowing God. 87 We have given thee seven^c *verses which are frequently repeated* and the glorious Qurán. 88 Fix

a. They being afraid of foreign spies, had prohibited Lot to entertain all sorts of men. Hearing of the arrival of the strangers they came up to maltreat them. Hence Lot presented his daughters as security. Or it may be that he pointed out to the females of the city, calling them as his daughters, he being a spiritual head of the community. It is altogether inconceivable to suppose that in the case of unnaturally lustful intentions of the people, a prophet might have presented his daughters unto such filthy persons.

b. The Midianites are so called, for there being a thick wood about Midian.

c. viz. the opening chapter of the Holy Qurán, which

not thine eyes on what we have granted as provisions to some kinds of them, nor be grieved at them and lower thy wing for the believers. 89 And say, verily I am a public warner. 90 *If they believe not we will punish them* as we punished the dividers *a* who mutilated the Qurán. 92 By the Lord, we will ask them, 93 concerning what they have been saying. 94 Therefore announce openly what thou hast been commanded and turn aside from the polytheists. 95 We will be enough for thee against the scoffers 96 who suppose other gods with God. Hereafter they shall know *their folly*. 97 We know that their heart straiteneth for what they say. 98 Therefore, celebrate the praises of thy Lord and be one of those who worship; 99 and serve thy Lord until the certainty cometh unto thee.

CHAPTER

Entitled, The Bee, revealed at Mecca, containing 128 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 The sentence of God is sure to come, therefore hasten it not. Celebrated be His praise and exalted be He above what ye associate with Him. 2 He sendeth down the angels with the spirit^b of His commandments on such of his servants as He pleaseth

consists of seven verses and is repeated at least fifteen times daily by every Muslim in his prayers.

a. This refers to the Jews and as an exemplary prophecy warns the Muslims that their differences in the Holy Qurán shall be accompanied by a downfall (1) of their prosperity. For details see notes on 25—39 and 30—32.

b. That is revelation in spoken words.

saying, Give warning that there is no god except me, therefore fear me. 3 He created the heavens and the earth in truth. Far above is He of that which ye associate with Him. 4 He created the man of seed, but lo! he is a professed disputer. 5 And He created for you the cattles in whom there is warmth and advantages for you, and some of them ye eat. 6 There is a glory for you in them when ye drive *them* home *in the evening* and when ye lead *them* out to graze *in the morning*. 7 And they carry your burdens to lands where ye could not reach but with great hardship to self: verily your Lord is kind and merciful. 8 *And He created* the horses, the mules and the asses *for you* that ye may ride them and they be a glory *to you* and besides these He will produce what ye know ^a not. 9 God's it is to show the right path; some turn aside therefrom and if He had so pleased He would have directed you all. 10 It is He who sent down water from the heavens for you, out of which ye have drink and from which plants, where-with ye feed your cattles, grow. 11 He bringeth forth for you thereby the corn, the olives, the palms and the grapes and fruits of all sorts: verily therein is a sign for the people who reflect. 12 He subjected the night and the day and the sun and the moon *to certain laws* for you. The stars are also bound to serve by His command: verily therein are signs for the people who understand. 13 *And He hath also made serviceable to you* all that He hath created for you in the earth, varying in their colours: verily therein is a sign for the people who meditate. 14 And it is He who subjected the sea *to certain laws* that ye may eat thereout fresh flesh and *take out pearls and corals* for ornaments that ye wear. And

a. As for examples, Steam Engines, Balloons, Bicycles, Steamers, &c., which were not known in the time of the prophet.

who created, like the one who cannot create anything : do ye not therefore understand ? 18 And if ye count the favours of God, ye shall never be able to compute it : verily God is the most forgiver of sins and merciful. 19 And God knoweth what ye conceal and what ye publish. 20 Those who call upon others besides God, *must know* that they create nothing but are themselves created.^a 21 They are dead, not living and they know not when they shall be raised. 22 Your god is one God ! But those who do not believe in the hereafter, their hearts are denying and they are puffed up with pride. 23 No doubt that God knoweth what they conceal and what they publish : His rule is that He guideth not the proud. 24 When it is said unto them, What hath your Lord sent down ? They say, The stories of the past. 25 *This they are made to do* that they may bear their burdens fully on the day of the resurrection and also a part of the burdens of those whom they mislead unknowingly. Is it not evil what they bear ? 26 Those who preceded them devised plans *against the apostles of God*, but God brought their building^b off its foundation, wherefore the roof fell upon them and

a. This shows positively that Christ is neither the creator of anything nor he is living now. The word 'Takhlugo' which is predicated to him in 5—110, does not, therefore imply creation but simple design.

b. It is a prophetic warning to all the deadly opponents of Mecca that all their designs to imprison or kill or disgrace the true prophet shall fail and bring about their

the torment fell upon them from where they did not perceive. 27 Again on the day of the resurrection, He will disgrace them and ask them where are the associates of mine, concerning whom ye wrangled hard? Those who are granted the knowledge shall say, verily the disgrace to-day and the evil is upon the unbelievers; 28 whom the angels take up in a condition when they are doing wrong to themselves. Then they offer peace saying, We never did any evil. The angels reply, Nay, but ye did evil, verily God knoweth what ye were doing. 29 Therefore, enter ye the gates of hell to remain therein forever. Wherefore, how evil is the destination of the proud! 30 And it will be asked of those who lived piously, What did your Lord send down. They will reply, Pure good. For those who do good, is good in this world^a and surely the abode of the next life is far better, certainly the abode of the pious is very pleasant, 31 *nam ly*, gardens of eternity: they shall enter it; rivers flow from under it; they shall enjoy therein whatever they wish. Thus God rewardeth the pious, 32 whom the angels take up in a blessed condition saying, Peace be unto you, enter the paradise for what ye have been doing. 33 Do they but wait that the angels come unto them or the command of thy Lord. Similarly did those who preceded them, and God wronged them not but they wronged themselves. 34 So the evil consequence of their actions befell them and the *divine judgment* which they scoffed at

own ruin; this being the eternal law of God that no true prophet is ever killed by the enemies' hands and that his opposition does always bring the utter destruction of the whole nation. Thus all the enemies of the prophet perished in his life with all their proud strengths and the one prophet conquered the whole Arabia with their hearts.

a. According to this prophecy, the companions of the prophet got every success and prosperity in the world.

redounded on them. 35 And those who associate others with God, say, Had God so pleased we would have not worshipped anything else besides Him, neither we nor our fathers, and we would have not forbidden anything without Him. Similarly did those who preceded them. Is therefore anything else the duty of the apostles than plain delivery of *the message*. 36 And we did send an apostle unto every generation to *preach* that ye worship God and avoid the devil. But some of them were directed by God, and for some of them the error was justified. Therefore travel in the earth and observe what was the end of those who charged our mission of imposture. 37 If thou be covetous for their direction, *it is vain*, for God directeth not those who go astray and they shall have no helpers. 38 And they swore by God most solemnly saying, God will not raise him who dieth. Nay, but the promise thereof is true, but most of the men do not know. 39 *He will raise them* that He may clearly show them *the truth* concerning which they disagreed, and that the unbelievers know that they were really liars. 30 Verily, our saying for anything when we intend to do, is this that we say unto it, *Be* ; and it is. 41 Those who left *their land* in the way of God after they were oppressed, we will settle them in this world with goodness and the reward of the next life is *far* greater, if they know it. 42 They who persevere patiently and rely upon their Lord, *they shall enjoy happiness here and hereafter*. 43 We did not send before thee *as apostles none else* but men, unto whom we revealed—therefore ask ye them who know the scriptures if ye are ignorant thereof. 44 *We sent them* with evident truths and revealed the scriptures. Similarly we have sent down unto thee the reminder that thou may clearly declare unto men what hath been sent down unto them and that they may contemplate. 45 Are the men, there-

fore, who are designing evils, unafraid that God will not cleave the earth with them ; or that the torment will not come upon them from where they do not expect ; 46 or overtake them in their busily going here and there. *Whatever form it may come in*, they cannot frustrate the *designs of God*. 47 Or He may seize them while they are apprehensive of *the evil*. But thy Lord is kind and merciful. 48 Did they not look towards any thing that God hath created ; its shadow falleth to the right or the left, prostrating itself before God and they humble themselves. 49 Whatever moveth in the heavens and in the earth and the angels adore God ; they do not proudly disdain *His worship*. 50 They fear their Lord who is above them and do what they are commanded *to do*. 51 And God said, Do not make two^a Gods ; He is but one God ; therefore, Me ye hould fear. 52 His is whatever is in the heavens and the earth and to Him is the everlasting submission. Do ye therefore fear any other besides God. 53 *Whatever good reach you, it is from God*. But when an diversity toucheth you, unto Him ye make your earnest supplications. 54 But when the calamity is off from you, lo ! a party of you associates others with their Lord ; 55 that they may deny what we have them. Therefore, enjoy *your time* and hereafter ye shall know *your folly*. 56 And they set aside for that they know not, a portion out of that which we have given them. By God, ye shall be questioned concerning that which ye forge about God. 57 And they attribute daughters^a unto God. Far clear is He of that ! But they like for themselves what

a. The Zoroastrians suppose two Gods—one Yezdan or the God of goodness and the other Ahrman or the God of evil.

b. The Arab tribes of Kenana and some others used to call angels as daughters of God, the Brahmoos call God as

they wish. 58 When any one of them is given the tidings of a female child, his face blackeneth *by shame and grief* and he becometh deeply afflicted. 59 He seeketh to hide the evil of the tidings, *thinking within himself* whether he should keep it with *all* the disgrace or bury^a it in the earth. Is it not evil what they judge? 60 For those who do not believe in the next life is an evil similitude^b and for God is the highest similitude^c and He is the mighty and wise God. 51 And were God to seize men for their wrongs, He would have not left any moving *creature* on the face of *the earth*, but He giveth them time to a fixed term. Thus when their term cometh they neither delay an hour nor anticipate. 62 They devise for God what they dislike for themselves and their tongues describe the lie that for them is the best thing. No doubt, for them is the fire and they shall be pushed on to it. 63 By God, we sent apostles unto nations before thee; but the devil made their actions seemly unto them; therefore he is their patron and for them is the painful punishment. 64 And we have sent down unto thee the book that thou may explain unto them what they differ in, and it is a guide and a mercy unto the people who believe. 65 God sent down

mother; the Christians as father. Some Arab tribes called themselves as daughters of God. The Greeks called their philosophers and Saints as sons of God.

a. It was a custom among the ignorant Arabs to bury their female children alive for the idea of disgrace to be caused by their marriage to others.

b e. g. They have been likened by the Holy Qurán to ~~asses~~ dogs, monkeys, swines, and cattle. See 62—5; 7—176; 5—60.

c. That is God's attributes and actions cannot be likened to any thing but the highest and the best that human understanding can conceive.

water^a from the heavens and quickened the earth thereby after its death : verily herein is a sign for the people who hear. 66 And verily, there is a lesson for you in the cattle ; we make you drink out of that which is in their bellies betwixt the excrement and blood, *namely* milk which is easily swallowed by the drinkers. 67 And from the fruits of the palms and grapes ye obtain an intoxicant and *also* a good food : Verily therein is a sign for the people who understand. 68 And thy Lord inspired unto the bee *saying*, Make houses in the mountain and in the hives that they build *for thee* ; 69 and eat of every fruit *suitable to thee* and walk submissively in the paths of

a. This and the succeeding four verses point out to the necessity of revealed personages for the revival and development of the human souls. (a.) Just as the seeds and roots buried in the dry earth become enlivened and spring up after a rain, so the withered up spiritualities of men revive and grow up by divine revelations. (b.) The constituents of milk and dung are present in the vegetables but their separation is effected through cows, goats and buffaloes. Similarly the principles of good and evil are implanted in man and demonstrated by the phenomena of the world, but their clear differentiation can only be effected through prophets. The component parts of dates and grapes are present in the soil and air, but they cannot be manufactured except through the agency of the plants. Similarly the divine truths though intuitive in human nature, cannot be formulated and defined except by the agency of the apostles of God. (c.) The bee forms the honey which cannot be formed by the highest chemists. Similarly the spiritual nourishment which is prepared by the prophets cannot be prepared by the wisest philosophers. (d.) A man can get children through wife only, who is destined by the providence for the purpose. Similarly for all the ends, the providence has appropriated certain means. For the attainment of spiritual nutrition, the prophets are the means destined by the Providence. To deny the necessity of divine means for spiritual enlightenment and advance, is to deny the uniformity of nature.

thy Lord. From their bellies come out drinks of various colours, wherein there is a cure for men : verily therein is a sign for a people who meditate. 70 And God created you, then He causeth you to die : some of you are prolonged to the most decrepit age so that they know nothing after knowing ; very God is all-knowing and the destiner of all things. 71 God exalteth some of you over others in the provisions of *this world*. But those who are given larger provisions, do not give off their provisions to *the slaves* whom their right hands possess so that they may become equal *sharers* therein. Do they therefore deny the graces of God ? And God made wives for you from your own selves and made for you from your wives, sons and grandsons and gave you good things. Do they therefore believe in the lie and disbelieve the beneficence of God. 73 They worship besides God what cannot control for them any provision from the heavens or the earth and have no power at all. 74 Therefore set forth no parables for God : verily God knoweth and ye know not. 75 God propoundeth the similitude of a slave who is a possession of others, who possesseth no power, and of him whom we granted good provisions from before us, wherefrom he expendeth secretly and openly. Can they be equal ? All the praises are for God, but most of them know not. 76 And God setteth forth in a parable two men, one of whom is born deaf, who cannot do anything and is a burden upon his master ; whithersoever he turneth his attention, cometh not with success. Is he equal to one who commandeth *a* with justice and who is on the right path ? 77 And

a. This is a representation of one who is getting revelations from God and other who is not. The one who is getting no revelations from God, is like a deaf servant who cannot do anything, who is a burden on his master and cannot perform any work successfully. That is he cannot hear.

God's is the secret of the heavens and the earth. The affair of the resurrection is but like the twinkling of an eye or rather shorter than that. Verily God is the destiner of all things. 78 God brought you forth from the wombs of your mothers ; ye knew nothing and he gave you the hearing, the sights and the hearts that ye may give thanks. 79 Did they not behold the birds bound of laws in the space of the firmament ; none keepeth them but the Providence : verily therein are signs for a people who believe. 80 And God made your houses a resting place for you, and made houses for you from skins of the cattle, which ye find light on the days of your travelling and halting. And of their wools, and fur and hair ye obtain furnitures and chattles for a time. 81 And God made for you shades of what He created and made for you in mountains places of secrecies *as caves and grottoes* and made for you clothes which protect you against heat and clothes which protect you in wars. Thus He completeth His favours upon you that ye may resign yourselves entirely unto Him. 82 Hence if they turn away, *never mind* for thy duty is only the explicit delivery of God's message. 83 They recognize the beneficence of God but deny it and most of them are disbelievers. 84 A day we will raise a witness from every nation, then the disbelievers shall not be permitted *to speak anything* nor shall they be received into favour. And when the wrong-doers shall see the torment, *they shall lament and wail* but it shall not be mitigated nor they shall be respited. 86 And when the idolaters and polytheists will see

the loud warnings of the universe and is quite unable to understand and to improve. But the other who is revealed by God is like the servant who commandeth justice, understands clearly and acts rightly, is favoured constantly by God and he bestoweth the divine bounties secretly and openly. His life is marked by wonderful successes.

whom they associated with God, they shall cry out, Our Lord, these are our associates whom we used to invoke besides Thee. But they will respond them in the words, verily ye are liars. 87 They will offer on that day unto God, and what they have forging as a lie shall go astray from them. 88 who disbelieved and prevented others from the we will add torment above the torment, because they have been acting corruptly. 89 And on a day we will raise a witness in every nation against them from among themselves and bring thee as a witness against these *people*. We have sent down unto thee the book which is an explanation of every thing and a direction and a mercy and a glad tidings unto those who are thoroughly resigned unto God. 90 Verily God ordaineth the justice and the kindness and giving like the kindreds and forbiddeth you the sin, the vice and the rebellion. He adviseth you that ye may understand. 91 And fulfil the covenant of God when ye have covenanted^a and do not violate the oaths after ye have asseverated them, for ye thereby make God your surety: verily God knoweth what ye do. 92 And be not like *the woman* who breaketh her yarn to pieces *it a strength by spinning, that is ye make* your oaths a deception amongst yourselves simply nation is larger than another nation. God

^a The infidels of Mecca were utterly discomfited after violating the treaty of Hodeiba and the Muslims conquered Mecca.

These verses that were revealed at Mecca, long before the treaty, prophesy about it that it will be solemnized by the name of God. So the treaty was headed by the words, "In thy name, O God." It was also prophesied that after settling important matters, Ye, O Meccans, shall break it as a foolish woman would break her yarn after spinning it. Your motive for doing so would simply be an idea of greater strength, as it is the prevailing custom to break contracts made with one tribe in contact with a stronger one.

proveth you in that *difference* and He will declare unto you on the day of resurrection what ye differed in. 93 Had God so pleased, He would have made you one nation; but He misleadeth whom He willeth and guideth whom He willeth: and ye shall surely be questioned about what ye have been doing. 94 Make not your oaths a deception amongst yourselves: otherwise *your* foot will slip after being fixed and ye shall taste the evil because of your preventing men from the way of God and ye shall suffer a great punishment. 95 Do not sell God's covenant for a small price; only that is better for you which is from God when ye know it. 96 What is with you is spent but what is with God endures: and we will surely recompense those who persevere patiently with a reward for the best of what they have been doing. 97 Whoever doeth good, whether a male or a female and he is a believer, we will certainly quicken him with a blessed life. And we will recompense them with their reward for the best of what they have been doing. 98 When thou art going to read the Qur'an ask protection of God against the pelted devil. 99 Really he possesseth no authority against those who believe and who trust in their Lord. 100 His authority is on those only who love him and who associate others with God. 101 When we substitute a sign for another sign and God knoweth well what He produceth, they say Thou art but a forger; but most of them know not *their* God. 102 Say, the Holy b

a. Thus after preventing the Muslims from pilgrimage and visitation of Kaaba, the infidels of Mecca suffered a disgraceful defeat and great loss.

b. The prophet's words being wholly from the holy spirit, he is termed in the Gospels as Spirit of truth. But when the comforter is come, whom I will send unto you from the father, even the spirit of truth which proceedeth from the father, he shall testify of me." John 15-26.

Spirit hath caused it to descend from thy Lord in truth that He may firmly fix *the steps* of the believers and that it may serve as a direction and good tidings unto the muslims. 103 And we know that they say, But a man teacheth him. The tongue of him whom they ascribe *the teaching* is a foreign tongue and this

The application of these prophecies to the apostles of Christ is contradicted by the following words of the prophecy itself.

- (1.) "These things have I spoken unto you, that ye should not be offended" John 16—1. These words show that the descent of the spirit will be foreign to them and may prove offensive.
- (2.) "The spirit of truth which proceedeth from the father, he shall testify of me: and ye also shall bear witness." This shows that the testification of that spirit is different from that of the apostles.
- (3.) "It is expedient for you that I go away: for if I go not away the comforter will not come to you" John 16—7. This shows that the spirit of truth was neither with Jesus nor with the apostles and that it is some thing different from them.
- (4.) "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." But the spirit of Jesus and of his apostles could reprove none, while that of Muhammad punished his opponents fully.
- (5.) "I have got many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" John 16—12, 13.

These words cannot be true of the Spirit of the apostles, for they said nothing more than what Jesus had said; it did not confine itself to speak what it heard from the heavens; on the other hand St. Paul said much of himself, abolished all law and rejected the prophets. But all that Muhammad spoke was purely that which he heard from God. "He ——— nothing of his lust, it is nothing but the revelation which is revealed unto him" 53—3, 4.

The Christians have also supposed that the Spirit of

is an eloquent Arabic. 104 Verily those who believe not in the signs of God, God will not guide them and they shall suffer a painful punishment. 105 Only those forge lies who believe not in the signs of God and they are the liars. 106 Whoso denieth God after his believing in Him except when compelled and his

truth is the third person of the Trinity. This mistake is due to a misunderstanding of the word Spirit as used by the scriptures. It means the word of God, or the animal breath, or Gabriel or the prophetship or the animal life, or the air or the good or evil passions, in different places. See note on 17—85.

The Christian's objection against applying these words to the prophet Muhammad is chiefly this that the persons addressed and promised unto are the apostles, hence the Spirit of truth should come unto them. But this objection is altogether unscriptural, for it is the general idiom in prophecies to address the persons who are present, in events which have to take place long after them; e.g. Matthew 26—64. "Hereafter shall ye see the son of man sitting on the right-hand of father" Math. 24—34. "So likewise ye, when ye shall see all these things, know that is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Also see Mark 13, Luke 21.

They also object that it is said of Paraclete that ye see him not, but Muhammad was seen by all. But in reality the spirituality of Muhammad is not seen by the Christians, otherwise they would have not disbelieved him. In body he will not be invisible for it is said of him, "He will guide you into all truth"; "he will show you things to come"; "he will reprove the world of sin"; "he shall receive of mine and shall show unto you."

Other objections are:

- (1.) 'It is with you,' but Muhammad is not with us. They must know that in prophecies, past tense comes for future, very often.
- (2.) 'He shall receive of mine,' but Muhammad received nothing of Jesus. An answer to this objection is the same as Jesus said, "All the things that the Father hath are mine" John 16—15.

heart be quite satisfied *a* in faith *shall be punished*. But he whose heart is opened for infidelity, on them shall fall the indignation of God and they shall suffer a great punishment. 107 This *they shall suffer* because they loved the life of this world against the next and because God directeth not the unbelieving people *to happiness*. 108 These are the men that God hath sealed up their hearts, their hearings and their sights and these are the negligent *fellows*. 109

(3.) "They should not depart from Jerusalem, but wait for the promise of the Father" Acts 1—4. It was said because Jerusalem was to be in the possession of the chosen people of God for eternity, it being definitely promised unto Abraham and his posterity.

a. Thus if under threats of death or severe hurt a man speaks out some words against his faith, he is excusable, provided his heart be quite firm in the true beliefs. The Qureish wanted Yasir and his wife Somayya to renounce Islam. But they both not yielding to threats and physical pains were most cruelly tortured to death. They never uttered a single word against their faiths and died martyrs. They tied the legs of Somayya to two camels and finally thrust a lance through her private parts; but she never violated her faith. Next they got hold of their son Ammar and tortured him to extremes. Under the intensity of pains, he denied the prophethip of Muhammad and was released. But he came weeping in deep remorse, for the slip in his tongue, though not in heart. He wiped his eyes, saying, *What fault was it of thine, if they forced thee*. George Sale on this occasion remarks:—

"But though it be here said, that those who apostatise in appearance only to avoid death or torments, may hope for pardon from God; yet it is unanimously agreed by the Muhammadan doctors, to be much more meritorious and pleasing in the sight of God, courageously and nobly to persist in the true faith, and rather to suffer death itself than renounce it, even in words. Nor did the Muhammadan religion want its martyrs, in the strict sense of the word; of which I will here give two instances, besides the above-mentioned. One is that of Khobaib Edn Ada, who being

No doubt, they are the men who shall be the losers in the next life. 110 On the other hand, thy Lord *will be favourable* unto those who *fled their country* after they were persecuted and they *strived hard for religion* and persevered patiently : verily thy Lord after them is forgiving and merciful. 111 A day shall every person come disputing with his own self and every person shall be fully paid what he hath earned and they shall not be treated unjustly. 112 And God propoundeth as an example^a a city that was secure and quiet, whose provisions came to her in abundance

perfidiously sold to the Koreish, was by them put to death in a cruel manner, by mutilation, and cutting off his flesh piecemeal; and being asked, in the midst of his tortures, whether he did not wish Muhammad was in his place, answered, *I would not wish to be with my family, my substance, and my children, on condition that Mohammed was only to be pricked with a thorn.* The other is that of a man who was put to death by Moseilama, on the following occasion. That false prophet having taken two of Muhammad's followers, asked one of them, what he said of Muhammad? The man answered, That he was the apostle of God; *And what sayest thou of me?* added Moseilama; to which he replied, *Thou also art the apostle of God;* whereupon he was immediately dismissed in safety. But the other having returned the same answer to the former question, refused to give any to the last, though required to do it several times, but pretended to be deaf, and was therefore slain. It is related that Muhammad, when the story of these two men was told him, said, *The first of them threw himself on God's mercy; but the latter professed the truth; and he shall find his account in it."*

Those who charge the divine hero like Ali of subterfuge and double-faced living, must note here the highest spirit of Islam as expressed by the Holy Qurán and manifested by its sincere and brave adherents.

a. e. g. Mecca which was a place of perfect peace and security, where wars and blood-sheds were forbidden, where provisions were imported in abundance from all sides and which was highly respected by Arabs as well as the

from all places, but it denied the graces of God ; wherefore God made her taste the extreme of the hunger and the pain as the result of their deeds. 113 And an apostle came unto them from amongst them but they disbelieved him, wherefore the punishment overtook them when they wronged. 114 Therefore eat out of that which God hath granted you as lawful and good and thank the beneficence of God, if ye do serve him. 115 He hath forbidden unto you nothing but the dead and the blood and swine's flesh and that which hath been slain in the name of any *other* than God. But unto him who is compelled *by urgency* not by lust or rebellion, God will be gracious and merciful. 116 Do not say for what your tongues describe falsely that this is permitted and this is forbidden, that ye may forge the lie against God. Verily those who forge the lie against God cannot prosper. *Those who do so* enjoy a short provision and for them is prepared a painful punishment. 118 Unto the Jews we forbade what we mentioned unto thee previously ; *a* and we wronged them not, but they wronged themselves. 119 Moreover thy Lord is *gracious* unto those who commit an evil ignorantly but repent after that and reform : verily thy Lord after that, is forgiving and merciful. 120 Verily Abraham was a model of true religion, obedient unto God, perfectly sincere, not an idolater or polytheist, 121 and grateful for His favours : He chose him and guided him to the right path. 122 And we gave him good in this world and really he is one of the righteous in the

neighbouring countries. But when its inhabitants persecuted the prophet and abused him violently, they were ~~afflicted~~ by seven years' drought, on account of which they ~~were~~ to eat dead corpses and carcases and bones. All their ~~actions~~ against the prophet resulted in disgraceful defeats and final subjugation.

a. See note on 4—106.

next life. 123 Moreover we revealed unto thee *commanding*, Follow *the* religion of Abraham the sincere and he was not one of the idolaters or polytheists. 124 The sabbath^a was appointed unto those only who disagreed therein and verily thy Lord will judge between them on the day of resurrection in matters wherein the disagree. 125 Invite *men* to the path of thy Lord with wisdom and kind exhortation and dispute with them in the kindest way: verily thy Lord well knoweth him who goeth astray from his path and He well knoweth also those who are directed *rightly*. 126 If ye take vengeance *on any*, take vengeance proportionately to the wrong done to you; but if ye suffer *the wrong* patiently, it will certainly be better for the patient. 127 Therefore be patient for thy patience is with God and grieve not for them and be not troubled for what they design. 128 Verily, God is with those who live piously and those who are benefactors.

a. There was no Sabbath in the days of Abraham. It was appointed in the time of Moses for the Jews on account of their incessant disobedience and rebellion.

3 *Ye are* the descendents of those whom we bore in the ark with Noah : verily he was a grateful servant.
 4 And we announed the decree unto the children of Israel in the Book that ye shall commit evil in the earth twice and rise up in great insurrection *against*

than ass, so quick in movements that it placed its feet on the furthest limits of the sight. He made me ride it and carried me to Jerusalem. He tied the Buraq to the same ring of the temple to which all the prophets used to tie their animals. I saw a congregation of all the prophets in Jerusalem and led two Rakaats of prayer with them. After that Gabrael took me to heavens on the same horse. When we reached the first heaven, the guarding angel said, Blessed be thy coming ; and he opened the door of the heaven. He saw Adam on the first heaven. Gabrael told me that he was Adam. I saluted him. He returned salutation and said, Beloved son, Blessed be thy coming. I saw two parties on the right and left of Adam. Whenever he looked to the right party he laughed and when to the left one, he wept. Gabrael told me that these are the souls of men. The right ones being those of paradise and the left ones those of hell. Thence he carried me to the second heaven. The angels congratulated me and opened the gate. I visited Jesus and his maternal aunt's son John who was a prophet from childhood. I saluted them. They returned my salutation and said, Good brother, Blessed be thy coming. Then I reached the third heaven. The angels congratulated me and opened the door. There I saw Joseph and saluted him. He returned the salutation and said, Good brother, blessed be thy coming. Then I reached the fourth heaven. The angels congratulated me and opened the door. There I saw the prophet Enoch. I saluted him. He returned my salutation and said, Good brother, blessed be thy coming. Thence I reached the fifth heaven. The angels welcomed me and opened the door. There I saw Aaron. I saluted him. He returned me the salutation and said, Good brother, blessed be thy coming. Thence I reached the sixth heaven. The angels welcomed me and opened the door. There I saw Moses. I saluted him. He returned me the salutation and said, Good brother, blessed be thy coming. Moses said weeping, Thou became a prophet after me but thy followers

all law. 5 Thus when the time of the first threat came, we raised against you our servants who were hard warriors. They rushed into the insides of the cities and the decree of God was executed. 6 Afterwards we restored unto you the power of attack upon

shall go in larger numbers to paradise than mine. Thence I reached the seventh heaven. The angels welcomed me and opened the door. There I saw Abraham the friend of God. I saluted him. He returned the salutation and said, O beloved son and beloved prophet, blessed be thy coming. Abraham was seated near the highest lote-tree called Sidrat-ul-Muntaha, with his back against the populous house named Betul Maamoor. I saw the lote. It resembled Jujubes and bordered on paradise. Its fruits were as large as earthen Jars or Hejr and the leaves as elephant's ears. It was over-covered by beautiful golden butterflies, which were very attractive, and adorned by variegated colours and beauties, which cannot be described by any one. There I saw four rivers of paradise, two concealed and two visible. The visible rivers were the Nile and Euphrate. Then I was shown the Betul Maamoor which is a Kaaba for the encompassing of the angels. It is encompassed daily by seventy thousand angels, so that the angels who have once encompassed it cannot have their turn again to the resurrection. I saw the paradise near the tree, containing big towers of pearls and having the ground of musk. I was offered three cups viz. one of wine, one of milk and one of honey. I took the cup of milk and drank it up. Gabrael told me that the milk means natural religion or Islam and that the tree Sidratul Muntaha is the boundary line between the low and high regions. Those of lower regions cannot ascend above it, and those of the higher ones cannot descend below it. The orders are sent down from here. Gabrael stopped there. Then I was enjoined fifty times' prayer with two Rakaats in each one. On my return I spoke it to Moses that my followers have been enjoined to pray fifty times in a day. Moses said, Thy followers cannot perform so much prayer; I have already tried the children of Israel. Go back to God and ask for a remission in the number of prayers. I went back to the presence of God and stated that my followers cannot bear so many prayers. The Almighty God, glory be to Him, made a reduction of ten

them and increased you in wealth and children and made you larger in numbers. 7 If ye do good, ye will do good for your own souls and if ye do evil it will be against them. And when the time of the

times' prayers. Then I reported to Moses the forty times' prayer. He urged again for a reduction. I again asked my Lord to reduce the number still further. Ten prayers more were reduced. Then I informed Moses of the thirty times' prayer. He repeated the same opinion, saying, These times are also too much. Go back again and have a reduction in prayers. I solicited the Lord of honors again, saying, My followers cannot bear so many prayers. God the Almighty reduced ten prayers more. When I informed Moses of the twenty times' prayers, he urged again for further reduction. I prayed again for further reduction and ten times' prayers were further remitted. When I spoke to Moses about ten times' prayers, he repeated the same words again that thy followers shall not be able to bear even this much. Go and have further reduction. I returned the fifth time to God the most High and solicited for further reduction. He cut short His commandment to five timely prayers. When I spoke to Moses of the five timely prayers, he repeated the same words as before and said, The five timely prayers are also too much. I replied unto Moses that I feel ashamed now of repeatedly asking God the Holy and High for the reduction. I accept five timely prayers. God commanded that these five timely prayers shall be rewarded as fifty times' prayers. Then I ascended up high again so that I heard the grating of pens.

The fifty third chapter makes the following hints to this ascension :—

"Then he drew nearer and became more humbled ; finally it became like the arcs of two bows or rather nearer. Then He revealed unto His servant what He revealed. The heart did not err in what he saw. Do ye therefore dispute concerning that which he saw ? He hath certainly seen him a second time near the lote tree beyond which none can pass, close to which is the paradise of eternal abode. When the lote tree was covered with what covered it, The sight did neither err nor transgress. He did really see some of the greatest signs of his Lord.

second threat came, *we sent enemies to abase them and to enter the temple as they entered it the first time and to destroy utterly what they conquered.* 8 Peradventure, your Lord would show mercy on you *hereafter*, but if ye do the same again we will do the same again : and we have made hell for the unbe-

All this was a magnificent vision, shown unto the prophet during night as clearly pointed out in the first verse of this chapter. "Who carried his servant by night." The 60th verse of this chapter calls it a vision. "We made the vision that we showed unto thee but a trial unto men."

The following words of the traditions quoted above, also point out that all the phenomena were a vision.

- (1.) "The prophet said, I was sleeping at Mecca in the house of Ummiahani, daughter of Abu Talib, sister of Ali, that Gabrael came to me by night. He rent the roof of the House and brought me to Hatim near Kaaba."
- (2.) Gabrael interpreted the Milk as natural religion or Islam.
- (3.) The tradition of Ayes corroborates this view.
- (4.) The tradition narrated by Bukhari contains the word (فأفاق) 'then he awoke.'
- (5.) The prophet's asking from God repeatedly for the reduction of prayers on the suggestions of Moses can only be justified in vision ; for doing so in waking state would be an unpardonable insolence and folly.
- (6.) All the phenomena were shown during night which is adapted for spiritual visions only. Had it been a waking state, the day time would have been proper.
- (7.) The revelations of John (xix—11 to 16) also point out that it will be a vision.

a. Similar instructions were given to the Jews by Isaia, Jeremia, Ezekiel, Hosea, Joel, Amos, Micah and Habakkuk. For their grass worldliness and wickednesses they were punished for the first time at the hands of Nebuchadnezzar, the king of Babylon, who attacked Jerusalem, took and destroyed the city, massacred a large number of Jews and carried the rest whom sword had saved as captives to Babylon, in 586 B. C. Some years after, God

believers as a prison. 9 Verily, this Qurán directeth unto that which is the most lasting and giveth good tidings unto the believers who do good works that they shall have a great reward. 10 As to those who do not believe in the next life, we have prepared for them a painful punishment. 11 The man prayeth

turned unto them and raised Cyrus, king of Media and Persia, who took Babylon, restored the Jews and appointed Zerubbabel governor of Judea; About 42,000 Jews returned to Jerusalem and the rest settled in Persia. But about 458 B. C., a second return of exiles was led from Persia by Ezra. The condition of Jews was very much reformed by Ezra, and Nehemia and the city regained a considerable degree of prosperity. But the Jews falling again into irreligion and profligacy, God raised Antiochus of Syria to punish them. He sacked the city and levelled its walls in 168 B. C. But shortly after God pitied them after this second destruction and they became independent under the Maccabees in 165 B. C. The city was greatly beautified and enriched with a fine new temple by Herod, when Jesus Christ appeared. But their rebellion against Jesus and attempts to stone and to crucify him provoked the indignation of God again. According to the words, "If ye do the same again we will do the same again," God raised Titus against them who took Jerusalem after a terrible siege, burnt the temple and razed the city to the ground. Again in accordance with the words, 'Peradventure your Lord will pity you' God sent the prophet Muhammad who is a mercy unto all the creatures and a Sabbath, to believe whom was necessary in accordance with Hebrews iv. But they disbelieved him and rebelled against him. Therefore they were punished again at the hands of the prophet, Banu Qaniqaa and Banu Naser being driven out of Arabia; Banu Qureza were slain and imprisoned; and the Jews of Khyber surrendered their forts to Muhammadana. Abu Bakr, the prophet's first successor conquered Busora and sent armies to Damascus which was taken after his death. The second successor viz Omar conquered the whole of Judea with Jerusalem. Thus the prophecy of Jesus Christ came true, that was expressed in Math. 21—42 to 44. The Jews and christians being foreign nations on account of their erroneous beliefs and perverse actions, their time

for the evil as he prayeth for the good : and man is ever hasty. 12 And we made the night and the day two signs, then we blot out the sign of the night and make the sign of the day a time for seeing that ye may seek of the abundance of your Lord and that ye may know the number of the years and the accounts ; and everything we have distinguished with certain distinctions. 13 The augury of every man, we have attached to his neck and on the day of the resurrection we will produce it unto him in a book which he shall find open 14 *It will be said unto him, Read thy book, to-day thou art a sufficient accountant for*

came to an end by the conquest of Jerusalem by Muslims. As long as it was in the hands of the Jews or Christians it was trodden by the idolatrous kings of Babylon, Greece and Persia. But since it came into the possession of Muslims who were its rightful heirs for eternity according to the promises of God unto Abraham, none else could conquer it. All the kingdoms of Europe made united efforts to take it back for two hundred years in the form of crusades but with utter failure. The combined efforts of all the kingdoms of Europe for so many centuries could not falsify the prophecy of Jesus mentioned in Matthew 21—42 to 44.

"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord's doing, and it is marvellous in our eyes ?"

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

"And whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will grind him to powder."

As Joseph was intimated of the future events of his life by the dream of the sun and moon and eleven stars making him obeisance and he remained well satisfied on that account throughout the varying phases of his life, so this vision is a forewarning and he forehand consolation to Muhammed to bear him happily through all the adverse

thyself. 15 He who followeth the right path, he followeth it for his own self and he who strayeth from it strayeth to the loss of his own self; nor shall one burdened soul bear the burden of another; and we are never to punish any people unless we send an apostle. 16 When we intended to destroy a city we sent orders to the well-to-do therein, but they acted

courses and persecutions. The interpretations of the various elements of the vision as based on reliable books on the subject, chiefly Kamil-ul-Taabir, Taatir-ul-Anam and Ibni-Shahin are as follow :—

Elements of the dream.	Their Interpretations.
Jerusalem ...	Shall gain honors and victories, become the heir of prophets and obtain their mysterious wisdom.
Flying on a horse ...	Shall rise to a high rank after some journey.
Gabrael ...	Shall travel for knowledge, get security and overcome the enemies.
Michael ...	Shall command what is lawful and forbid what is unlawful and obtain great honors.
Rising to the first heaven	Shall have a short age
" " second "	Shall gain knowledge and wisdom.
" " third "	Shall gain honours and victory in this world.
" " fourth "	Shall approach a king or become a king.
" " fifth "	Shall meet great troubles and wars.
" " sixth "	Shall attain everlasting glory and righteousness.
" " seventh "	Shall obtain unparalleled glory and reverence.
Opening of the doors of heavens.	The prayers shall be accepted and he shall gain real happiness and blessing.
God the Almighty ...	Shall succeed in all the objects and obtain true religion.
Coming down of the Lord	Shall obtain victory, pardon and repentance.
The throne of the Lord	Shall obtain glory, kingdom and honours.

otherwise thou shalt sit condemned and forsaken. 23 Thy Lord hath sentenced that ye should worship none but Him and do good to *your* parents. When one of them attaineth to an old age with thee or both of them, do not say unto them, Fie ! nor reproach them but speak to them a generous speech. 24 And lower to them the wing of humility out of compassion and pray *for them saying*, My Lord, show mercy unto them as they nursed me *mercifully* when I was little. 25 Your Lord knoweth what is in your hearts ; if ye be righteous *remember* that He is forgiving unto those who are repentants. 26 And pay the kindred his due^a and the poor and the travellers but squander not prodigally. 27 Verily the prodigals are the brethern of the devils, and the devil is ungrateful unto his Lord. 28 If thou turn aside from them in search of a mercy of thy Lord, which thou expecteth *from somewhere*, speak unto them soft words. 29 Let thy hand be neither bound to thy neck nor opened with an unbounded expansion that thou may sit blamed and destitute.^b 30 Verily thy Lord expandeth the provision unto whom He pleaseth and limiteth it *unto whom He pleaseth* : verily He knoweth and seeth His servants. 31 And slay not your chil-

“ And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.”

“ And out of his mouth goeth a sharp sword, that with it he should smite the nation ; and he shall rule them with a rod of iron : and he treadeth the winepress of the fierceness and wrath of Almighty God.”

“ And he hath on *his* vesture and on his thigh a name written, King of Kings. And Lord of Lords.”

a. *i.e.* love, sympathy, assistance in time of need by person and money.

b. *i.e.* Be neither niggardly nor profuse, but observe the mean between the two. The Gospel enjoined the latter extreme which is not only injudicious but unnatural as well for the human beings.

dren from fear of poverty ; we provide them and you *as well* : verily the killing of them is a great fault. 32 Draw not near to fornication ; verily it is ever an abomination and an evil way. 33 And slay not the person which God hath forbidden *to be slain* except for a justice. And whoso is slain unjustly, we have given a righta to his heir. But he should not exceed the just bounds in *revenging* the murder : surely he is to be helped. 34 And approach not the substance of the orphan except in a way which might be the best, until he attaineth to his puberty And fulfil the covenant : verily the covenant is ever enquired into

Matthew 6—24.—“ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal :

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal :

For where your treasure is, there will your heart be also.”

Matthew 19—21 to 24 —“ Jesus said unto him, If thou wilt be perfect, go *and* sell what thou hast, and give to the poor, and thou shalt have treasure in heaven : and come *and* follow me.”

“ But when the young man heard that saying, he went away sorrowful : for he had great possessions.”

“ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.”

“ And again I say unto you. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.”

Such Commandments may be proper in particular cases but cannot be taken as universal, everlasting and immutable truths like those of the Holy Qurán.

q. It being at his choice either to take life of the murderer or to accept a fine. But he has got no right to murder any other person besides the actual murderer or to kill him in violent inhumane ways or to act against the laws of the government.

35 Complete your measures when ye measure out *to others* and weigh out with a right balance: this is better and more favourable in results. 36 Pursue not that which thou knowest not: verily the hearing and the sight and the hearts are all responsible *for their actions*. 37 Walk not arrogantly in the earth: thou can neither cleave the earth nor equal the mountains in height. 38 All this is an abominable evil near thy Lord. 39 This is out of the wisdom that thy Lord hath revealed unto thee. Associate no other god with God, otherwise thou shalt be cast in hell reproached and outcast. 40 Hath your Lord chosen the sons for you and taken the angels as daughters? Certainly you are uttering a grievous word. 41 Verily we have diversified the *instructions* in this Qurán that ye may get admonished but it increaseth them nothing except aversion. 42 Say, Had there been any other gods with Him as they profess, they would have sought a way against the Lord of the throne *and perturbed the universe*. 43 Celebrated be His praise and exalted be He far above what they say. 44 The seven heavens and the earth and whoever is in them celebrate His praise. And there is nothing but it glorifieth him with His praises but ye do not understand their glorification *of the Lord*: verily He is most Indulgent and Forgiving. 45 And when thou readest the Qurán, we hang a dark veil between thee and those who do not believe in the next life; 46 and put a covering over their hearts that they may not understand it and put a plug in their ears. And when thou remembereth thy Lord in the Qurán as One and alone they turn their backs with great aversion. 47 We know what for they listen when they listen unto thee and when they privately discourse together, when the iniquitous say, Ye follow but an enchanted^a man. 48 Behold, how do they

a. This verse clearly points out that the prophet was

strike parables for thee, therefore they stray away and cannot find a path. 49 And they say, When we become bones and rubbish, shall we be raised in a new creation? 50 Say, Be ye stones or iron; 51 or any creature that may be more difficult *for being raised to life* in your minds. But they ask, Who will restore us *to life*? Answer, He who created you the first time. But they will wag their heads at thee, saying, when it will happen? Answer, Peradventure, it is near. 52 A day He will call you, and ye will ask for acceptance *of your prayers* by praising him and ye will think that ye tarried not but little. 53 And direct my servants that they should speak what is the most graceful: verily the devil causeth discord between them *by harsh words*; verily the devil is ever a professed enemy against men. 54 God knoweth you well; if He please, He will pity you and if He please, He will punish you: and we have not sent thee as a guardian over them. 55 And thy Lord knoweth well whoever is in the heavens and the earth. We preferred some of the prophets over others and we gave psalms to David. 56 Say, call upon those whom ye presume *as gods* besides Him; but they shall neither be able to remove the affliction from you nor to turn it off. 57 Those whom they invoke seek the means *unto God*, *striving* which of them approacheth nearest *unto Him* and expect His mercy and dread His punishment: verily the punishment of thy Lord is ever to be dreaded. 58 And there is no city but we will destroy it before the day of the resurrection or punish it with a severe punishment: this is written in the Book *of decrees*. 59 Nothing pre-

not enchanted and those who rumoured about him that he was affected by a charm are iniquitous men and sunk in error. A false tradition, not traceable to the prophet, has been current that a Jew fascinated the prophet. It is falsified by this verse.

vented us from sending *the apostles* with the signs, nor this that the former people charged them with imposture. And we gave the she-camel unto *the tribe of Thamud* to open their eyes but they wronged her ; and we do not send *any prophet* with the signs but to terrify *them*. 60 And *remember* when we said unto thee that thy Lord hath encompassed the people. We made the vision that we showed unto thee only a trial unto men and the tree *as well*, which is accursed in the Qurán. And we warn them but it increaseth them only in great rebellion. 61 And when we said unto the angels, Serve Adam. They served him except Eblis. He said, Shall I serve him whom Thou hath created of clay. 62 He said, What thinkest Thou of this *man* whom Thou hast honoured above me ; if Thou give me time to the day of resurrection I will rein his posterity except a few. 63 God replied, Begone ! whoso from amongst them followeth thee, hell shall be your reward *which is a sufficient punishment*. 64 Entice away from amongst them whom thou canst by thy voice and attack upon them with thy horsemen and thy footmen and share with them in their wealth and their children and promise them : but Satan promiseth them nought but deceit. 65 As to my servants, thou hast no authority over them ; and thy Lord is a sufficient protector *of them*. 66 Your Lord is He who driveth the boat for you in the sea that ye may seek of His abundance, verily He is merciful unto you. 67 When the distress toucheth you in the sea, those whom ye invoke stray away from you except Him ; but when He bringeth you safe to the land, ye turn away ; and man is ever ungrateful. 68 Are ye *unafraid*^a that He may not cleave with you a side of the land or send upon you a violent storm of wind

a. These threatening prophecies came true in the Battles of Bedr and Ahzab.

and ye may find no guardian for you then ? 69 Are ye unafraid that He may involve you again in the same danger a second time and send upon you a tempestuous wind, then drown you for your infidelity, and ye may find no advocate for you against us ? 70 Verily we honoured the children of Adam and provided them with conveyances in the land and the sea and bestowed upon them good things and exalted them over most of what we have created, with a *marked* distinction. 71 A day, we will call all the men by their leaders. Whoso will be given his book in his right hand—they shall read their book *with pleasure* and they shall not be wronged an atom. 72 And whoso is blind in this world he shall also be blind in the next and far astray from the path. 73 They had almost seduced thee from what we have revealed unto thee that thou may devise something else against us and then they would have taken thee as friend. 74 Had we not kept thee firm *on the truth*, thou wouldst have almost inclined towards them a little. 75 Then we would have caused thee to taste the double *torments* of the life and of the death and thou couldst have found no helper against us. 76 They had almost enticed^a thee away from the land that they may turn thee out therefrom, but then they could not stay *there* after thee but little. 77 *This has been our rule* in the case of the apostles that we sent before thee and thou shalt find no modification in our rules. 78 Observe the prayer at the declining

a. *i. e.* Their continuous persecutions have almost induced thee to leave Mecca, but they should remember that after thou have left it, they won't remain long. Thus after the flight of the prophet to Medina, most of the ring-leaders of the hostilities were slain at Bedr and the rest vanished from the earth within the lifetime of the prophet, so that not a single enemy remained alive at Mecca about his departure from the world. A grand success and an everlasting miracle !

of the sun,^a with those of the darkness of the night and the reading of the morning ; verily the reading of the morning is presented *to the mind*. 79 And also pray in some part of the night as an extra-service^b for thee. It is near that thy Lord will raise thee to a glorious situation.^c 80 And pray *saying* My Lord, admit me with an admission^d of righteousness and make me come forth with a coming forth of righteousness and grant me a helping power from before thee. 81 And say, The truth hath come and the falsehood hath vanished : verily the falsehood is ever transient.^e 82 And we send down in the Qurán what is cure and mercy unto the believers, but it increaseth nothing unto the wrong-doers except loss. 83 And whenever we bestow favours on man,

a. The prayers at the declining of the sun are two *viz.*, those of Zuhr and Aasr. The prayers of the darkness of the night are three, *viz.*, those of sunset, Isha and morning.

b. This prayer is called that of Tahajjud, may be performed in any part of the night after the dusk of the evening to the dawn of the morning in 1 to 11 Rakaats, generally on awaking from sleep during the night.

c. An authentic tradition points it out to be that of intercession before God on the day of resurrection for all men except idolaters and polytheists.

d. Thus the prophet's departure from Mecca and entrance into Medina was with perfect righteousness without the least shrinking from truth notwithstanding the fiercest opposition and hardest persecutions and the divine help gave him the highest power in Arabia ; and made him the spiritual king of the whole world for eternity. A grand miracle and an everlasting wonder it is !

e. Bukhari and Muslim relate that on the day of the conquest of Mecca when the prophet entered the city, the Kaaba contained 360 idols. To whichever of them the prophet pointed out with the stick and read this verse, it fell down on its face.

he turneth away on his side ; and when an evil toucheth him, he becometh desparate. 84 Say, Every one acteth according to his own nature, but your Lord knoweth well who is the most directed to the *right* path. 85 They ask thee concerning the spirit. *a* Say, the spirit is a command of my Lord ; but ye are not given the knowledge thereof except a little. 86 Had we so pleased we would have taken away what we have revealed unto thee ; then thou couldst have found no guardian against us, 87 except a mercy

a. Here the spirit means the word of God, as also in the following verses. "Thus did we reveal unto thee a spirit of our commandments ; thou didst not know before what is the book and what is the faith" 42—52. "He sendeth down the angels with the spirit of his orders unto such of his servants as He pleaseth" 16—2. "He inspireth the spirit of his command unto whom He pleaseth of His servants that he may warn *people* of the day of meeting" 40—15. Bible also uses spirit in the same acceptation. "The spirit of God was upon the messengers of Saul and they also prophesied." 1 Samuel 19—20. Also see 1. Samuel 23—2 and 11—7 and 10—6 ; Proverbs 1—23 ; John 6—63 ; Matthew 10—21 ;

Other significations in which the word spirit has been used in the scriptures are :—

- (1.) Gabriel. "The faithful spirit came down with it on thy heart that thou may become one of the warners" 26—196. "Wherefore we sent our spirit unto her and it appeared in the form of a perfect man unto her" 19—17.
- (2.) The animal life. "Then made his posterity out of an extract of a despicable water, then fashioned him and breathed into him His spirit" 32—9. "And shall put my spirit in you, and ye shall live." Ezekiel 37—14. Also see Job 27—4.
- (3.) The air that flows over water. "And the spirit of God moved upon the face of the waters" Genesis 1—2.
- (4.) Good and evil passions. "But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." 1 Samuel 16—14.

from thy Lord. Verily his grace upon thee is ever very great. 88 Say, If *all* the men and genii make combined efforts to produce something like this Qurán, they shall never be able to produce anything like it, although some of them be assistants to others. 89 We have variously set forth all sorts of parables in this Qurán, but most of the men do not cease disbelieving. 90 And they said, We shall never believe thee unless thou cause fountains to burst forth from the land for us; 91 or there be a garden of palms and grapes for thee, and thou cause rivers gush forth in their midst; 92 or thou cause a piece of the sky to fall on us as thou hast given out, or thou bring God and the angels before us; 93 or there be a golden house for thee; or thou ascend up into the heaven, but we shall not believe in thy ascension unless thou send down a book on us that we may read. Say, Glory be to my Lord! am I anything else but a man^a sent as an apostle? 94 And no-

a. That is all these prophecies shall come true in their time in accordance with the will of God. I being a man like you, can neither modify the will of God, nor bring about anything before the time fixed for its occurrence by God. The Jews and Christians used to put these questions on account of the prophecies contained in their scriptures.

- (1.) About the springs and canals, it was prophesied in Isaia 12—3 and 41—18. "Therefore with joy shall ye draw water out of the wells of salvation." "I will open rivers in high places and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." "After all the deserts of Mecca and Medina have been run by canals. Referring to the canals Habakkuk 3—9. Says, "Thou didst cleave the earth with rivers."
- (2.) Referring to the gardens, Isaia 5—1, 2 had said, "My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof and planted it with the choicest vine." The prophet got possession of the gardens of Fedek, Eden and of Banu Nazir.

thing hindered men from believing when the direction came unto them but the saying, 'Hath God sent a man as an apostle'? 95 Say, Had there been in the earth angels going about quietly, we would have sent down unto them from the heaven an angel as an apostle. 96 Say, God is a sufficient witness between me and you: verily He knoweth and seeth His servants. 97 He whom God guides, he is the only man to be

(3.) Referring to the falling down of heaven and sinking of mountains, Hubakuk 3—6 had said, "He stood and measured the earth: he beheld and drove as under the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting." These phenomena were observed in the battles of Ahzab and Badr.

(4.) As to the descent of God and angels, reference was made in Deut 33—2, 11, "And he said, The Lord came from Sinai and rose up from Seir unto them; shined forth from mount Parán, and he came with ten thousands of saints: from his right hand went a fiery law for them." Angels appeared in the battle of Badr and Ahzab and the prophet entered Mecca with 10,000 saints.

(5.) As to the house of gold and jewels, reference was made in Isaia 54—13. "I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates and thy gates of carbuncles, and all thy borders of pleasant stones." Thus the tomb and house of the prophet have been adorned with precious stones and golden works.

(6.) The conversation with the angels was pointed out in Joel 2—28, 29.

"And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:"

"And also upon the servant and upon the handmaids in those days will pour out my spirit."

Such visions, dreams and revelations were very general amongst the companions of the prophet as well as they are now amongst the proselytes of Mirza Gulam Ahmad, the second Messiah.

guided ; and he whom He misleadeth, thou shalt find no patrons for them besides Him. We shall raise them on the day of resurrection *creeping* on their faces, blind, deaf and dumb : their abode shall be hell. So often as it grows dull we will rekindle it to burning flame to *torment* them. 98 This is their reward because they disbelieved our signs and said, Shall we be raised in a new creation when we have become bones and dust ? 99 Did they not observe that God who hath created the heavens and the earth, is able to create *things* like^a them ? And He hath

- (7.) The ascension to heavens and bringing down of a book was referred to in the Revelations of John 19—11 to 16. This came true by the ascension of the prophet into heavens on a white horse and the coming down of the Qurán.

On the ground of such prophecies, the Jews and the Christians used to ask the prophet to bring them about without any regard to their disposal by God in time. Hence they were replied differently on different occasions in accordance with the mood and behaviour. "No apostle had ever the power to bring a sign but by the permission of God ; every promise hath its time" 13—38. "Every prophecy hath its appointed time, and ye shall hereafter know" 6—7. "Had it been with me what ye hasten with, the matters would have been done with between me and you" 6—50. "I say not unto you that I have the treasures of God with me, nor I know the secrets, nor I say unto you that I am an angel" 6—50. Hence, to infer from these words that Muhammad showed no signs at all but ever refused utterly to show any, is altogether absurd. Jesus Christ also refused to show any sign except that of Jonah in Matthew 12—38 to 40 ; Luke 11—29 to 32 and 24 to 26. The Christians in proposing the inability of the prophet in showing any sign on the ground of such assertions must remember the words of Jesus—"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye" Matthew 7—3.

a. One will be astonished to note that Aryas have

appointed a term for them, wherein there is no doubt.
But the wrong-doers never ceased disbelieving 100

been arguing the validity of transmigration of soul from this and similar other verses. But it has never been the idea of any other sect, Islamic or non-Islamic, that hath been studying the Qurán that it ever professed the theory of the transmigration of soul. It is as absurd as the attempt of the Christians to prove the divinity of Christ from the Holy Qurán. However I wish to make a few remarks here on the theory.

The only argument or at least the chief argument that the Aryas adduce in proof of the theory of transmigration of soul is the apparent difference in the physical, social, moral and political conditions of men; some being born blind, deformed and decrepit, others quite healthy and strong; some as rajas and kings and others as poors and beggers. *There are many objections to their theory of the transmigration of soul.*

- (1.) The apparent difference in the physical and social conditions of men has nothing to do with real happiness and good of the human soul, for all the saints and rishies of the world have always liked the poorest living and undergone the hardships of hunger, thirst, loneliness and of lying on the ground.
- (2.) It is only a guess and an illogical reasoning that the difference is due to some difference in the actions of a previous life. Referring to it the Holy Qurán says, "They say, We have no life but that of this world; we die and we live; nothing but nature killeth us: they have no knowledge of this, they do not but guess, 54—211.
- (3.) It is quite possible that the difference might be due to some other causes unknown to human reason, for "The sights comprehend Him not but He comprehendeth the sights, for He is the incomprehensible and all-knowing God, 6—104.
- (4.) The transmigration of soul being only a theory we cannot be bound to believe or follow it. "Follow not what thou hast no knowledge of; verily the hearing; the sight and the hearts are all responsible" 17—36.
- (5.) The Aryans should show by reasons that the difference in the conditions of men, is not due to anything else but actions. 'Say, Have ye any knowledge? pro-

Say, If ye be in charge of the treasures of the mercy of my Lord, ye will surely hold them from fear of

- duce it for us; ye follow not but gressing and ye do not but presume." 6—149.
- (6.) If the difference is due to actions, then why the soul, the matter and God that are co-eternal, in accordance with their views, differ in their powers and abilities.
- (7.) Sciences have proved that the minerals, vegetables, animals and human beings differ essentially from one another. This contradicts transmigration which supposes that they all contain the same soul, though in modified forms.
- (8.) Why the diseases and troubles are warded off by treatments and efforts, if they are the inevitable results of actions? Why the sentences of the justice of God are modified or stopped?
- (9.) It is quite possible that the difference may be due to the difference in the eternal properties of souls, some joining with healthy bodies and others with diseased ones; some liking the poor conditions and others the rich ones. "Some of them are wretched and others happy" 11—105.
- (10.) If the soul is co-eternal with God and independent of Him in origin and properties as is supposed by the transmigrationists, then why it needeth Him for knowledge, for love and for self-advance? "O men, ye are the needy of God and He is the self-sufficient and praiseworthy" 47—35.
- (11.) If all the various creatures are the result of different actions, it is clear that the whole order of the universe rests on sins and the life of man depends on wickedness, for if there be no sin, there will be no air, no water, no minerals, no vegetables, no animals, no sun no moon. If there be nothing else but man, what will be the result? Is it that the perfect and never-failing order of the universe rests on sin committed at random and no independent controlling power is required at all to maintain it? If all the varieties and systems are the results of actions, then what is the necessity of God?

expending : for man is ever niggardly. 101 And we gave unto Moses nine^a conspicuous signs. Wherefore ask the children of Israel, when he came unto them Pharaoh said unto him, verily I think thee, O Moses, an enchanted person. 102 He replied, Thou knoweth that none hath sent these enlightening

- (12.) Why a soul does not know anything at all about the past histories?
- (13.) How it becomes totally devoid of all its powers and abilities in passing from a man to a stone?
- (14.) Shall the human soul never attain to the eternal bliss and final salvation for which every soul feels a natural anxiety, but go on passing through cycles of change without an end?
- (15.) If the souls are not the creatures of God at all, then why hath He thrown them into the endless whirls of troubles? Is it a justice or mercy? "Thy Lord doth not do wrong to any one" 18—94.
- (16.) This theory strikes at the root of all piety and morality, for in accordance to it no body can rever God or love Him or ask anything of Him or worship Him when he knows that God cannot give him anything beyond his actions, cannot forgive his sins and cannot show any grace. None should give up wickedness for otherwise all the provisions will stop and he will starve. The air, the water, the cow, the goat, the horse, the camel, the corn and the plants will all vanish if sin disappears from the earth! Therefore every one should persuade others to wickedness to keep up the system and varieties of the world!! What a monstrous belief it is that professes that God cannot show any grace to man, cannot forgive his sins; can do no good to him, has despotically subjected the souls to eternal cycles of miseries; that encourages and enjoins wickedness and discourages virtues; that teaches that prayers are nothing and that no man is to gain anything beyond his labours!

a. viz. (1) The shining white of the hands, (2) the rod turning into serpent, (3) the breaking of the sea into two parts, (4) the blood, (5) the frogs, (6) the lice, (7) the locusts, (8) the gnats, and (9) the hailstones.

signs save the Lord of the heavens and the earth ; and verily, I think thee, O Pharaoh, ruined. 103 Wherefore he resolved to drive them out of the land. Therefore we drowned him and all those who were with him. 104 And we commanded the children of Israel after him saying, Dwell ye in the land, and when the time of the next life cometh we will gather you all together *for judgment*. With truth we sent it down and with truth it came down, and we have not sent thee but as a messenger of glad tidings and a warner. 106 As to Qurán, we divided it into parts that thou may read it unto men with deliberation and sent it down *in accordance with the laws of our sending down our words*. 107 Say, Whether ye believe in it or do not believe ; verily those whom the knowledge is given from before, they fall down on their chins worshipping when it is read unto them ; 108 and they say, Glory be to our Lord ! most surely the promise of our Lord is ever fulfilled. 109 And they fall down on their chins weeping and it increaseth their humility. 110 Say, Whether ye invoke God or invoke the Providence : whomsoever ye invoke, *it is one and the same thing* for He hath got the most excellent names. Read thy prayer neither too loud nor too low but adopt a course mediate between the two. 111 And say, All the praises are for Allah who hath begotten no son and hath no partner in the kingdom, nor there is any to protect Him against the abasement ; and magnify Him by proclaiming His greatness.

CHAPTER 18.

Entitled, The Cave, revealed at Mecca, containing 110 verses.

In the name of Allah, the All-providing, and the most Merciful God.

1 All the praises are for Allah who sent down the scripture upon His servant and made no crookedness therein ; 2 *but made it a* lasting truth that it may give warning of a severe punishment from before Him and give glad tidings unto the believers who act righteously that they shall receive an excellent reward *viz. paradise.* 3 Therein shall they remain for ever. 4 And it warneth those who profess that God hath taken to himself a son. 5 They have no knowledge thereof, nor their fathers. A serious word it is that comes forth from their mouth, they are uttering but a lie. 6 Hoply, thou wilt them strangulate thyself for the grief at their signs that they do not believe in these words. 7 We have made whatsoever is on the earth an embellishment thereof that we may prove which of them excelleth in works. 8 And we will surely make what is thereon a bare soil. 9 Hast thou imagined that the fellows of the cave and of the Raqima^a were a wonder^b amongst our signs ? 10 When the youths took refuge in the cave, they prayed *saying,* Our Lord, grant us mercy from before thee and provide us with righteousness in our affairs. 11 Wherefore we patted their ears in the cave for a number of years. 12 Then we raised them that we may know which of the two parties best calculateth how long they stayed there. 13 We narrate their

a. This is the name of the hill or desert in which the cave was situated.

b. That is in reality they are not a wonder, but fiction and romance has rendered them so.

story unto thee with truth. They were some youths who had believed in their Lord and we increased righteousness in them and confirmed their hearts when they stood up *to desert their city* saying, Our Lord is the Lord of the heavens and the earth ; we shall invoke no other God besides Him ; *if we do so* we shall utter a serious blasphemy. 15 These are my people who have professed other gods besides Him. Why they do not produce any clear authority for them. Wherefore, who is more iniquitous than him who forgeth a lie concerning God ? And when ye have retired off from them and from that which they worship besides God, ye should take refuge in the cave : your Lord will pour His mercy upon you in abundance and supply you with means of convenience in your business. 17 Thou seest the sun when it rises that it remaineth to the right of their cave and when it setteth it passeth them by the left whilst they are in the cavity^a thereof. This is one of the signs of God. Whomsoever God directeth, he shall be directed and whomsoever He leadeth astray, thou shalt find no guiding friend for him. 18 Thou thinkest them to be awake^b whilst they are asleep and we turn them on their sides to the right and to the left ; and their dog is stretching forth its fore-legs on the mouth of the cave. Hadst thou peeped at them, thou wouldst have turned off to fly away and been filled with awe from their *sight*. 19 Thus did we raise them that they may question each other. One of them spoke and asked, How long ye remained *in your sleep*. Some of them replied, a day or part of a day. Others said, Your Lord knoweth best, how long ye stayed ; send one of you with this money of yours to the city. He should find out the best food

a. That is the cave openeth northward.

b. That is the place is so horrible that motionless things appear to be moving under the delusion of horror.

and bring some of it for you to eat. He should go cautiously and should not discover you to any one. 20 Surely if they come up against you they will stone you or force you to return to their faith and then ye shall never prosper. 21 And so did we acquaint them *with their condition* that they may know that the promise of God is true and that there is no doubt in the resurrection. When they disputed amongst themselves about their *further* action, and some of them said, Build a wall over them *to shut them in*, their Lord knoweth best of them *what passed over them*. Those who prevailed in their opinion, said, We will build a temple over them. 22 *Some people* say, They are three and fourth of them is their dog. *Some* say they are five and the sixth of them is dog. *This is all* a guessing at the unseen. Some say, they are seven and eighth of of them is their dog. Say, My Lord knoweth best their number. None knoweth them except a few. Wherefore, make no discussions about them excepting the obvious discussions, nor ask any of them concerning them. 23 Do not say about any thing, 'I will certainly do it tomorrow' except *by adding the words* 'If God so please.'^a Remember thy Lord whenever thou forget him and say, Haply my Lord may direct me to the nearer path to success. 25 *Some say*. They stayed *b*

a. Epistle of James 14—13 to 15. Go to now, ye that say, To day or to morrow we will go into such a city and continue there a year, and buy and sell, and get gain:

Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

For that ye *ought* to say, If the Lord will, we shall live and do this, or that.

b. These are the sayings of people about the fellows of the cave, differing as to their number and the period of their staying there. It is not only useless to enter into

in their cave three hundred years and *others* add *more*. 26 Say, God knoweth best, how long they stayed. His are the unseen things of the heavens and the earth, He seeth best and heareth best ; there is no patron for them besides Him and none shareth in His government. 27 Recite what hath been revealed unto thee, of the book of thy Lord. There is nothing to change^a His words, and thou shalt never find any shelter besides Him. And keep thyself patiently with those who call upon their Lord morning and evening, seeking His pleasure and do not turn off thine eyes from them with a desire of the glory of this world ; and follow not him whose heart we have diverted off from our remembrance and who followeth his degenerate lusts and whose actions are exceedingly wicked. 29 And say, the truth is from your Lord, wherefore whoso willet^b *to believe*, let him believe^b and whoso willet^b *to deny* let him deny :

discussions about their number and time but against the explicit injunctions of the Holy Qurán as well. Their story is alluded to, simply as an example of uprightness and self-sacrifice, which should be followed by all Muslims.

a. That is like the fellows of the cave ye shall also have to conceal yourselves in a cave from the persecutions and deadly hostilities of your citizens, and none but God will protect you. Thus the prophet had to conceal himself in the cave with Abu Bakr, and God offered them safe protection in Medina.

b. This verse openly declares that there should be no compulsion in the religion and no fighting for it. A few of the other verses announcing absolute religious freedom are :—

- (1.) 'There is no compulsion in the religion of *Islam* for the righteousness hath been clearly distinguished from sin.' 2—256.
- (2.) "The Arabs of the desert said, We have believed. Say, Ye have not believed, but say, 'We have obeyed' for the faith hath not yet entered into your hearts." 49—18.

verily we have prepared for the wrong doers a fire whose curtains shall surround them and when they will ask water they shall be given a water *as hot* as a melting copper, which shall burn their faces. What an evil drink, *it is* and what an evil couch *it is*! 30 As to those who believe and do good works, we will not waste the reward of him who acted righte-

(3.) 'Wilt thou compell men until they become believers. 10—99.

(4.) "If any of the idolaters seek thy refuge, give him refuge, until he heareth the word of God, then send him to his place of security. This is *the right thing* because they are ignorant people," 9—6.

(5.) "Thou art simply a warner and no guardian over them." 88—22.

(6.) "And whoso turneth aside, *let him* for we have not sent thee as a guardian over them." 4—80.

(7.) "The hypocrites are in the lowest regions of the fire of *hell*." 4—145.

The wars that were undertaken by the prophet were absolutely defensive as appears clearly from the following verses:—

"And fight in the way of God with those who fight with you but transgress not. Wherever ye find them, fight with them and expell them from where they have expelled you; for disorder is more grievous than slaughter; but fight not with them near the sacred mosque, until they fight with you therein; therefore if they fight with you, ye fight with them; this is the punishment of the unbelievers. But if they desist, *remember*, Allah is the most forgiver of *sins* and merciful. And fight with them until the disturbance is no more and the religion becomes for Allah, but if they desist, *remember* that no hostility is *allowed* except against the tyrants." 2—190 to 192.

With all these explicit declarations of religious freedom, some christians have been shameless enough to charge Muhammadanism of compulsion and to call it a religion of sword. Let us therefore see what their Holy Bible says, on religious wars.

Numbers 31 "And they warred against the Midianites,

ously. 31 These are the men for whom are *destined* the gardens of eternity from under which the rivers flow. They shall be made to wear the bracelets of gold therein and clothed in green garments of fine silk and brocades, reposing therein on couches. An excellent reward it is and an excellent couch! 32 Propound unto them the parable of two men, for one of

as the Lord commanded Moses; and they slew all the males."

"And they slew the kings of Midian, beside the rest of them that were slain: *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword."

"And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods."

"And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire."

"And they took all the spoil, and all the prey, *both* of men and of beasts."

Deuteronomy 12. "Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods upon the high mountains, and upon the hill, and under every green tree:"

"And ye shall overthrow their altars, and break their pillars, and burn their graves with fire: and ye shall hew down the graven images of their gods, and destroy the names of them out of that place."

"And when the Lord, thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:"

Deut 20. But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord, thy God hath given thee.

Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations

But of the cities of these people, which the Lord thy God doth give thee *for* an inheritance, thou shalt save alive.

whom we had produced two gardens of grapes and encircled them by palms and caused between them corns to grow up. 33 Both the gardens gave their fruits in full without failure in any thing and we had caused a river to flow in their midst. 34 He enjoyed

nothing that breatheth :

But thou shalt utterly destroy them ;

Joshua 6—20. And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

Also see Genesis 34—25 ; Numbers 34—55 ; 35—16, 25, 48 ; Deut 3—4 ; 7—2 to 8 ; Numbers 16, 21, 31 ; Joshua 7—15, 15 ; 8—24, 29 ; 10—40 ; Judges 4—21 ; 5—24, 25 ; 9—49 ; 8—16 ; 2 Samuel 12—30 ; 1 chron. 20—3 ; 2 kings 10—11 ; 15—16 ; 23—16.

Thus in the fiery battles of the prophets recognized by Christians, men, women, children, trees, corns, houses, altars, temples, were all to be destroyed utterly. Nay, even the graves were turned up and the bones burnt up. On the other hand, Islam enjoined :—“ Molest not the harmless votaries of domestic seclusion, spare the soft sex, the infants and the decrepit. Abstain from demolishing the dwelling places of the unresisting people and destroy not the means of subsistence ; respect their fruit trees.”

Still the christians decry Islam as a religion of sword.

Mr. John Davenport writes on the question—“ It is a monstrous error to suppose, as some have done, and others still do that the faith taught by the Qurán was propagated by the sword alone.”

Comparing the actions of the followers of Muhammad and Jesus, Mr. M. A. R. Webb notes :—“ When the Khalifa Omar took Jerusalem in 637, he rode into the city by the side of the Patriarch Sophronius, conversing with him on its antiquities. Not a drop of blood was shed. But when the Christian crusaders entered it, the brains of young children were dashed against the walls, infants were thrown over the battlements, every woman that could be seized was violated, men were roasted on fire ; some were ripped open to see if they had swallowed gold ; the Jews were driven into their synagogues and there burned. About 70,000 people, men, women and children were cruelly butchered. And this is

the fruits, and said unto his fellow who lived in his neighbour, I possess larger wealth than thee and a greater number of men. 35 He entered his garden whilst doing wrong to himself *and* said, I do not think that it will ever decay; 36 nor do I think that the resurrection shall ever appear; and even if I be returned to my Lord I shall find better gardens than this in the change. 37 His companion who lived in his neighbour, told him, Hast thou disbelieved in Him who created thee from clay, then from the seed,

the testimony of the Christian historians, not Muhammadan."

A Christian writer in Chamber's Encyclopedia says,— "One remarkable feature of the Muslim rule in Spain deserves mention, as it contrasts them so favourably with the contemporary and subsequent rules of that country even to the present time, and that is their universal toleration in religious matter" Godfrey Higgins, also a Christian, says:—"Nothing is so common as to hear the Christian priests abuse the religion of Muhammad for its bigotry and intolerance. Wonderful assurance and hypocrisy! Who was it that expelled the Moriscoes from Spain because they would not turn Christians? Who was it that murdered the millions of Manics and Peru and gave them all away as slaves because they were not Christians? What a contrast have the Muhammadans exhibited in Greece!"

"It may be said, observes Mr. Juriese, "that there is no comparison between the cruelty of the Saracens against the Christians and that of Popery against the true believers. In the wars against the bandois or in the massacres alone on St. Bartholomews' day, there was more blood split on account of religion that was shed by the Saracens in all their persecutions of the Christians. It is expedient to cure men of this prejudice, namely, that Muhammadanism is a cruel sect, which was propagated by putting men to their choice of death or the abjuration of Christianity. This is no wise true, and the conduct of the Saracens was as evangelical meekness, in comparison with that of Popery which exceeded the cruelty of the cannibals."

It has also been very often asserted that those who did

then fashioned thee into man. 38 But He is my Lord, I associate none with my Lord. 39 When thou entered thy garden, why didst thou not say, What God pleaseth *shall come to pass*, there is no power but with God, thou seest that I am inferior to thee in wealth and in the number of children. 40 Therefore, it is nigh that my Lord will give me a better garden than thine and send a storm upon it from heaven, so that it will become a bare slippery ground by the morning; 41 or its water will sink down by the morning, then thou shalt not be able to get at it. 42 His fruits were encompassed by *destruction*. Wherefore he turned about the palms of

not accept Islam were either to be killed by sword or to purchase the freedom of their religion by paying the religious tax called '*jazya*.' This is another bold shameless charge. The '*jazya*' consisted of about three rupees per lac of Rupees received from non-Islamic subjects for the protection of their lives and properties. The Muslims on the other hand had to pay 2,500 rupees for every lac as legal alms, and in addition to this, had to join wars against the enemies, Compare the payment of Rs. 3/- by non-Islamic subjects and total freedom from wars with Rs. 2,500/- by Muslims with an obligation to join wars against enemies. But still the Christians cry in Bazars and publish in books that Muhammadans exacted the tax for religion from all non-Muslims. Compare the tax with those levied by the present Governments from their conquered subjects and by the Municipal boards. (See Fathul Buldan, Balazari, page 59; also Tarikh Tibri, page 54.)

The *jazya* was in reality very discouraging to the adoption of Islam especially for the rich persons for he had to undergo an expenditure of 2,500 rupees instead of three rupees and to join wars or provide necessities for it.

It is true that certain Muhammadan rulers proved wholesale murderers and robbers, but they did all that against the teachings of the Qurán and the prophet, just as some of them martyred Umar, Usman, Ali and Husain, invaded Mecca and Madina and caused a horrible bloodshed there, killing a large number of Muhammadans. Hence

his hands out of grief for what he had expended thereon, for it had fallen on its roof, and cried out saying, Woe be unto me, I should have not associated any one with my Lord. 43 No party could help him against God, nor could he defend himself against His vengeance. 44 Thus the patronage belongs to the true God alone ; He is the best rewarder and the best giver of success. 45 And propound unto them the similitude of the life of this world that it is like a water which we send down from the heaven and the vegetation of the earth mingles with it, but *shortly* it becomes a dry rubbish which is scattered off by the wind ; and God is the appointer of the destidations of all things. 46 The wealth and the children are a glory of the life of this world and the everlasting acts

Islam is not responsible for the actions of the unruly tyrants. But not a single instance of converting a single person to Islam by force can ever be pointed out in the life history of the prophet and of his divinely successors, viz. Abu Bakr, Umar, Usman and Ali. The Muhammadans suffered severe persecutions at the hands of the Qureshites at Mecca for ten years. They were publicly reviled and scoffed at, excommunicated from the society and repeatedly injured. Some of them were killed in the most inhuman ways, some buried under the burning stones, some dragged on pebbles and some pierced by spears. The persecutions increasing every day beyond limits of human patience, 83 Muslims fled to Ethiopia, by the permission of the prophet. At last, when they determined to kill Muhammad and appointed assassins to execute the resolution he also fled to Medina. But even then, the infidels' wrath was not appeased. They made further preparations to exterminate the Muslims at Medina. This was the commencement of the prophet's wars. Was it compulsion that conquered the hearts of so many individuals so thoroughly that they left their houses and properties, up their lives, suffered all sorts of persecutions and heard the harshest reproaches without shrinking from their convictions in the least.

To clear out the question more thoroughly it seems

of righteousness are better in the sight of thy Lord with respect to reward and better with respect to hope. 47 A day we will make the mountains fly off and thou shalt see the earth^a as an open field of battle and gather them all and then leave none of them behind. 48 They shall be presented before thy Lord in parades. Ye have come to us as we created you

necessary to name the wars of the prophet here and to point out their causes in brief.

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|---|--|
| <p>(1.) The battle of Widan or Ebwa.</p> <p>(2.) The battle of Bowat.</p> <p>(3.) The battle of Ashirat.</p> <p>(4.) The first battle of Badr.</p> <p>(5.) The second battle of Badr.</p> <p>(6.) The battle of Kadr.</p> <p>(7.) The battle of Anmar.</p> <p>(8.) The battle of Bani Salim.</p> <p>(9.) The battle of Barley flour.]</p> | <p>In all these battles the Qureshites of Mecca were the aggressors and their unremittingly continued persecutions were the cause. No action took place in numbers 1, 2, 4, 6, 8 and 9. Peace was contracted in number (3) on the condition that the lives of Banu Madlej shall be safe and protected provided, they won't fight with the Muslims. For details of No. (5) see note on 8—7.</p> |
|---|--|
- (10.) The battle of Ohad—The Qureshites gathered a strength of 3,000 men with large provisions of war and marched against Muhammadans to Medina, encamped themselves near Ohad a hill $2\frac{1}{2}$ miles off from the city and began to destroy the corns and plants of Medina. Hence the Muslims were forced to come out against them. (3—120 4—77.)
- (11.) The battle of Hamraulasad. The Meccans who were returning to Mecca after their victory at Ohad, on reaching this place which is about 8 miles from Medina, resolved to reattack the Muslims and extirpate them completely. But no action took place and the infidels returned to Mecca.
- (12.) The battle of Banu Saalaba. This Banu Saalaba had joined previously with Banu Gatsfan. They again joined to invade Medina. But no action took place.
- (13.) The third battle of Badr. After the utter defeat at Badr, Abu Sufyan had announced this battle in

a. i.e. The Holy Land. Also see the Revelations, Chapter 20.

the first time. But ye presumed that we have prefixed no term for you. 49 The book shall be placed *in their hands*, then thou shalt see the sinners afraid of what is therein and crying out, Woe be unto us, how *comprehensive* is this book, it hath left nothing small and nothing great without mentioning it thoroughly ; and they shall find present all that they had done ; and thy Lord will not wrong any one.

the next year. But he returned from the way. For details see notes on 8—5 to 19.

- (14.) The battle of Dumatuljundal. The enemies gathered here and resolved to invade Medina. Hearing the news, the prophet marched against them. But the enemies dispersed before an action.
- (15.) The battle of Banu Mustalaq. This battle was brought about by Alhars who excited his people and others by his influential orations against Muslims.
- (16.) The battle of Trench or of the congregations. In this battle, most of the idolatrous and Jewish tribes of Arabia had joined together to extirpate the Muslims once and for all and invaded Medina with a large force. For details see 33—20 to 27.
- (17.) The battle of Banu Lahyan. On the request of two Arabian tribes the prophet had sent eight preachers to them. But they killed six of them. Hence the war was undertaken but they fled to hills before an action.
- (18.) The battle of Gaba. The Fazaries had taken away twenty camels of the prophet with Abuzar's wife and killed his son. Hence the prophet marched against them and got back the camels.
- (19.) The battle of Mecca. The cause of this battle was the violation of the treaty of Hodebiyya on the part of the Meccans and initiating attacks on the allies of the Muslims. For details see the 48th chapter.
- (20.) The battle of Howazin. On the return of the Muslims from Mecca after its conquest, the people of the Howazin tribe opposed and shot at them with arrows. At first they had the upper hand but finally they gave way and were pursued to Autas, Thence they ran off to Tayef. The Muslim army advanced and besieged them in the fort of Tayef. At last they offered

50 And when we said unto the angels, serve Adam. They all served him except Eblis. He was one of the ginns, therefore he disobeyed the order of his Lord. Do ye therefore take him and his posterity as friends besides me, while they are enemies unto you. How evil is the exchange for the iniquitous ! 51 I did not call them *for help* at the creation of the heavens and the earth, nor at the creation of themselves, nor I was ever to take the seducers as my assistants. 52 On a day He will say, Call those whom ye imagined to be my partners. Whereupon

submission. The prophet announced that whoever cometh down of the fort shall be freed. Hearing the commencement, most of the slaves came down and were freed. When the tribe of Saqif came over to Islam, they demanded their slaves back but were refused for their being free. This war terminated the infidelity and idolatory of Arabia and the Quresh wars came to an end. Throughout these wars, not a single man was converted by force to Islam. All the wars were initiated by the infidels to exterminate Muslims but ended in their own ruin and destruction. After each victory, liberality and mercy were shown to the subdued people and never the spirit of revenge was indulged in, even to just terms. No sick or decrepit person ; no infant or woman was troubled. No tribe that held neutral was ever attacked upon. The hardest persecutors were treated with generous forgiveness and mercy.

The wars with the Jews arose from their joining the idolatrous tribes against Muslims and violating their contracts repeatedly.

After his arrival at Menina, the prophet made a proclamation to the effect :—

- (1.) The conditions of peace and war shall be the same for all Muslims.
- (2.) The Jews shall be safe from all troubles and enjoy the same rights of protection and assistance with the Muslim subjects and counted as one nation with the Muhammadans. They shall have freedom to perform their religious ceremonies, just as much as the Muham-

they will call them, but they shall not answer them ; and we have made the *connection* between them destructive. 53 The sinners will see the fire and think that they are going to fall into it and they shall find no way to escape from it. 54 Verily we have set forth all sorts of parables unto men in this Qurán, but man is ever disputatious. 55 Nothing hindered

madans for their own. The tribes that are on friendly terms with the Jews shall also enjoy the same rights. The criminals shall be arrested and punished.

- (3.) The Muslims shall hate any body who commits a crime or creates riot or disunion. None shall help the criminal, however near he be in relation.
- (4.) Any disputes arising between the people in future shall be decided by the prophet in accordance with the word of God. The Jewish tribes of Banu Nazer, Bani Qareza and Bani Qaniquaa also shared the rights.

This announcement stopped the evil practice of settling all cases by relative strengths and wars.

But the Jews behaved seditiously every now and then, excited the idolatrous tribes against Muslims, joined in wars with them and exerted their poetical geniuses in creating discords.

Thus the prophet was obliged to wars against them.

- (1.) *The war with Banu Qaniquaa.* This was caused by the Jews violating a Muslim woman who went for some business to a Jewish blacksmith's shop. A Muslim who was passing by the shop, seeing the outrage done to the woman, tried to rescue her and was killed. This caused a great disturbance on both sides. The prophet went to the Jewish quarters and asked them either to confess Islam or to leave Medina. The Jews refused and took up arms. Then they shut up themselves in their fort and were besieged. After fifteen days they submitted themselves to the prophet and were banished.
- (2.) *The war with Banu Nazer.* This was excited by Kaab bin Ashraf, a Jewish chief and poet. He incited the Meccans by his influential orations to attack the Muslims at Medina and promised to help them from inside the city. He had also devised a plot to kill

men from believing when the direction came unto them and from asking forgiveness of their Lord, except *the decree of God* that the rule which governed the past nations should apply to them or the punishment should come to them in front. 56 We do not send the apostles but as heralds of good tidings and as warners. But the disbelievers oppose with falsehood to throw down the truth and they hold our

the prophet. But his movements being exposed, he was killed. After this, the Banu Nazer caused the massacre of 68 Muslims by fraudulently sending for 70 Quresh as preachers. Umro bin Omayya, who had escaped when coming to Medina, saw two Jews on the way and killed them. Both the Jews were on good terms with the prophet and Umro was ignorant of that. Thus the prophet wanted to make an atonement for their murder. According to the proclamation, the Jews were also to share the retribution. Hence the prophet went to their quarters to raise up the subscription. But the Jews plotted to kill him by rolling a heavy stone over him from the roof of the building near which he had seated himself. The prophet being informed of the plot, got out of the place and declared war against them. They were besieged and at last banished.

- (3.) *The war with Banu Qureza.* This was caused by their violating the contract and joining the idolatrous and Jewish tribes of Arabia in their combined attack on Muslims in the battle of Ahzab. After the total defeat of all the enemies, the prophet on his return to Medina, besieged the fortresses of Banu Qureza.

After a long besiegement they sent a word to the prophet that they will submit to the decision of Saad bin Maaz. It was their folly not to ask for a judgment of the merciful prophet himself. Saad bin Maaz, being an experienced soldier and well acquainted with their treacherous behaviour and infidelity, pronounced that all the fighting men of the tribe should be slaughtered and the women, children and old persons captivated. Thus many hundreds of the fighting men were slain and the rest imprisoned.

- (4.) *The Khybar war.* This was caused by their taking

signs and admonitions as jests. 57 And who is a greater tyrant than him who is reminded with the signs of his Lord but he turns away from them and forgetteth what his hands have sent on : verily we put a veil on their hearts that they may not understand it, and in their ears, a plug. If thou invite them to the direction, they shall never follow the direction. 58 And thy Lord is the most forgiver of sins and merciful. Were He to seize them for what they have earned, He would have hastened the torment unto them. But there is a prefixed term for them ; they shall never find a shelter besides Him. 59 And these cities, we destroyed them when they committed wrong and had prefixed a time for their destruction. 60 *Remember* when Moses said unto his servant *Joshua son of Nun*, I will not cease going until I reach the confluence of the two seas or will go on for years. 61 Thus when they reached the confluence of the two *seas*, they forgot their fish and *she* took her way to the sea through a channel. 62

an active part in exciting all the idolatrous and Jewish tribes of Arabia to make a combined attack upon the Muslims. It was chiefly through the influential orations of Salam bin Mushkem, Ibn Abul Haqiq, Hay, Kanana, Howza and Abu Amar, all. Khyber Jews that almost the whole Arabia had made a joint attack on Medina in the battle of Ahzab. Moreover, when the prophet sent an ambassador to their Chief, after the battle of Ahzab, he killed him. Banu Nazer and Banu Qaniquaa who had come to Khyber after being banished from Medina, were constantly plotting against the Muslims. Hence the prophet sent an army of 1400 men against them. At first they offered terms of peace, but the Jews not accepting them, war was declared. It resulted in the total subjugation of the Jews. In the end they asked forgiveness and were excused on the surety of their immovable properties.

- (5.) The expedition of Tabuc. For its details see note on 9—38.

When they passed beyond *the place*, Moses said to his servant, Let us have our dinner, for we have been fatigued by this journey of ours. 63 Joshua said, Didst thou notice when we rested at the rock, I forgot the fish ; (and nothing made me forget it except the Satan, that I shall mention it *to thee*) and it took its way to the sea wonderously. 64 Moses said, This is what we were in search of. Therefore they turned back upon their footsteps, following them up. 65 At last they found a servant out of our servants, whom we had given mercy from before us and taught him wisdom from before us. 66 Moses asked him, Should I follow thee on the condition that thou may teach me of the righteousness that hath been taught unto thee ? 67 He replied, Thou canst have patience with me ; 68 and how shalt thou be patient at .hat of which thou possesseth no intelligence. 69 Moses said, Thou wilt find me, if God so please, patient and I will not disobey thee in any matter. 70 He said, If thou followeth me, question me not concerning any thing until I *myself* mention unto thee anything about it. 71 Thus they went on *their way* until they got into a boat. He scuttled it. Moses questioned, Didst thou scuttle it that thou may drown its men ; verily thou hast done a serious thing. He replied, Did I not tell *thee beforehand* that thou shalt not be able to have patience with me. 73 He said, Rebuke me not for what I have forgotten and do not impose difficulty on me in my business. 74 Thus they went on until they met a child. But he killed him. Moses questioned, Didst thou kill an innocent person without a *retaliation for his killing a person* ? verily thou hast done an unlawful thing.

75 He said, Did I not tell thee that thou never be able to have patience with me. **76** He said, If I question thee concerning anything after this, keep me not in thy company. Now hast thou arrived at an excuse against me. **77** Then they went on until they reached the people of a village. They asked the people thereof for food but they refused to entertain them. They found a wall therein which was going to fall off and he set it upright. Moses said, if thou liked, thou could receive wages for that. **78** He replied, Here is the separation between me and thee, I will let thee know the interpretation of that which thou couldst not bear patiently. **79** As to the boat, it belonged to *some* paupers working in the sea, therefore I intended to damage it, for behind them was a king seizing all the *sound* boats by tyranny. **80** As to the child, his parents were believers and we feared lest he should impose upon them rebellion and infidelity. **81** Therefore we wished that their Lord may give them in exchange a child better than him in purity and nearer in affection. **82** As to the wall, it belonged to two orphans in the city, and underneath it was a treasure belonging to them and their parents were righteous persons. Thy Lord willed that when they reach their puberty they take forth their treasure. *It was* a mercy from thy Lord and I did not do that from my own will. This is the interpretation of that which thou couldst not patiently bear. **83** And they ask thee about Zul Qarnain.^a Say I will rehearse unto you an account

^a. These verses explain the revelation contained in Daniel 8—3, 4; as follows:—

“Then I lifted up mine eyes, and saw, and behold, there, stood before the river a ram which had *two* horns: and

of him 84 Verily we established him in the earth and gave him a way to everything. 85 Thus he followed a way *to the west*, 86 until he reached the setting of the sun and perceived it sinking in a black muddy spring. There he found a people. We said, O Zúl Qarnain, either thou torture them or adopt

the two horns *were* high: but one *was* higher than the other, and the higher came up last.

I saw the ram pushing westward, and northward, and southward: so that no beasts might stand before him, neither *was there any* that could deliver out of his hand: but he did according to his will, and became great."

'Zúl Qarnain literally means two horned.' According to Daniel 8—20 the ram having two horns are the kings of Media and Persia. Thus 'the two-horned' here means the king who possessed Media and Persia, *viz.* Cyrus. After conquering the Northern Arabia and Syria, when he reached the dense fogs of the Black Sea, he stopped there and the sun appeared to him as if it were sinking in it, the other shore being beyond the reach of his sight. The same idiom is adopted in Zaccharias 8—7 "I will save my people from the east country and from the west country." Thus having thoroughly conquered the western countries he punished the wicked persons and honoured the good ones according to divine revelations as appears from Ezra as well. Thence he proceeded eastward to Bluchistan where he found the natives to be in a barbarous condition having no houses. From there he continued his march northward till he reached a gap between two mountains and found some savage tribes there. This place is situated in the north of Persia and is known by the name of Darband, near which a small village called Quba still exists so called after Kaiqubad, the other name of Cyrus. They complained to Cyrus against ravaging incursions of the Gog and Magog and offered to pay him a tribute for building a rampart to keep them off.

According to Rozatul Safa, Gayasul Lugat and Shah-nama, the countries of the Gog and Magog comprise the fifth climate which lies to the north of China, Tibet. Kashmir and Badakhshan. Al Bezawi relates that Zúl Qarnain had erected a wall 30 miles long between Azarbaijan and

some goodness about them. 87 He said, Whoso acteth unjustly, we will punish him, then he shall be returned unto his Lord and He will punish him with an unheard of torment 88 But whoso believeth and acteth righteously, he shall have an excellent reward, and we will order for him ease. 89 Then he followed a way *to the east*, 90 until he reached the rising of

Armenia. Muslim says that the 'Turks are so called because Zúl Qarnain had shut off all the other tribes of Gog and Magog except them. ('Turk' meaning 'left'). There is a tradition by Zohak that the Turks are a tribe of the Gog and Magog. The same is pointed out in Ezekiel 38—2, 3. "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshec, and Tubal and prophesy against him, and say, Thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshec and Tubal."

All these quotations show that the Russians are the Gog. As to the Magog, Ezekiel (38—5, 6) says—"And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord." According to Genesis 10—2, Magog is the second son of Japheth. Zúl Qarnain sent for big pieces of iron and filled up the space with them. Then he ordered them to blow fire with bellows until they became red hot. Then he poured molten brass on them. Thus the wall become so strong that the Gog and Magog could neither scale it nor tunnel it. But the warlike tribes could not sit still; they progressed westwards to Germany, Denmark, Sweden, Norway and other European countries. The Goth occupied the British Isles. After finishing the wall, Zúl Qarnain had prophesied—"This is a mercy from my Lord; when the time of the promise of my Lord cometh, He will reduce it to pieces for the promise of my Lord is true." Thus being fully established in Europe, they began to send expeditions to other countries by other ways. After a thousand years of the Hijra they turned their attention to the same countries which were invaded by their forefathers and presented the scene which was foretold by the Holy Qurán in the words:—

"On that day we will leave some of them surging over others, and the trumpet shall be sounded and we will gather

the sun. He found it rising on a people whom we had given no shelter therefrom. 91 Thus *it was*, and we comprehended what was with him with our knowledge. 92 Then he set out *another way to the north* 93 until he reached between the two mountains beneath which he found a people who could scarce understand anything. 94 They said, O Zúl Qarnain, verily Gog and Magog are wasting the land, should we collect a tribute for thee on the condition that thou make a wall between us and them? 95 He replied, What my Lord hath established me in, is better; therefore help me with strength that I may make a rampart between you and them. 96 Bring me large pieces of iron until the space between the the two mountains is filled up. *When it was done*

them all together." The same was predicted in the Revelations of John 20—7, 8. "And when the thousand years (*after prophet*) are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of Sea."

In accordance with these prophecies, the possessions of Russia, Germany, France and Britain commenced on the four corners of Arabia and Syria, after a thousand years of Hijra. They are over running Islamic countries since 1591 A. D. and it is near that they may rush into one another like tempestuous waves. "And they shall run down from all elevations" 21—96. "We will leave some of them surging over others" 18—100.

Ahmad, Ibn-i-Maja, Ibn-i-Haban and Hakim have related the following tradition:—

'The prophet said that the Gog and Magog shall be let loose and they shall overrun countries and subjugate the people according to the verse—"And they shall run down from all elevations" 21—96. The Muslims shall fly off before them to take refuge in their fortifications. They will take possession of their cattle, drink off rivers so that one going to a river will find it drunk off. Next they will attack

he said, *Blow with bellows and they did so* until it became like fire. Then he said bring me molten brass to pour on it. Then they shall neither be able to scale it or to break through it. 98 He said, This is a mercy from my Lord : when the time of the pro-

we will leave some of them surging over others, and the fortresses. One of them will say, we have done with the men of the earth, let us now turn to the men of the heavens. Thus they will throw a weapon towards the heaven, which will come back stained in blood.' The drinking off of the rivers has come true by their being drained off by canals. The men of the heaven seem to be those of Mecca, Medina and Jerusalem for their heavenly protections against Gog and Magog as prophesied in the traditions and old scriptures. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and fire came down from God out of heaven, and devoured them." The Revelations 20—9. The etymological investigation of the words Gog and Magog prove that they shall be 'men of water and fire' that is their high achievements shall depend on a combination of fire and water. The Holy Qurán calls them 'father of flames' and points out that they will attribute a son to God. (Chapters 111, 112.)

Talkhisul Tarikh mentions that the Gog and Magog are the descendents of Japeth son of Noah, comprising the Armenians, Germans, French and other tribes of Europe. At first they inhabited Tartar from Manchorea to the Ural mountains and used to pillage the neighbouring countries. Gradually they spread to Machin in the east and to Germany, Norway and France to the west. It was on account of their constant ravages that the Chinese had built a wall twelve hundred miles long on one side and the other thirty miles long was built by Zúl Qarnain between the Ural mountain and the Caspian sea. He also built twelve ramparts between Armenia and Azarbaijan and many strong castles to the north of Pluna. Thus their incursions being hindered in these directions they progressed towards Eu ope.

Abu Asakir narrates a tradition from Abu Horaira that the prophet said, 'Noah had three sons—Shem, Ham and Japheth. The seed of Shem spread over Arabia, Persia and Turkey, who have goodness in them. The posterity of

mise of my Lord cometh, He will reduce it to pieces, for the promise of my Lord is true. 99 On that day the trumpet shall be sounded and we will gather them all together. 100 And we will present fire on that

Japheth comprises Gog, Magog, Turks and Scythians, who have no good. Hem is the father of Berbers, Soudanies and Qibties.

It being proved from the Bible, the traditions of the prophet, Histories and Dictionaries that the Gog and Magog are the descendents of Japheth and that the Russians and the Europeans belong to them, all the prodigies referred to them in the traditions must be taken in their figurative sense.

Thus 'the long ears' may refer to their inventions of the telephones and telegraphs; 'tall size,' to their gallantry and herosim in long expeditions; 'drinking off the rivers,' to the vast drainage through canals; shooting the heavens,' to their observations through telescopes, or invading Mecca, Medina and Jerusalem in the end.

A tradition of Abu Daud mentions that the irruption of the Gog and Magog shall occur after the conquest of Constantinople.

The first expedition of the Portuguese was despatched to India under Vascoda Gama in 1498 A. D., and Albuquerque was appointed in 1508 A. D. who conquered Goa. (Lethbriges' History of India). Constantinople was conquered by Sultan Muhammad, the second, in 1454 A. D. Thus the irruptions of the Gog and Magog commenced after the conquest of constantinople. The first British expedition for India started in 1591 under Lancaster. This year corresponds exactly to 1000 A. H. of Islam. On the other hand, stepped southward from the central Asia. The was occupied by the Germans, French and the In short the European nations are progressing

to

is' which started a thousand years ago. A. D., after the conquest of constantinople. The end of these mighty nations is foretold in the Revelations 20—7 to 10; Ezekiel 38—2, 9, 16; 39—1; Isaia 8—8.

day in a peculiar way, unto the unbelievers 101 whose eyes have been veiled against my admonition and who were not able to hear. 102 Do the unbelievers imagine that they shall take my servants as patrons besides me? Verily we have prepared a fire for such unbelievers in volleys. 103 Tell them, should we inform you of those who are the most losers in actions, 104 whose efforts have gone astray in the life of this world but they think that they are excellent workers. 105 They are the men who do not

a. These verses refer to the Dajjal who are excellent scientists and artists but as to religion they are lost. Muslim, Ahmad, Abu Daud and Nasai have narrated a tradition that 'whoever remembreth the first ten verses of the Chapter of the Cave, he shall remain secure from the tricks of the Dajjal.' These authentic traditions show that the first and last ten verses of this chapter refer to the doctrines of the Antichrist and he who adheres to the lessons taught by these verses shall remain secure against his misleadings.

The word 'Dajjal' means a great multitude venturing mercantile enterprises, a traveller, a liar. Abul Abbas says that he is called so because he will traverse a great part of the earth. Ibn-i-Warid says that he is called so for he will overrun the great part of the earth like the Tigris. In explaining the verse. 'Verily the creation of the heavens and the earth is greater than the productions of the men' 40—57. The commentators say that the men referred to here are the Antichrist whose wonderful inventions will attract an inordinary admiration but with all that he shall never be able to imitate any of the natural things. Ahmad and Muslim have recited a tradition that between the creation of Adam and the resurrection nothing is greater than the workings of the Antichrist. The doctrines and life-history of the Dajjal as given in the first and the last ten verses of this chapter are:—

- (1.) "And it warneth those who profess that God hath taken to himself a son. They have no knowledge thereof, nor their fathers. A serious word it is that is coming forth from their mouths: they are uttering but a lie" 18—65, 8.

believe in *the* signs of their Lord and in *the* meeting with Him. Therefore their actions have perished and we will give no weight to Him on the day of resurrection. 106 Thus their reward is hell for their disbelieving

- (2.) "Tell them, should we inform you of those who are the most losers in actions, whose efforts have gone astray in the life of this world but they think, they are excellent workers" 18—103, 104.

Thus there are two great classes of the multitude of the Antichrist—one professing Jesus Christ to be God and the son of God and devoting their lives to the promulgation of this mistaken doctrine, the other engaged by the physical sciences and arts in exclusion to the spiritual development goldliness. Nisai relates a tradition from Abu Huraira that before the final dispensations, the Dajjal shall appear. It shall be a multitude mixing up worldliness with faith and appear before men in sheep's skin for religion; their tongues shall be sweeter than honey but their hearts wolf like. God will say, Are they deceiving me or venturing against me; I am so much provoked against them that I will swear to raise up a disturbance from amongst them, which will confound the wisest of them? The tradition of Tanzim Dari relates that the Dajjal is imprisoned in an island and when he will be loosed he will raise up his head in the east.

According to Bukhari and Muslim, Ibn-i-Sayyid was surely believed to be the Dajjal by Umar and others, so that Umar swore to this belief before the prophet and he did not refute it. This shows that with all the extraordinary descriptions of him, the Dajjal was believed to be an ordinary man by the prophet and his companions, although he was neither one eyed, nor had a mountain of loaves or the paradise and hell or the running rivers or fire and water with him, nor had a size of forty yards, nor one week was equal to one month during his time. This shows that all such descriptions were based on visions or dreams and require some interpretation or a figurative explanation. Hence I proceed to quote shortly the extraordinary points about the Dajjal and their possible interpretations or figurative meanings below:—

(The full texts may be seen in the Urdu Edition of this commentary.)

and holding my signs and my apostles in -----
 107 Verily those who believe and act righteously, the
 gardens of paradise shall be an entertainment for
 108 therein shall they remain for ever and

- (1.) 'His size will be forty yards.' Probably refers to their high-spiritedness and gallantry.
- (2.) 'He shall ride a white ass.' May signify the first class carriages of the Railway Trains.
- (3.) 'His two ears shall be thirty yards apart.' Probably the distance between two guards.
- (4.) 'The distance between his two hoofs shall be equal to a journey performed in one night and day.' May refer to the distance between two stations where the Engines are changed.
- (5.) 'The earth shall be traversed easily by him.' This is obviously true of the Railway Trains.
- (6.) 'The cloud shall be left to the left of it and the sun behind its setting.' These scenes are often seen by passengers travelling in Railway Trains.
- (7.) 'It shall sink into the sea to its ankles.' This is true of steamers.
- (8.) 'A mountain of smoke shall be before it and a green mountain behind it.' The smoke that rises like mountains from the steam-engine, sometimes appears green when passing back and diluting.
- (9.) 'Its voice shall be heard to the two ends of the earth saying, O Friends come to me; I am he who created or organized, who fixed the destinations and directed, I am your great Lord. The enemy of Goe shall utter a lie.' This seems to refer to their great achievements in arts attracting the highest admiration and to the denial of God by some of them.
- (10.) 'His one eye is blind and the other resembles grapes' Probably the blind eye is the spiritual one and the other includes the physical eyes.
- (11.) 'K., F. and B. are written between his two eyes.' That is his infidelity shall be prominent.
- (12.) 'The word 'kafir' shall be inscribed on his face, shall be read by every one whether lettered or That is his infidelity shall be obvious and readily perceptible by every faithful man.

shall never like a change therefrom. 109 Say, If the sea were an ink to *write down* the words of my Lord, the sea will fail before the words of my Lord come to an end even if we bring other equal to it as additional

- (15.) 'He shall have something like paradise and hell with him, but his paradise shall be hell and the hell paradise.' It may refer to their luxuries, and industries. Their luxuries are no doubt ruinous and their industries a blessing.
- (16.) 'His nose shall be like a beak.' This requires no interpretation.
- (17.) 'The prophet said that if the Dajjal appears before me, I shall oppose him; and if he comes out after me, every man by himself shall be able to oppose him and God is the guardian of the Muslims in every state.' These words prove clearly that the Dajjal shall not be a man of extraordinary size or power but an ordinary man and that his reasoning in religion shall be weak and refutable by every believer. Hence one is justified, to interpret all the prodigies referred to him as figures or visions.
- (18.) 'There will be two running rivers with him—one apparently of white water and the other of flaming fire.' If any one of you happeneth to see them he should go to the fiery one, then gargle, cool his head and drink it for it is cool water.' This seems to refer to the ice manufactories and to allow the use of ice for external and internal purposes.
- (19.) 'In his time a week shall be equal to one month and a month equal to one year.' This refers to the multiplication of energies by machines and engines, with whose help one month's work of a man may be done in a week or a day.
- (20.) 'A mountain of loaves shall accompany him and canals of water.' This may refer to the vast amount of foods and drinks transported by the trains.
- (21.) 'The Dajjal shall stay in the land for forty days. This refers probably to some special Dajjal appearing in special land as demonstrated by the definite articles 'al' meaning the same as 'the' prefixed to them.
- (22.) 'Food and wine shall be with him.' This requires no interpretation.

supply. 110 Say, I am but a man like unto you. It is revealed unto me that your God is but one God. Therefore whoso expecteth a visitation of his Lord, he should act righteously and associate none in the worship of his Lord.

- (23.) 'He shall be congenetally wanting in one eye and the other eye shall be like a star tinged with blood.' That is their brains naturally accept trinity and deny the unity of Islam. The other eye is very keen-sighted in physical matters and strict in administration.
- (24.) 'Shall roast something in the sun.' Seems to refer to the the Engines getting so hot in the sun, or to the focussing of rays by lenses.
- (25.) 'Shall catch the birds flying.' Apparently refers to the swiftness of the Locomotive engines.
- (26.) 'His ass will reach the destination in a week.' Refers to some special Railway traversed in a week from one end to the other.
- (27.) 'The ass will be attended with two mountains—one of trees, fruits and water and the other of fire and smoke.' This requires no interpretation.
- (28.) 'He shall conquer all the cities excepting Mecca and Medina which shall be protected by the angels on all sides.' This is obvious.
- (29.) 'A sort of fire shall be produced by shutting in water, walking like camel, shall run by day and stay by night, shall go on morning and evening—it will be announced, O people it is going by the day, be ready—it is going by the noon, be ready—it is going by the evening, be ready. Whomsoever it will come over, devour him up.' This is a literal description of the Railway systems and the calls at stations. The word 'stay' is probably a mistake of the narrators of the tradition; or it may have a reference to some special occasion seen in the vision.
- (30.) 'He shall be accompanied by females who go before him from village to village and forewarn them of the arrival of the Dajjal.' This refers to the misses and maids in the Missionary service going about from village to village to preach Trinity and followed by the priests. The following tradition confirms this interpretation.

CHAPTER 19.

Entitled, The Mary, revealed at Mecca, consisting 98 verses.

In the name of Allah, the All-providing and the most Merciful

1 K. H. Y.^a A. S. 2 This is a mention of the mercy of thy Lord on His servant Zacharias. 3 When he called upon his Lord with a secret calling, 4 saying, My bones have become brittle and my head flares with hoariness and I have never been unsuccessful in my prayer to thee; my Lord, I am afraid of the heirs after me, for my wife is barren; therefore grant me from before thee a heir who may succeed me and the posterity of Jacob and make him an occasion of pleasure, my Lord. 7 O Zacharias, we give thee glad tidings of a son whose name shall be John; we have never made a namesake of his before 8 He said, My Lord, how shall I have a son for my wife is barren and I have attained to the extreme old age. 9 He answered, so *shall it be*.

'Some men alighted in an island from a boat. There they saw a creature having long and abundant hair which concealed her front and back. They asked her, Who was she. She replied, I am the Jassasa (seeker, spy.) They asked, What Jassasa. She said, Go to the man in the church, he is very fond to see you.' (Ahmad, Muslim and Tibrani.)

This seems to be a description of the misses in the Missionary line going about to induce people to come over to churches to hear the words of the priests.

a. K. stands for Zacharias; H. for Abraham; Y. for Yahya or John; A. for Jesus; S. for Moses called in this chapter Mukhlas (sincere), Edris the Siddiq or truthful, Ismael the Sadiq or true and Mary the Siddiqah or truthful: this chapter mentions of all these personages. For other acceptations of these letters see note on 2—1.

Thy Lord saith, It is easy for me : I created thee before when thou wast nothing. 10 He said, My Lord give a sign unto me. He replied, Thy sign shall be that thou shalt not speak with men for three nights *though in sound health*. 11 Then he came out of the mosque to his people and inspired unto them that they should sanctify *the Lord* morning and evening. 12 O John, take the book with strength ; and we gave him the wisdom when child 13 and compassion from near us and purity ; and he was pious, 14 and good unto his parents and never a rebellious tyrant. 15 And peace be upon him when he was born and when he died and when he shall be raised to life. 16 And recite in the book *the story* of Mary when she retired from her family to an eastern^a place, 17 and screened herself from them. There we sent Our spirit unto her and it took for her the semblance of a sound man. 12 She cried out *saying*, I take refuge unto the Providence from thee, if thou art pious. 19 He said I am but a messenger of thy Lord that I may give thee a pure child. 20 She said, How shall I have a child for no man hath touched me *yet*, nor have I been a harlot. 21 He replied, So *shall it be* Thy Lord saith, It is easy for me ; *I will do so* that I may make him a sign unto men and a mercy from us and the matter is decided. 22 She conceived him and retired with him to a distant house. 23 When the pains came on her near the trunk of the palm-tree, she exclaimed, Alas, I would have been insensible before^b this and become forgotten altogether. 24 But

a. Nazareth, the birth place of Jesus is to the east of Jerusalem.

b. To pray for death is forbidden by the Jewish, Christian and Muhammadan laws and against the spirit of devotion and piety. Hence the word 'Mitto' literally meaning 'I died' can only have a figurative sense here. The precedence of pains suggests it to be that of insensibility.

he cried from under her, Be not grieved, verily thy Lord hath placed a spring underneath thee. 25 And shake the trunk of the palm towards thee, it will drop fresh dates upon thee fit to gather. 26 Wherefore eat and drink and cool thine eyes. If thou seest any man, tell him, I have vowed a fast unto the Providence, therefore, I will not speak with any man to-day. 27 Then she brought him to her people, bearing; They said, O Mary, thou hast brought a strange thing. 28 O sister of Aaron,^a thy father was not a bad man and thy mother was not a rebellious *yellow*. 29 Then she pointed to him *to speak to*. They said, How shall we converse with one who is still a child in the cradle. 30 He said, Verily I am a servant of God; He hath given me the book and made me a prophet, 31 and made me blessed wherever I be and advised me with the prayer and the alms as long as I am alive, 32 and *made me* righteous unto my mother and hath not made me a wretched tyrant. 33 And peace upon me the day when I was born and the day when I die and the day when I shall be raised up alive. 34 This is Jesus son of Mary, a word of truth, concerning whom they doubt. 35 It is not *meet* for God to take a son. Glory be to Him! When He decreeth a thing, He only saith unto it 'Be,' and it is. 36 Verily God is my Lord, therefore worship Him. This is the right path. 37 But the crowds disagreed amongst them, Wherefore,

a. Mary being a descent of Aaron is called here as sister of Aaron figuratively as; 'brother of Arabia' 'brother of Hamdan' 'son of the night' 'father of the cats.' According to some, Aaron is the name of some real brother of Mary. The Bible gives no details of Mary's family, nor there is any reliable history mentioning that. Hence it is useless to make any discussions on the point. "Neither give heed to fables and endless geneologies, which minister questions rather than godly edifying which is in faith: *sq do.*" Timothy 1—4.

woe be unto those who disbelieve, because of the exhibition of the great day. 38 They shall hear well and know well the day when they shall come to us. But the wrong-doers are in a manifest error to-day. 39 And warn them of the day of grief when the matter shall be decided while they are yet in negligence and unbelieving. 40 Verily we inherit the earth and *all those* who are upon it and unto us shall they be returned. 41 And mention Abraham in the book. 42 Verily he was a truthful prophet. 43 When he said unto his father, O my father why doest thou worship what can neither hear nor see nor serve thee in any way. 44 O my father, verily, the knowledge hath come unto me what did not come unto thee, therefore follow me, I will guide thee to an even path. 45 O my father, worship not the devil; verily the devil is ever rebellious against the Providence. 46 O my father, I am afraid that a torment may touch thee from the Providence and thou mayest be a friend unto the devil. 47 He answered, Art thou averse from my gods, O Abraham; if thou desist not, I will certainly stone thee; therefore depart from me for a time. 48 He said, Peace be upon thee, I will ask forgiveness of my Lord for thee, He is certainly gracious unto me. 49 I depart from you and that which ye invoke besides God and call upon my Lord. It is probable that I shall not fail in the prayer to my Lord. 50 And when he parted from them and what they worshipped besides God, we gave him Isaac and Jacob and we made them all prophets. 51 And we gave them out of our mercy and established for them a high reputation in righteousness. 52 And remember Moses in the book. Verity he was purified of all insincerity and was an apostle, a prophet. 53 And we called him from the right side of the mountain and exalted him towards ourselves for a discourse. 54 And we gave him from

our mercy, his brother Aaron, the prophet. 55 And narrate Ismael in the book ; verily he was true to his promise and an apostle.—a prophet. 56 He used to exhort his family to the prayer and the alms and was well-pleased with his Lord. 57 And remember Enoch in the book ; verily he was a truthful, a prophet, 58 and we exalted^a him to a high situation. 59 These are they upon whom God hath been gracious—of the prophets of the posterity of Adam and from amongst those whom we bore *in the ark* with Noah and of the posterity of Abraham and Israel, and of those whom we guided and elected. When the signs of the Providence are rehearsed unto them they fall down worshipping and weeping. 60 But a posterity came after them who wasted the prayer and followed the lusts, therefore they will surely meet the perdition, 61 except those who repent and believe and act righteously : they shall enter the paradise and shall not be wronged at all : 62 the gardens of eternity which the Providence hath promised unto those who are His worshippers in secrecy. Verily His promise is ever to be fulfilled. 63 They shall hear therein no vanity but ‘peace.’ They shall have their provision therein morning and evening. 64 This is the paradise which we give for inheritance unto such of our servants who are pious. 65 And we *the angels* do not descend but by a command of thy Lord, His is whatever is before us and whatever is behind us and whatever is between them ; and thy Lord is not forgetful. 66 *He is* the Lord of the heavens and

a. This exaltation is of the same nature as is referred to in the following verses:—“Gad exalteth those who believe from amongst you and those who are given the knowledge, in degrees” 58—11. “Unto Him ascendeth the good word and the righteous working raiseth him up” 35—10. “Verily the book of the righteous is in the Register of the highest” 83—18.

the earth and of what is between them ; therefore worship Him and be constant at His worship. Dost thou know any namesake of His. 67 The man saith, shall I be brought forth alive when I am dead ? 68 Doth the man not remember that we created him before and he was nothing. 69 By thy Lord, We will surely gather them to-gether and the devils, then present them around hell kneeling. 70 Then We will separate from every sect such of them who were the most refractory against the Providence. 71 We know well who deserve most to be broiled in it. 72 There is none of you^a *O rebellious sectaries*, but he will alight at it : this is an established decision with thy Lord. 73 We will deliver those who are pious and leave the wrong-doers on their knees therein. 74 And when our clear signs are read unto them, those who believe not, say unto the believers, which of the two parties is better in situation and more excellent in society. 75 And how many generations have we destroyed before them who were better off in provisions and appearance. 76 Say, Whoso is in error, the Providence will allow them to continue therein, 77 until when they will see what they are threatened with— the punishment or the resurrection. Then they shall know, who is worse in situation and weaker as to forces. 77 God increaseth in direction those who follow the direction and the good things that remain for ever are better as to reward with thy Lord and better as to the end. 78 Didst thou behold

a. The pronoun 'you' refers to the rebellious sects spoken of in the preceding verses, for the righteous persons shall be kept off from the hell as appears from the following verses:—"A day we will assemble the pious unto the providence as guests and drive the sinners towards the hell like herds to water" 19—81, 82. "Verily those about whom the good is promised by us shall be kept off from it" (the hell) 21--100.

him^a who disbelieved our signs and said, 'I shall surely be given wealth and children.' 79 Hath he spied the unseen or received a covenant of the Providence? 80 By no means so. We write down what he saith and increase his torment *under rules* of increasing 81 We will inherit what he saith and he shall come to us alone. 82 They have taken other Gods besides God that they may be a help to them. 83 Not so, they will deny their worshipping and become adversaries to them. 84 Didst thou not see that we send the devils unto the unbelievers *and* they incite them by *certain* instigations. 85 Therefore, be not in hurry about them for we number unto them a *prefixed* number of days. 86 A day we will assemble the pious unto the Providence as guests, 87 and drive the sinners towards the hell like *herds* to water. 88 They shall obtain no intercession except him who hath received a covenant from the Providence. 89 They profess that the providence hath taken a son 90 It will be announced unto them that ye devised a heinous thing. 91 It wanteth but little that the heavens tear therefrom and the earth cleave asunder and the mountains fall into pieces, 92 that they have called a son for the Providence. 93 It becometh not the Providence at all to take a son. 94 Whatever is in the heavens and the earth shall come unto the Providence as a servant. 95 He hath comprehended them and numbered them with a numbering. 96 All of them shall come unto Him on the day of resurrection, alone. 97 Verily

a. Bukhari and Muslim have narrated a tradition on this occasion that Khubab says that I went to Rus Bin Wayel to demand my debt from him. He told me that if thou denieth Muhammad I shall pay thy debt. Thereupon he told him that I will never do so even if thou be raised from the dead. He replied that when he rises from the dead he shall possess wealth and children and then pay up his debt.

those who believe and act righteously, God will make a love for them. 98 Verily we have made it easy in thy tongue that thou mayest give glad tidings unto the pious and warn the disputatious people. 99 And how many generations have we destroyed before them? Doest thou find any one of them *remaining* or hear a whisper of them.

C H

Entitled, The T. H., revealed at Mecca, containing 135 verses.

In the name of Allah, the All-providing, and the most Merciful God.

1 T. H.^a We have not sent down unto thee the Qurán that thou shouldest be unhappy, 2 but as a reminder unto him who feareth. 3 *It is* a revelation from Him who created the earth and the high heavens. 5 The Providence ascended the throne. 6 His is whatever is in the heavens and the earth and whatever is between them and whatever is under the fluid part of it. 7 If thou speak aloud *it is the same for Him* for He knoweth the secret and the manifest. Allah! there is no God but He; His are the most excellent names. 9 Hast thou received the story of Moses. 10 When he saw a fire, he said to his family, stay, I perceive a fire, perhapse I may bring you a brand therefrom or find some guidance at the fire. 10 But when he reached it, he was called to *in the words*, O Moses, 12 verily I am thy Lord, therefore take off thy shoes for thou art in the sacred valley of Towa. 13 I have chosen thee, therefore listen to what is revealed unto thee. 14 Verily I am God, there is no god besides me, therefore worship me and

^a. T. H. = Tami Hidayat, covetous of direction.

observe the prayer for my remembrance. 15 Verily, the hour is to come, I intend to exhibit it, that every soul may be rewarded for what it hath tried. 16 Let him not therefore turn thee aside therefrom who believeth not in it and followeth his degenerate lusts, lest thou fall into perdition. 17 And what is this in thy right hand, O Moses. 18 He said, This is my rod, Whereon I lean and wherewith I beat down leaves for my flocks and there are other uses for me therein. 19 God said, Put it down, O Moses. 20 Whereupon he put it down and lo ! it became a serpent *which* ran about. 21 God said, Catch it and be not afraid ; We will restore it to its former nature. 22 And join thy hand to thy arm, it shall come out white without harm ; it *will be* another sign 23 that we may show thee of [our greatest signs. 24 Go unto Pharaoh, he is acting outrageously. 25 He prayed *saying*, My Lord, open for me my breast, 26 and make easy for me what Thou hath commanded me, 27 and loose the knot from my tongue, 28 *that* they may understand my speech ; 29 and make a vizir for me from my family, *viz.* 30 Aaron my brother. 31 Gird up my loins thereby 32 and join him in my business 33 that we may praise thee often 34 and remember thee often : 35 verily Thou seest us. 36 God replied, Thou art granted thy request, O Moses. 37 We have done favour unto thee already a second time, 38 when we revealed unto thy mother what we revealed, *saying*, 39 Put him in the ark, then put it in the river, the river will cast it to the shore, that the enemy of mine and enemy of his may take him up. And I cast a love^a upon thee from me, that he may be brought up in my eyes. 40 Remember when thy sister went *there* and said, Shall I guide you to a woman who may nurse him with

a. That is I loved thee and made thee beloved in the eyes of Pharaoh and Asia.

care. Thus we restored thee to thy mother, that her eyes may be cooled and *that she may not be grieved*. Thou killed a person and we delivered thee from the grief and proved thee by trials. Then thou tarried in the people of Midian for years and hath come *here* at our decree, O Moses. 41 And I have chosen thee for myself. 42 Go thou and thy brother with my signs and be not remiss in remembering me. 43 Go ye both to Pharaoh for he is outrageous, 44 and speak to him soft words : haply he may understand or fear God. 45 They said, Our Lord, we fear that he may trespass against us or that he may become outrageous. 46 God said, Fear not, verily I am with you both, hearing well and seeing well. 47 Therefore, go to him and say, We are the aposles of thy Lord, so send with us the children of Israel and torture them not. We have come to thee with a sign from thy Lord, and peace upon him who followeth the direction. 48 It hath been revealed unto me that the torment *shall fall* on him who disbelieveth and turneth away. 49 He asked, who is your Lord, O Moses ? 50 He answered, Our Lord is He who gave everything its creation and then directed *it its ways*. Pharaoh asked, What is the condition of the past generations ? 52 He replied, Its knowledge is in security with my Lord ; my Lord neither erreth nor forgetteth, 53 who hath made the earth a cradle for you and traced paths therein for you and sent down water from the heaven, whereby He produced varieties of the different kinds of vegetations. 54 Eat and pasture your cattle ; verily herein are signs for men of understanding. 55 We have created you out of it and unto it we will return you and thereout we will bring you forth a second time. 56 And we showed him all our signs, but he disbelieved and refused to accept. 57 He said to Moses, Hast thou come to expell us from our land with thy magic, O

Moses. 58 We will meet thee with the like magic, therefore fix a time between us and thee; we should not act contrary to it, neither we nor thou *and we should meet* in an even place. 59 Moses said, Your time is the day^a of the adornment and that the people be called together before noon. 60 Then Pharaoh turned his back and collected his tricks and then came. 61 Moses said unto them, Woe be unto you! forge not lies against God, otherwise He will crush you with a torment—certainly he perisheth who forgeth *a lie*. 62 They discussed their matters amongst themselves and secretly talked it over. 63 They said, These are but two magicians intending to turn you out of your land with their magic and do away with the most exemplary custom of yours. 64 Thus, they collected their tricks and came in lines *saying*, Whoso overcometh to-day he shall prosper. 65 They said, O Moses, Art thou going to cast down *thy magic* first or should we cast down *ours* first? 66 He said, But ye cast down *first*. And lo! their ropes and their rods appeared unto him for their magic as if they were running. 67 Therefore Moses entertained a fear in himself. 68 We told *him*, Fear not, verily thou shalt be victorious. 69 Cast down what is in thy right hand, it will swallow up what they have manufactured, for what they have manufactured is a magician's trick and the magician succeedeth not wherever he cometh. 70 *After all* the magicians were thrown on their foreheads worshipping. They exclaimed, We believe in the Lord of Aaron and Moses. 71 Pharaoh cried out, Have ye believed in him before I gave you permission? Surely he is the eldest of you, who hath taught you the magic. I will therefore cut off your hands and your feet on opposite sides and crucify you on the trunks of the palms and ye shall know which of us is more severe.

a. This was probably the first day of their new year.

in punishing and more lasting? 72 They replied, We will never prefer thee over the evident truths which have come to us and Him who created us, therefore, execute what thou art going to execute. Thou can end the life of this world only. 73 We have believed in our Lord that He may forgive our sins and the enchantments that thou forced us to do, and God is good and ever lasting. 74 Whoso cometh to his Lord as a sinner, he shall be thrown into the hell: therein he shall neither die nor live. 75 Whoso cometh to Him as a believer who hath acted righteously, for them are the highest ranks, 76 *viz.* gardens of eternity, from under which rivers flow; therein shall they remain for ever: this is the reward of him who purifieth *himself*. 77 And we revealed unto Moses *saying*, journey by night with my servants, then go for them through the sea by a dry path; be not afraid of being overtaken nor fear *the water*. 78 Wherefore Pharaoh followed him with forces, thus of the sea overwhelmed them what overwhelmed them. 79 Pharaoh lead his people astray and did not get directed. 80 O children of Israel, we delivered you from your enemy and covenanted with you on the right side of the mountain and sent down upon you manna and quails. 80 *And commanded you saying*, Eat of the good things that we have given you and transgress not therein: lest my indignation descend upon you; and upon whomsoever my indignation descendeth, he falleth *into perdition*. 82 And I am the most forgiver unto him who repenteth and believeth and acteth righteously and followeth the direction. 83 And what brought thee so soon from thy people, O Moses. 84 He said, They are following my footsteps and I hastened unto thee my Lord that thou mayest be pleased. 85 *God* said, We proved thy people after thee and the Sameria^a hath

a. A resident of Samerat; the real name is left out,

seduced them *to idolatry*. 86 Therefore Moses returned to his people indignant and grieved, *and said* O my people, Did not your Lord give you an excellent promise? Was the promise delayed too long for you or did ye mean that an indignation descend upon you from your Lord? thus ye did contrary to my promise. 87 They replied, We did not break the promise with thee of our own power, but we were made to bear the loads of the ornaments of the people, which we put in fire and similarly did the Sameri put *his loads*; 88 and he brought forth for them a calf in body which lowed. They said, This is your god and the god of Moses; but he hath forgotten. 89 Did they not see that it returneth no reply to them, nor controlleth any loss or good for them? 90 Aaron had already told them heretofore, O my people, ye are certainly proved thereby, and verily your Lord is the Providence. Wherefore, follow me and obey my orders. 91 They said, We shall never cease worshipping it in seclusion until Moses cometh back to us. 92 Moses asked Aaron, O Aaron what hindered thee from following me when thou saw them gone astray? Didst thou disobey my orders? 94 He answered, O son of my mother, hold me not with my beard, nor with my head; I feared lest thou say, Thou divided the children of Israel and waited not for my words. 95 Then Moses asked Sameri, What is thy object, O Sameri? 96 He replied, I saw what they did not see, therefore I followed ^a the footsteps of the apostle *for a while*, then left them off. Thus my lusts designed for me. 97 Moses said,

for the Holy Qurán doth not mention the names of such wicked persons whose posterity is to continue after them and is destined to become believers. Similarly the real names of Abu Jahl and Abu Talib are not mentioned.

a. Literally the translation will run thus—'I grasped a handful from the footsteps of the apostle and then threw

Get thee gone, it shall be thine in this life that thou shalt say, Touch me not. And for thee is a threat which shall never be altered unto thee. And look at thy god which thou hast been worshipping in seclusion : we will burn it down, then reduce it to dust and scatter it in the sea. 98 Verily your God is Allah, besides whom there is no god, He pervadeth every thing by knowledge. 99 Thus do we relate unto thee of the stories of the past and verily we have given thee from near us an admonition. 100 Whoso turneth away therefrom, he will certainly bear a burden on the day of resurrection. 101 Thereunder shall they remain for ever and an evil burden shall they bear on the day of resurrection. 102 On a day the trumpet shall be blown into and we will call together all the sinners with blue eyes. 103 They shall whisper mutually, Ye have not tarried but ten days. 104 We know well what they say, when the most directed of them shall say, ye have tarried but a day. 105 And they ask thee concerning the moun.

them off.' When one follows another, the Arabs say, 'He possesseth his footsteps.'

From a misunderstanding of the words of the Bible on this occasion, the Christians have attributed the formation of the calf to Aaron. This view is contradicted by the following verses of the Bible itself.

- (1.) "Oh, this people have sinned a great sin and have made them gods of gold" Ex. 32—31. The plural number refers to the people, not to Aaron.
- (2.) "And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." Ex. 32—33. Others were slain and plagued but Aaron escaped, and the office of high priest was made hereditary in his family.
- (3.) Aaron is called the saint of God in Psalms 106—16 and his enemies are swallowed by the earth. In Psalms 105—26, Aaron is chosen of God.
- (4.) In Deut. xx, where his sins are enumerated, the making of calf and idolatry are not attributed to him.

tains. Answer. My Lord will reduce them to dust and blow them off, 106 and leave the *earih* as a clear plain. 107 Then thou shalt see neither any crookedness therein nor unevenness. 108 On that day, they shall follow the crier; none shall be able to turn away from him, and the sounds shall become low for the Providence: therefore thou shalt hear nothing except shuffling. 109 On that day the intercession of *none* shall profit *any one* except of him whom the Providence permitteth and who is acceptable to Him in speech. 110 He knoweth what is before them and what is behind them and they cannot comprehend the same in knowledge. 111 The faces shall be humbled before the living and the self-subsistent God, and he who hath borne iniquity shall be lost. 112 But whoso acteth righteously and he is a believer, he shall fear no injustice or violence. 113 And thus have we sent it down an Arabic Qurán and diversified the warnings therein that haply they may become pious or an admonition be renewed unto them. 114 Therefore, most exalted be God, the true King! And hasten not with the Qurán before its revelation is finished unto thee and pray *saying*, My Lord increase me in knowledge. 115 And we covenanted with Adam heretofore, but he forgot and we found no intention of him. 116 And when we said unto the angels, Serve Adam. They all served him except Eblis who refused. 117 We told him, O

- (5.) In apologizing himself before Moses, Aaron says—
 “And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire and there came out this calf.” Ex. 32—
 24. The last words of the verse show that Aaron had no design of making a calf but it happened so through some tricks of the people. He simply meant to beguile the time with the foolish people, anxious for an idol, in collecting the ornaments and breaking and melting them.

Adam, this is an enemy unto thee and thy wife. *Be careful* lest he cause you to be turned out of the paradise and then ye fall into troubles. 118 Therein thou shalt neither be hungry nor naked, 119 nor feel thirsty nor suffer from noonday heat. 120 But the Satan whispered unto him saying, O Adam, should I guide thee to the tree of immortality and to a kingdom that faileth not. 121 Thus they both ate thereof and their nakedness appeared unto them and they began to stitch upon them some leaves of the garden. Adam disobeyed his Lord *forgetfully* and spoiled his ease. 122 Again his Lord chose him and turned unto him and guided him. 123 He commanded *them both saying*, Get ye all thereout, some of you enemies unto others. When a direction cometh unto you from me, whoso followeth my direction he shall neither err nor fail. 124 And whoso turneth away from my admonition, he shall lead a miserable life and we will raise him blind on the day of resurrection. 125 He will say, My Lord, why hast thou raised me blind for I have been seeing. 126 He will reply, So it hath been, for my signs came unto thee but thou neglected them, so thou art neglected to-day. 127 Thus do we punish him who sinneth and believeth not in the signs of his Lord. Certainly the torment of the next life is most severe and most lasting. 128 Did it not direct them that how many generations we

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- (6.) "They made a calf in Horeb, and worshipped the molten image." Psalms 106—19. "Ye, when they had made them a molten calf." Neh. 9—18.

And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands." The acts 7—41.

In these verses the plural number refers to the people and not to Aaron.

Hence the action of Aaron in collecting and melting the ornaments may only be taken as a policy to beguile them till the return of Moses.

destroyed before them in whose dwellings they are going about. Verily herein is a sign for men endued with understanding. 129 Had it not been for the word of thy Lord that hath already passed and a time pre-determined, the torment would have inseparably touched *them*. 130 Wherefore, bear patiently what they say and celebrate the praises of thy Lord before the rising of the sun and before its setting; and in times of the night also sanctify Him and at the extremities of the day that thou may be happy. 131 Do not cast thine eyes towards what we have supplied some of them with, for a pomp of the life of this world to prove them therein, for the provision of thy Lord is the best and most lasting. 132 And command thy family to the prayer^a and be constant at it. We ask no provision of thee *for them*, we provide

a. In addition to the constant prayerfulness in the form of earnest desire to please God, perfect submission to His will, active zeal in carrying out His commandments careful attention to avoid all sin and vice, unfailing enthusiasm towards goodness and self-sacrifices, fervid ardor for devotion to, and adoration of the Lord, which is exhorted throughout the Holy Qurán, the regular forms of the five timely daily prayers so repeatedly enjoined with others may be noted here briefly.

I.—The preparatory ablution or ‘wazu.’ It consists of:—

- (1.) Washing both the hands to the wrists thrice with the utterance of the propitious word^t بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
In the name of Allah, the All-providing and the most Merciful God.
- (2.) Gargling thrice with brushing the teeth.
- (3.) Washing both the forearms thrice to the elbows.
- (4.) Swabbing the head with moist hands once, including the ears.
- (5.) Washing the feet with the ankles thrice.

Along with the ablution one may be glorifying God, meditating in Him, confessing His unity and the apostleship of Muhommad, and praying for the forgiveness of sins and for the good of this world and of the next.

thee and the end is for piety. 133 And they say, Why doth he not bring us a sign from his Lord? Hast not the evidence of that which is in the former scriptures come unto them? 134 Had we had destroyed them with a torment before that, they would have said, Our Lord, hadst thou sent an apostle unto us we would have followed thy signs before being disgraced and abused. 135 Say, All are waiting, therefore ye also wait—hereafter ye shall know who are the fellows of the right path and who is guided.

Fresh wazu becomes necessary after passing wind or attending the natural call, exudation of blood or pus, sleeping or intoxication or delirium or senselessness from any cause. But if one has fallen asleep in a posture of the prayer, it does not vitiate his wazu.

General ablution of the whole body becomes necessary after going in unto woman with or without emission, after cessation of the menses and of the purperal period of forty days. It is unlawful to go in unto woman during her menstrual and puerperal periods, during which she is also excused of the regular prayers and of fasting. After the periods she has to make up the number of the fasts that she has lost and not of the prayers.

In the case, when one cannot use water for some illness or it is at a distance of more than $1\frac{1}{4}$ mile and the time of the prayer has approached, he may do the 'tayammum' in place of wazu and general ablution. It consists in putting the hands on a clean earth or dirt and then rubbing with them firstly the face and secondly the forearms to the elbows once only.

The cleanliness of the clothes and place, covering of the private parts and the proper time are also the necessary conditions for the prayer.

II.—The 'Azan' or the call for prayer. It was the usual custom of the prophet to give out the call for every regular prayer, though not laid down as a necessary condition. Its words are:—'God is great! God is great! God is great! God is great! I testify that there is no deity but God, I testify that there is no deity but God, I testify that Muhammad is the

Entitled; the Prophets, revealed at Mecca, containing 112 verses.

In the name of Allah, the All-providing and the most Merciful God.

PART

1. **Their account^a hath drawn near unto** men, but they are turning away in negligence. 2. No admonition cometh them from their Lord *in a renewed form* but they want to hear it while making a sport of it, 3 with their hearts full of vanity. The wrong-doers discourse secretly *saying*, Is he not a man like you? are ye to accede to the magic while ye see? Say, My Lord knoweth the word in the heaven and the earth and He is the hearing and knowing God. 5 But they say, *The Qurán* is a heap of confused dreams; nay! he hath forged it. Nay! he is a

apostle of God, I testify that Muhammad is the apostle of God, come to the prayer, come to the prayer, come to the blessing, come to the blessing, God is great! God is great! there is no deity but God. In the call for the morning prayer the following words are added after the 'blessing,' 'the prayer is better than the sleep.' The prayer is better than the sleep.'

III.—The prayer. Its method is as follows. The praying man stands erect with his face towards the Kaaba and initiates it by the following formula:—'I intend to perform 2 (or 4 or 3) rakaats of prayer to worship God with my face towards the Kaaba.'—After confessing the resolution he raises up his hands to the ears saying 'God is great!' Then he brings down

^a Deut. 18—19. : "And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

poet ; therefore he should bring us a sign like the preceding *prophets*. 6 None of the cities that we destroyed, believed before them ; are they therefore going to believe ? 7 And we sent before thee *none else* but men unto whom we revealed *our will*. Therefore ask the men of the scriptures, if ye know not. 8 And we did not give them a body that did not eat, and they were not immortals. 9 We made good our promise unto them, delivered them and others whom we liked and destroyed the wickeds. 10 We have sent down a book unto you containing your history ; do ye not therefore understand ? 11 How many cities we have crushed that were ungodly and raised up other people after them. 12 When they perceived *the approach of our vengeance*, they began to run away swiftly. 13 *It was said unto them*, Run ye not and return to what ye delighted in and to your dwellings that peradventure ye may be questioned. 14

the hands over the epigastrium, placing the right over the left hand. Then he reads—

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ
وَلَا إِلَهَ غَيْرُكَ اَعِزَّنَا اللَّهُ مِنَ الشَّيْطَانِ الرَّجِيمِ

‘I extol thy holiness, O Lord, and praise thee, Blessed is thy name and high is thy majesty and there is no god besides Thee. I fly for refuge unto God from the Satan driven away with stones’ after this he reutes the first chapter of the Holy Qurán—

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَلِكِ يَوْمِ الدِّينِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ — آمِينَ

“All the praises are for Allah, the Lord of all creatures, the all-providing, the most merciful, and the master of the day of the judgment. Thee do we worship and of thee do we beg assistance. Direct us in the right path, in the path of those upon whom Thou hast been gracious, nor of those who are the object of wrath, nor of those who go astray.”

They said, Woe be unto us, we were wrong-doers. 15 This their call ceased not until we made them like *a field that is mown down* or like *a fire that is extinguished*. 16 We have not created the heaven and the earth and what is between them in sport. 17 Had we intended to make a sport we would have made it from near us, if we were going to do that at all. 18 But we hurl the truth against falsehood and crush its head; then it perishes. Woe be unto you for that which ye attribute to God. 19 His is whosoever is in the heavens and the earth; and those who are near Him do neither proudly disdain His worship nor get tired of it. 20 They celebrate His praises night and day and do not faint. 21 Have they taken gods from the earth who raise up *the dead*? 22 Had there been other gods besides Allah, they would have been disordered. Far exalted be God the Lord of the throne above that what they attribute to Him! 23 He cannot be questioned against what He doeth but they shall be questioned. 24 Have they taken *other* gods besides Him? Say. Produce your arguments. This is a story of him

Then he reads one or more verses from other parts of the Qurán. More generally the 112th chapter is recited. "Say, Allah is the only God, the eternal God, He begetteth none, nor is He begotten and there is none of a genus with Him." Then he bows down saying 'God is great' and stands in the crooked position with his hands firmly grasping the knees and the trunk maintained in almost a horizontal position. In this posture he recites—'I extol the holiness of my Lord the most glorious,' repeating these words thrice or more. Then he stands again saying, 'God heareth him who praiseth him.' 'Our Lord, thine is the highest praise.' Then he goes down to worship saying, 'God is Great! and putting the forehead and the nose on the ground says, 'I extol the holiness of my Lord the most high,' repeating these words thrice or more. This completes one rakaat of the prayer.

who is with me and a story of those who preceded me; but most of them do not know the truth, therefore they turn away *therefrom*. 25 We sent no apostle before thee but we revealed unto him *saying*, Verily there is no god besides me, therefore, worship me. 26 They say, the Providence hath taken a son; glory be to Him, but *what they call as gods* are only honourable servants. They never precede Him in the word but do what He commandeth them. 28 He **knoweth** what is before them and what is behind **them**; and they cannot intercede *for any one* except

Next he stands up for the second rakaat and initiating it with 'bismillah' (In the name of Allah) finishes it in 'my Lord the most high.' After that he sits up on his knees and feet with right foot standing and the left laid on the outer border. In this posture he recites the following prayer:—

سُبْحَانَكَ اللَّهُمَّ

"All the adorations and the prayers and the devotions are for God. Peace be unto thee, O prophet and the mercy of God and his blessings. Peace be unto us and unto all the righteous servants of God. I testify that there is no deity but God and testify that Muhammad is His servant and His apostle." If the prayer is of two rakaats, he proceeds to the prayer for Muhammad in the following words:—"O Lord, show mercy on Muhammad and on the posterity of Muhammad as thou hast shown mercy on Abraham and the posterity of Abraham; verily thou art the most praiseworthy and the most glorious." Then he may ask of God anything good and come out of the prayer, first by turning the head to the right and saying, Peace be unto you and the mercy of God; secondly by turning the head to the left and repeating the same words. Thus a prayer of two rakaats is finished. But when the prayer consists of four or three rakaats, he stands up from the second

him for whom He willeth and they shrink through fear of Him. 29 And whoso from amongst them sayeth, I am god besides Him, we will reward him with hell : thus do we reward the wrong-doers. 30 Do they not observe that when the heavens and the earth are shut up^a we open them ? and we quicken

one after reading the Adoration prayer and finishes the next two in the same way as the first two with the difference that after the first chapter no other verses of the Holy Qurán are recited.

The number of obligatory rakaats in each of the five-timely prayers are as follows:—In the morning prayer 2, in the after noon prayers 4, in the evening prayer 3, in the night prayer 4, and in the Friday prayer 2.

The times of the prayers are as follows:—

Morning prayer.—After the dawning of the morning to the appearance of the sun. First after-noon prayer—From the decline of the sun to the equalling of the shadow. Second after-noon prayer—From the equalling of the shadow to the setting of the sun. Evening prayer—From the setting of the sun to the darkening of the night. Night prayer—From the darkening of the night to the dawning of the morning.

The time of 'Id prayers is after the rising of the sun to the noon. They consist of two rakaats with the difference that the words 'God is great! are repeated thrice before reading the Qurán in the first rakaat and after it in the second rakaat. A sermon is delivered in the Friday prayer before it and in the 'Id prayers after them.

The funeral prayer consist of four 'takbirs' viz. repeating the words 'God is great' four times in the following order—First resolving that 'I resolve for prayer to worship God with my face towards the Kaaba and to pray for this dead'; then raising the hands to the ears and saying 'God is great.' Then bringing down the hands down and crossing them

α. That is the heavens did not rain, nor the earth produce vegetables. Similar idioms also occur in the old

everything with the water: do they not therefore believe? 31 And we made in the earth stable mountains that they may provide^a them with food and traced therein broad passages for paths that peradventure they may become directed. 32 And we made the heaven a protected roof but they turn away from its signs. It is He who created the night and the day and the sun and the moon—all are moving swiftly in an orbit. 34 To no man before thee we gave an immortality. What! if thou dieth are they the immortals? 35 Every person is to taste of the death. And we prove you with the evil and the good as a trial, and unto us ye shall be returned. 36 And when the disbelievers see thee, they make a

over the chest as usual and reciting the following:—

سبحاك اللهم وبحمدك وتبارك اسمك وتعالى جدك
وجل ثناؤك ولا اله غيرك اعوذ بالله من الشيطان الرجيم

I 'extol the holiness of thine, O Lord, and praise Thee. Blessed is thy name and high thy majesty and sublime is thy praise. I fly for refuge unto God from the Satan driven away with stones.' After this raising the hands again to the ears and saying, 'God is great.' Then bringing down the hands as usual

scriptures. "The windows of heaven were opened and the rain was upon the earth forty days and forty nights." Gen. 7—11, 12. "The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was returned." Gen. 8—2. "When heaven is shut up and there is no rain." 1 King. 8—35. "When the heaven was shut up three years and six months, when great famine was throughout all the land. Luke 4—25.

^a. For rivers originate from them, which water the lands. The original words may also be translated—'that it may not shake with them? If so, the words refer to the early condition of the earth, when its outer layers were becoming consolidated and the intensely hot fluid of the interior causing the eruptions of mountains, until it became stable and inhabitable by animals.

jest of thine, *saying*, Is he the man who speaketh of your gods *so often*? but they refuse to remember the Providence. 37 The man is created of haste; I will shortly show you my signs, therefore hurry me not. 38 And they say, When shall the threat be fulfilled, if ye speak true? 39 Had the unbelievers known *the state* when they shall not be able to ward off the fire from their faces nor from their backs and they shall not be helped, *they would have never said this*. 40 But it will come to them suddenly and confound them. Then they shall neither be able to repel it nor shall they be respited. 41 And the prophets before thee were also laughed to scorn, therefore what they laughed at, redounded unto those who scoffed at them. 42 Say, Who guardeth you in the night and the day against the Providence? but they turn away from the admonition of their Lord. 43 Are there any gods for them who save them besides us? *What they call as gods* can neither help themselves nor they can be supported against us by their companions. 44 But we furnished them and their fathers with wordly enjoyments so that ages passed over them *and they are rebellious*. Do they not see that we are diminishing the earth from its extremes. Can they therefore *expect to be victorious*? 45 Say, I admonish you by revelation only, but the deaf heareth not the call when they are warned. 46 And

and reciting the prayer on the prophet called 'Salat' or 'Darud' as quoted above. Then raising up the hands again and saying 'God is great.' Then crossing them on the chest and reciting one of the following prayers for the dead. 'O Lord, pardon our living and our dead, and those who are present of us and those who are absent of us, the younger of us and the elder of us, the male of us and the female of us. O Lord, whomsoever of us thou keepeth alive, keep him alive on Islam; and whomsoever thou causeth to die, cause him to die on faith.'

if a blow of the punishment of thy Lord touch them they shall certainly cry out *saying*, Woe be unto us we were the wrong-doers. 47 And we will erect the scales of justice for the day of resurrection. Therefore no soul shall be wronged at all. If there be anything equal to a grain of mustard we will bring it and we ourselves are sufficient to take accounts. 48 And we gave Moses and Aaron the distinction and a light and an admonition unto the pious 49 who fear their Lord in secrecy and fear the hour of *resurrection*. 50 This is a blessed reminder that we have sent down. Do ye therefore deny it? 51 And we granted unto Abraham his righteousness heretofore and we knew him. 52 When he said unto his father and his people, What are these idols that ye worship so assiduously. 53 They replied, We found our fathers worshipping them. 54 He said, ye and your fathers were in a manifest error. 55 They said, Didst thou come with the truth or art thou one of those who make a jest? 56 He answered, No, but your

If the dead be a child, the following prayer must be asked instead of the above mentioned, 'O Lord, Thou make him a harbinger for us and a reward for us and a provision for us and make him for us interceding and interceded.'

As to the shortening of prayer in times of danger, see note on 4—101. The prayer of Tahajjud consists of 1 to 11 rakaats performed in twos or fours with an odd number of 1 or 3 in the end. Its time is after the night prayer to the dawning of the morn, and is generally preferred on awaking from sleep during the night.

IV.—As to the kind of prayers there are three varieties:—

- (1) Farz which is imposed by God as an essential duty and the omission of which is a sin. This we will call obligatory.
- (2.) Sunnat, which has been the rule of the prophet. This will be called prophetic.

Lord is the Lord of the heavens and the earth, who hath created them and I am a witness of that. 57 By God I will do something with your idols after ye turn your backs and go away. 58 Thus he brake them to pieces excepting the biggest of them that they may turn to it. 59 They said, He who hath done this with our gods is certainly one of the wrong-doers. 60 They said, We heard a boy speaking of them, who is called Abraham. 61 They said, Bring him before the eyes of men that they may bear witness. 62 They said, Hast thou done this with our gods, O Abraham? He answered, But he hath done it. This is the biggest of them, wherefore ask them if they can speak. 64 Then they came to themselves and said, Verily ye are the wrong-doers. 65 Again they were subverted^a upon their heads *and said*, Thou knoweth already that these do not speak. 66 He said, Do ye worship besides God what neither profiteth you aught nor harmeth you. 67 Fie on you

(3.) *Nafil* which is an extra service and may be called optional. In accordance with this division of prayers the rakaats with their order in the different prayers are as follows:—

(1.) Daily prayers.

Morning prayer—2 rakaats prophetic and 2 obligatory.

First after-noon prayer—4 rakaats prophetic, 4 obligatory, 2 prophetic, 2 extra.

Second after-noon prayer—4 rakaats obligatory.

Evening prayer—3 rakaats obligatory, 2 prophetic and 2 extra.

Night prayer—4 rakaats prophetic, 4 obligatory, 2 prophetic, 2 extra 3 odds, 2 extra.

(2.) Friday prayer which stands for the First after-noon prayer. 2 rakaats prophetic, 2 obligatory, 2 prophetic.

(3.) The 'Id prayers consisting of 2 rakaats are prophetic.

(4.) Funeral prayer—it is obligatory so far only that it should be performed by some men of the community.

i. e. They relapsed into their former obstinacy.

and on that which ye worship besides God ! Do ye not really understand ? 68 They said, Burn him and help your Gods ; if ye are going to do *anything at all*. 69 We said, O fire, be thou cold and peace unto Abraham. 70 They intended a policy^a thereby but we made them the greatest sufferers 71 We brought him and Lot safely to the land wherein we have placed blessings for the worlds. 72 And we gave him Isaac, and Jacob as a grace and made them all virtuous. 73 We made them leaders guiding with our commands and inspired unto them the doing of good actions, the observing of prayer and giving

a. The word policy shows that they intended to frighten Abraham by burning the fire to renounce his beliefs and to confess idolatory but they never succeeded and God brought him and Lot safely to the Holy Land. Genesis 12—5 mentions of this departure of Abraham with Sara and Lot from Haran to the land of Cannan but does not state the cause of it. Daniel 3 and Jeremia 29 show that the chaldians used to burn such men who refused idolatory. Three men were bound in their clothes and cast into the midst of a burning fiery furnace but the fire hurt them not at all. See Daniel 3—20 to 26. A similar story was current amongst the Jews about Abraham that he was cast in a fiery furnace and the fire turned into a cool garden of roses without hurting Abraham in the least. But there is no mention of that in the Bible, nor in the Holy Qurán nor in the traditions of the prophet. The old stories being simply exemplary prophesies about the conditions of Muhammad, we can take it in the same light as the following verse about the prophet. "So often as they kindled a fire for war, God extinguished it."

Bible also employs the same idiom for extreme difficulties. "Ye were cast in the furnace of Egypt." The Jews seem to have framed the story of Abraham on the passage of Moses where God is said to have brought Abraham out of the Ur of the Chaldees (Genes. 7.) The word Ur which is the name of a city, was translated afterwards into fire. Some Christians have also given credit to the story, the accident being commemorated in Syria on 25th January.

the alms ; and they were our worshippers. 74 And Lot, we gave him wisdom and knowledge and delivered him out of the city that committed filthy crimes : verily they were a wicked unfaithful people. 75 And we lead him into our mercy : verily he was one of the righteous. 76 And Noah, when cried to us heretofore, we heard him, and delivered him and his people from the great torment 77 We helped him against the people who disbelieved our signs : verily they were a wicked people, therefore we drowned them all. 78 And David and Solomon, when they gave their judgments concerning the farm, when people's sheep had strayed therein by night, and we were witnesses of their judgments. 79 We gave Solomon the understanding thereof and gave unto each of them wisdom and knowledge and subjected the mountains^a that praised *the Lord* with David, and the birds *also* ; and we did *so*. 80 And we taught him the art of making the coats of mail for you that they may protect you against each other's violence. Do ye then give thanks ? 81 And we subjected the tempestuous wind^b unto Solomon, that blew by His command towards the land wherein we

a. Figuratively the mountains may signify the hilly tribes ; and the birds, the chiefs or poets. This may also bear the general signification expressed in the words—'Whatever is in the heavens and the earth celebrateth the praises of God.' The same appears from Psalms 148.

b. That is the blowing of the sea and land breeze brought about by the unequal distribution of heat, condensation of aqueous vapors and production of electricity, served to move the ships of Solomon from sea to land and from land to sea in accordance with the rules of the Providence, and they never suffered a loss for being started under special direction of God. It appears from 1 Kings 5—8, 9, 10, that Hiram sent timber of cedar and of fir from Lebanon to the sea and from there by the sea in floats to the place appointed by Solomon.

had placed blessings and we knew everything ; and the devils^a who used to dive for him and did other works besides this, and we were their protectors. 83 And Job,^b when he cried unto his Lord, *saying* verily the distress hath touched me and Thou art the most merciful of those who show mercy. 84 Therefore we heard him and removed the distress that was with him and gave him his people and the like of them with them as a mercy from near us and as a lesson unto the servants of God. 85 And Ismael and Idris^c and Zulkifl,^d all of whom were patient persons. 86 And we lead them into Our mercy : verily they were upright men. 87 And Jonah, when he went away in anger and thought that we will not harass him. Therefore he cried out in the darknesses, ' There is no god besides thee, I extol Thy holiness ; verily I was one of the wrong-doers. 88 Therefore, we heard him and delivered him from the grief, and thus do we deliver the believers. 89 And Zacharias, when he called upon his Lord *saying*, My Lord, leave me not alone and Thou art the best heir. 90 Therefore we heard him and gave him John and we rendered his wife fit *for bearing a child* unto him. Verily they used to hasten in virtues and called upon us with earnestness and awe and humbled themselves before us. 91 And Mary who preserved her chastity, wherefore we breathed unto her of Our Spirit and made her and her people a sign unto the creatures. 92 Verily this is a nation of you—*all* one nation and I am your Lord, therefore serve me. 93 But they

a. viz. The gigantic labourers from amongst the Phis-
tinians and Amelekites.

b. See the Book of Job.

c. Or Enoch, the great-grand father of Noah so named
for his great knowledge.

d. Or Obadiah, so called for his becoming a surety.

divided their business amongst them—all are to return unto us. 94 Therefore whoso worketh some good and he is a believer, his efforts shall not be disapproved and verily we are its protectors. 95 It is forbidden unto a city, that we have destroyed, to return *to this world*. 96 When the Gog and Magog shall be let loose and they shall run down from all elevations ; 97 and the true promise shall draw nigh ; and behold ! the eyes of the unbelievers shall be fixed *with horror*. *They shall say*, Woe be unto us ; we have been heedless of this ; yes we have been doing wrong. 98 Verily ye and that which ye worship besides God are the fuels of hell ; ye shall go down into it. 99 Had these been gods they would have not gone down into it, and all *of them* shall remain therein for aye. 100 They shall be groaning therein and they shall have *nothing* therein. 101 Verily those for whom the good hath preceded from us, they shall be kept far away therefrom. 102 They shall not hear the slightest sound thereof and they shall constantly enjoy what their souls will desire. 103 The greatest terror shall not grieve them and the angels shall meet them *saying*, This is the day of yours which ye were promised. 104 A day we will roll up^a the heaven like the rolling of the scroll of the books. As we produced the first creation so we will do it the second time. *It is* a promise binding on us and we will certainly do it. 105 We did write in the Psalms after the law that the land,^b my righteous servants shall inherit. 106 Verily here is a deep lesson for the people who serve

a. "And as a vesture shalt thou fold them up, and they shall be changed ; but Thou art the same and Thy years shall not fail" Heb. 1—12.

b. *viz.* the Holy Land, as was prophesied in Psalm 37—9 to 11.

For evildoers shall be cut off : but those that wait upon the Lord, they shall inherit the earth.

God. 107 We have not sent thee but as a mercy unto the creatures. 108 Say, It hath been revealed unto me that your God is but one God ; do ye therefore resign yourselves unto Him ? 109 But if they turn away, tell them, I have announced unto you *all* equally and I know not whether that which ye are threatened^a with, is near or far. 110 Verily, He knoweth the words that are out and knoweth what ye conceal. 111 And I know not that perhaps it may be a trial for you and a provision for a time. 112 Pray *saying*, My Lord, judge with truth, and Our Lord is the Providence whose help is to be implored against what ye describe.

CHAPTER 22.

Entitled, The Pilgrimage revealed at Mecca, containing 78 verses.

In the name of Allah, the All-providing, and the most Merciful God.

1 O men, fear your Lord ; verily, the shaking of the hour shall be a great thing. 2 On the day when ye shall see it, every^b *mother* that giveth suck shall be heedless of *the infant* whom she suckleth and every pregnant woman shall abort, and thou shall see the men drunk, while they shall not be drunk, but the

“ For yet a little while, and the wicked *shall* not be : yea, thou shalt diligently consider his place and it *shall* not be : ”

“ But the meek shall inherit : and shall delight themselves in the abundance of peace.”

This prophecy is also repeated in 24—55.

a. That is the losses and destructions, you shall suffer from opposing Islam.

b. Such scenes were observed at the battle of Badr and the conquest of Mecca.

punishment of God shall be severe. 3 There are some men who dispute concerning God without knowledge and follow every rebellious Satan. 4 It has been ordained against him that whoso loveth him, he will certainly mislead him and direct him to the torment of burning. 5 O men, if ye be in doubt concerning the resurrection, *remember* that we produced you from a matter, then from the semen, then from an animalcule, then from the placenta partly created and partly non-created, that we may declare unto you *our signs*. We keep in the wombs what we like to a determined period, then bring you forth as babes, *then give you life* that ye may reach your puberty. Some of you are caused to die *earlier* and some are prolonged to the most decrepit of age so that he knoweth nothing after knowing *many things*. Thou observest the land lying inert and lo ! we send down the water upon it, then it is put in motion and heaveth up and bringeth forth all sorts of beauteous herbs. 6 This *shows* that God is the true God and that He giveth life and causeth to die and that He is the Destiner of everything, 7 and that the hour is surely to come (there is no doubt about it), and that God will raise those who are in the graves. 8 There is a man who disputeth concerning God without a knowledge and without a guidance and without an enlightening scripture. 9 He is going to turn himself off that he may mislead *men* from the path of God. He shall suffer a disgrace^a in this world and we will cause him to taste the torment of burning on the day of resurrection. 10 *He will be told*, This is for that which thy hands have sent on and surely

a. These verses refer to Abu Jahl, the most inveterate opponent of Islam. His true name was Amru Ibn-i-Hosham and was surnamed Abul Hikm i. e. the father of wisdom. To his everlasting disgrace he was entitled Abu Jahl or the father of folly and slain in the battle of Badr.

God is not unjust unto His little servants. 11 And there is a man who worshippeth God *waveriny* on a brink. If some good happeneth unto him he becomes satisfied therewith ; but if some tribulation befall him he turneth aside on his face. He loses in this world and the next : this is the obvious loss. 12 He invoketh besides God that which neither harmeth him nor profitteth him : this is the wide deviation. 13 He calleth upon that whose mischief is nearer than its profit : an evil patron is He and an evil companion. 14 Verily God will lead those who believe and act righteously into gardens from under which rivers flow : verily God doeth what He willeth. 15 Whoso thinketh that God will not help him *i. e. Muhammad* in this world and the next, let him stretch a rope to the heaven, then cut it *i. e. his divine connections* and see whether his operations do away with the *divine help* that enrageth him. 16 Thus have we sent it down as obvious signs, but God directeth whom He willeth. 17 As to those who have believed and the Jews and the Sabians and the Christians and the Magians and the polytheists, God will judge between them on the day of resurrection : verily God is witness of everything. 18 Didst thou not behold that whosoever is in the heavens and the earth, and the sun and the moon and the stars and the mountains and the trees and the cattle and many of the men worship Him and against many the punishment hath become justified. Whomssoever God disgraceth, there is none to exalt him : verily God doeth what He willeth. 19 These are two opposite parties disputing concerning their Lord. But those who disbelieve shall have their garments cut out of fire ; the boiling water shall be poured from above their heads, 20 which shall dissolve what is in their bellies and *their* skins. 21 And they shall be *beaten* with maces of iron. 22 So often as they will intend to get out of it

account of *anguish*, they shall be returned into it and *commanded*, Taste ye the torment of burning. 23 Verily God will lead those who believe and do good works, into gardens from under which rivers flow. They shall be adorned therein with bracelets of gold and with pearls, and their clothes shall be of silk. 24 They have been directed to the holy words and directed to the glorious path. 25 Verily those who disbelieve and prevent men from the path of God and from the sacred mosque which we have made for all men alike whether they be constantly living therein or be strangers; and those who intend blasphemy tyrannically therein, we will cause them to taste of a painful torment. 26 And *remember* when we settled Abraham in the position of the house and *commanded him saying*, Associate nothing with me and purify my house for those who encompass it and those who stand and bow and kneel down worshipping; 27 and announce the pilgrimage unto men; they shall come to thee on foot and on lean animals of all sorts coming from all distant ways; 28 that they may witness their benefits^a and remember the name of God in the appointed days^b over what we have provided them of mild cattles; then eat out of it and give the distressed^c and the beggars also to eat. 29 Then they should remove their dirt^d and fulfil their vows and encompass the ancient house. These *require consideration*, and whoso respecteth the sacred ordinances of God, it is better for him in the sight of his

a. See note on 2—196.

b. *viz.* from 10th to 13th of Zulhajja.

c. The sacrifices that are offered as an atonement for certain omissions or sins are exceptional to this general rule, they being exclusively the right of the needy and beggars.

d. That is after the sacrifice the pilgrim gets out of the vow of pilgrimage and then he is at liberty to get himself shaved, to bathe and to change his clothes.

Lord. And the mild cattles are allowed unto you except those which have been read unto you. Therefore shun the abomination of the idols and avoid words of deceit 31 as sincere servants of God, not associating anything with Him. Whoso associateth anything with God *he shall be* as if he falleth from the heaven, then the birds^a snatch him off or the wind carrieth him away to a distant house. 32 *This is sure to happen*, and whoso magnifieth the signs of God, it is certainly a piety of the heart. 33 Ye have advantages in them to an appointed time, then their place of sacrifice is near the ancient house. 34 For every nation we appointed certain rites that they may remember the name of God over what we provided them of the mild cattle. Therefore your God is one God. Therefore be resigned unto Him and give the glad tidings to the humble, 35 whose hearts are struck with fear when God is mentioned, and to those who bear patiently what befalleth them and to those who observe the prayer and expend out of what we have given them. 36 The big sacrifice^b that we have ordained you are of the signs of God for you: therein is a blessing. Therefore, remember the name^c of God over them as they stand in the order. When it falleth down *dead*, eat thereout and feed the easily contended and the beggar. Thus have we subjected them to you that ye may give thanks. 37 Their fleshs and their bloods do not reach God but unto God reacheth the piety of you. Thus have we subjected them to you that ye may magnify God for

a. This prophecy came true in the battle of Badr when the bodies of the idolaters were left unburied in the wilderness and devoured by birds.

b. viz. Camels, cows and oxes.

c. That is recite the following words **بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ**
'In the name of God and God is great.'

what He hath directed you : and bear good tidings unto the beneficiaries. 38 Verily God wardeth off *troubles* from those who believe ; verily God loveth no dishonest and ungrateful person. 39 Those who have been fought against are allowed to *war* because they have been unjustly persecuted, and verily God hath destined to help them, 40 who have been turned out of their houses without justice, only *for this* that they said, Our Lord is God. Were it not for God's repelling some men by others, verily monastries and churches and synagogues and the mosques wherein the name of God is frequently commemorated would have been demolished. God helpeth him surely who helpeth Him : verily God is mighty and powerful. 41 *And He will assist those* who, when we establish them in the earth, observe the prayer and give alms and command righteousness and forbid evil : and God's is the end of *all* things. 42 If they disbelieve thee *let them* for the people of Noah, and the Adites and Thamudites and the people of Abraham and the people of Lot 44 and the people of Midian also disbelieved before them. Moses was also disbelieved. But we let the disbelievers have their ways for a time, then I seized on them. Then how was my torturing ! 45 Thus how many cities we destroyed when they were iniquitous, then they fell on their roofs ; and *how many* deserted wells and strong castles ? 46 Did they not travell through the earth ? Have they no hearts to understand with, or ears to hear with ? Surely as to these things their eyes are not blind but their hearts are blind which are in the centres. 47 They urge thee to hasten the punishment, but God will never act contrary to His promise. And verily a day with Lord is like a thousand years of that which ye compute. 48 And how many towns have been there whom I respited when they were wrong-doers, then I seized on them and unto me is

the return. 49 Say, O men, I am but a plain warner unto you. 50 But those who believe and act righteously shall have a pardon and an honourable provision. 51 And those who are striving to baffle our signs, shall be the fellows of the hell. 52 We sent before thee no apostle and no prophet but when he wished *something* the Satan inspired in his wishes, but God blotted^a out what the Satan inspired and then God confirmed His signs: and Allah is the knowing and wise God. 53 *So He doeth* that He may make what the Satan inspireth a trial unto those in whose hearts there is an infirmity and whose hearts are hardened. Verily the wrong-doers are in a wide schism. 54 And *so He did* that those who are endowed with knowledge, may know that it is certainly the truth from thy Lord, so that they may believe and their hearts become humbled for Him. Verily God is to guide the believers to the right path. 55 The unbelievers shall never cease to be in doubt about it until the hour of *resurrection* cometh upon them suddenly or the torment of the desolating day of *Badr* cometh upon them. The kingdom on that day shall be God's. He will judge between them. Then those who believed and acted righteously shall be in gardens of pleasures. 57 And those who disbelieved and called our signs a lie shall suffer an ignominious punishment. Those who deserted their things in the way of God and were killed or died, God will provide

a. An absurd and utterly groundless story has been introduced by some commentators as occasioning this verse that the prophet was reading the 53rd chapter of the Qurrán and when he came to this verse, '*Have ye seen the Lot and the Uzza and Manat the other third?*' the devil put the following words in his mouth, '*These are the most high and beauteous damsels, whose intercession is to be hoped for.*' Hearing these words of praise about their goddesses, the Quresh became highly pleased and complied with Muhammad.

them with a good provision : and certainly God is the best provider. 59 He will lead them into places which they shall like and God is knowing and indulgent. 60 *This is worth consideration*, and whoso injureth another equal to what he hath been injured and then he is outraged against, God will certainly help him : verily Allah is merciful and forgiving God. 61 *This is to be considered* that God introduceth the night into the day and introduceth the day into the night and that Allah is the hearing and seeing God. 62 *This is so* because Allah is the God of truth and that what ye invoke besides Him is the false and that God is the most High and great. 63 Didst thou not observe that God sendeth down water from the heaven, and lo ! it becometh green : verily Allah is all-pervading and knowing God. 64 His is whatsoever is in the heavens and the earth and that Allah is the self-sufficient and the most praiseworthy God. 65 Didst thou not observe that God hath subjected to your services whatever is in the earth, and the ships that sail in the sea by His command and He restraineth the heaven that it may not fall on the earth except by his permission : verily Allah is gracious and merciful unto men. 66 *It is* He who giveth you life then causeth you to die and then He will raise you to life : verily man is ungrateful. 67 For the professors of every religion we ordained *certain* rites which they observe, Therefore they should not wrangle with thee in the matter. Invite *men* to thy Lord : verily thou art on the right direction. 68 If they dispute with thee, tell them that God knoweth best what ye do. 69 God will judge

Bezawi, Razi, Madarik and other accurate commentators have proved this story to be utterly false. The devil can have no power on the chosen servants of God beyond simple whispering in their wishes and none at all when they are the subject of true divine inspirations in words.

between you on the day of the resurrection in what ye have disagreed in. 70 Didst thou not know that God knoweth what is in the heavens and the earth : verily this is *contained* in a book ; verily this is easy with God. 71 They worship besides God what He hath sent down no authority for, and they have no knowledge thereof : and there is no helper for the wrong-doers. 72 When our clear signs are rehearsed unto them, thou mayest recognize disdain in the faces of those who do not believe. It is nigh that they may attack upon those who read our signs unto them. Tell *them*, Should I inform you of a worse *thing* than this ; *it is* the fire. God hath promised it unto the unbelievers and an evil retreat it is. 73 O men, a parable is propounded, therefore listen to it. Verily those whom ye call besides God, can never create a fly, even if they all combine to *make* it and if the fly take away anything from them they cannot recover the same from it : weak is the seeker and the sought. 74 They did not esteem God with His due esteem : verily God is strong and mighty. 75 God choseth messengers from amongst the angels and the men : verily God is hearing and seeing. He knoweth what is before them and what is behind them and unto God shall all the matters be returned. 77 O believers, bow down and prostrate and worship your Lord and do good that peradventure ye may prosper 78 And try hard in *the way of* God with its due efforts ; He hath chosen you and imposed no difficulty on you in the religion, the religion of Abraham, He called you Muslims heretofore and in this *Quran* too *ye are named Muslims*, that the apostle may be a witness against you and ye may be witnesses against men. Therefore observe the prayer and pay the legal alms and adhere firmly to God : He is your patron—an excellent patron and an excellent helper.

CHAPTER 23.

Entitled, The Believers,^a revealed at Mecca, containing 118 verses.

In the name of Allah, the All-providing and the most Merciful God.

PART XVIII.

1 Happy are the believers, 2 who are humble in their prayers ; 3 who turn aside from vain discourse, 4 who pay the alms ; 5 who protect their private parts, 6 except against their wives *or the captives* whom their right hands possess, for they are unblamable ; 7 but whoso seeketh aught besides that, they are the transgressors ; 8 and who observe their trusts and covenants ; 9 and who are constant at their prayers. 10 These are the heirs, 11 who shall inherit the paradise ; therein shall they remain for ever. 12 We created man of an extract of a matter, 13 then placed him in a sure receptacle as a seed, 14 then created an animalcule in the seed ; then developed the animalcule into a mass, then developed the mass into bones and clothed the bones with flesh

^a. The word belief or faith as used in the Holy Qurán means to have a firm assurance in God and His angels, scriptures and apostles, and the judgment day, and the destination of every thing by God and the resurrection after death. See 2—177, 4—136. These are the fundamental truths which cannot be proved by reasoning. They are impressed on the human nature and are verified by the internal senses in advanced stages of spiritual development. With this view of belief, I proceed to consider it in its different relations and phases.

- (1.) Simple expression by the tongue without a like confession of the heart, is no belief at all. It is rather an hypocrisy attracting the indignation of God. See 2—8 to 16. "The Arabs of the desert say, We believe,

then we raised him to another creation.^a Therefore blessed be God, the most excellent creator! 15 After this ye die, 16 and on the day of resurrection ye shall be raised. 17 We made above you seven paths and we were not regardless of the creation. 18 We send down water from the heaven according to a destined quantity, then retain it in the earth and we have destined to take it away *as well*. 19 And we produce for you thereby gardens of palms and grapes wherein there are abundant fruits for you and thereof ye eat. 20 And we *also produce the* tree of Olive which springeth from the mount Sinai producing the oil and a sauce for those who eat. 21 Verily there is a lesson for you in the cattle; we give you to drink out of that which is in their bellies and ye have many benefits therein and ye eat thereout, 22 and ye are carried on them and in ships. 23 We sent Noah to his people. He told *them*, O my people, worship God, there is no god for you besides Him; do ye not therefore fear Him? 24 The chiefs of those who did not believe from amongst his people, said, He is no more than a mortal like you, he wisheth to obtain a supremacy over you; and had God so pleased, He would have sent down angels; we never heard that in our forefathers. 25 He is but an insane person, therefore wait for a time. 26 He said, My Lord, help me for they have disbelieved me. 27 Wherefore we revealed unto him *saying* Make the ark under

Say, ye have not believed, but say, We have obeyed, for the belief hath not yet entered your hearts" 45—14. On the other hand, one who believes by heart but is forced to express the contrary by his tongue, he is not excluded from the list of the believers. "Whoso denieth God after his believing in Him except when compelled and his heart be quite satisfied in faith *punished*. But he whose heart is opened for

a. That is perfected him with soul.

our eyes and inspiration. Thus when our time cometh and the oven boileth over, take therein two pairs of each kind and thy family except such of them against whom the sentence is already passed; and address me not for the wrong-doers: verily they shall be drowned. 28 Thus when thou and those who accompany thee, get into the ark, say, All the praises are for Allah who saved us from the iniquitous people; and pray *saying*, My Lord, cause me to get down with a blessed descent, for Thou art the best entertainer. 30 Verily, herein are signs and verily, we did try *mankind*. 31 We produced other generations after them. 32 Then we sent an apostle in them from amongst them, *who said*, Worship God, there is no deity for you besides Him; do ye not therefore fear him. 33 The chiefs of his tribe who did not believe and denied the meeting of the next life, and whom we had enriched in the life of the world, said, He is no more than a man like you, he eateth of that whereof ye eat and drinketh of that whereof ye drink, and if ye follow a man like yourselves, ye shall be lost. 35 Doth he threaten you that after ye die and become dust and bones, ye shall be brought out *of the graves*. 36 Away! Away! for what ye are threatened. 37 *There is nothing more than a life of this*

infidelity, on them shall fall the indignation of God and they shall suffer a great punishment" 16—106.

- (2). Under the influence of faith a believer advances towards God, becomes a favourite of God, gets the providential protection against error and sin, walks straight on as if he were in a clear light, receives divine help in difficulties; his enemies perish before him; he enjoys long prosperous and happy life, inherits the good things of the earth and becomes the object of divine inspirations and revelations. "God is the patron of those who believe, He bringeth them out of the dark-nesses to the light" 2—257. "But God is your patron and He is the best helper" 3—149. "And God is

me for they have disbelieved me. 40 God replied, After a little while, they shall repent *their obstinacy*. 41 Thus an accident seized on them justly and we made them like a refuse *which is carried down by a stream*. Away therefore with the ungodly people! 42 And we created after them other generations. 43 No generation anticipateth its time nor delayeth. 44 We sent apostles after *them* in succession. Whenever its apostle came to a generation, they disbelieved him, therefore we brought others after some of them and rendered them mere stories. Away, therefore with the unbelieving people. 45 And we sent Moses and his brother Aaron with our signs and obvious authority 46 unto Pharaoh and his chiefs, but they puffed up with pride *against them* for they were a haughty people. 47 They said, Should we believe in two men like unto us while their people are serving

gracious unto the believers" 3—151. "It is a right binding on us that we deliver the believers" 10—103. "Verily God is a guide of those who believe, to the right path" 22—54. "God hath promised unto those who believe and act righteously that He will make them successors in the earth" 24—55. "It is a right binding on us to help the believers" 30—47. "He heareth those who believe and act righteously and giveth an increase unto them from His abundance."

(3.) The faith is kept alive and growing by good actions. Faith without actions is as a garden without supply of water.

"And bear good tidings unto those who believe and act righteously that they shall have gardens from under which rivers flow" 2—25. "Those who believe and adulterate not their faith with iniquity, they shall have the security and they shall be directed" 6—83. "Verily the true believers are those whose hearts fear when God

they are foremost therein. 62 We do not oblige any soul beyond its capacity and with us is a book which speaketh the truth, and they shall not be wronged. 63 But their hearts are heedless of this and they *shall be* doing other *evil* deeds besides these, 64 until we inflict ^a punishment on the well-to-do of them ; then they will cry. 65 *It will be said unto them*, Cry not to-day, surely ye shall get no help from us. 66 My signs were read unto you but ye used to turn on your heels, 67 proudly disbelieving, making night stories of it and talking foolishly. 68 Do they not meditate in the word or have they received what did never come to their forefathers ? 69 Have they not recognized their apostle, therefore they are rejecting him ? 70 Do they say that he is infatuated. Nay, he hath come to them with the truth but most of them detest the truth. 71 And if the truth follow their degenerate lusts, the heavens and the earth and whoever is in them will become corrupted. But we have sent them their reminder, and they are turning away from their reminder. 72 Dost thou ask them any maintenance ? But the maintenance of thy Lord is better and He is the best provider. 73 Thou

they are pleased with God : these are a party of God. Beware, that the party of God is the only one to prosper" 58—22.

'And why call ye me, Lord, Lord, and do not the things which I say' Luke 6—46. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed' James 1—6.

a. This prophecy came true in the battle of Bedr in which most of the loftiest chiefs of Mecca were slain and and their power totally overthrown, and in the famine which was so severe and prolonged that the Meccans were obliged to eat dogs, carrion, bones and camel's blood and hair. Then the Qurcsh chiefs applied to Muhammad for prayer. On his prayer the dearth was removed.

inviteth them surely to the right path. 74 Verily those who believe not in the hereafter, they are deviating from the path 75 And if we pity them and remove the affliction which is with them, they increase in their rebellion and wander on blindly. 76 We caught them with the torment but they humbled not before their Lord, nor offered supplications, 77 until when we opened unto them a gate of severe punishment and lo ! they became disappointed 78 *It is He* who made for you the hearing and the sights and the hearts : how little ye appreciate ! 79 It is He who created you in the earth and unto Him shall ye be raised. 80 It is He who giveth life and causeth to die and His are the changes of the night and the day ; do ye not therefore understand ? 81 But they said just what their predecessors had said. 82 They said, Are we to be raised after we die and become ~~dust~~ and bones ? 83 We and our fathers were promised the same heretofore : these are nothing but the stories of the past. 84 Ask *them*, whose is the earth

James 2—14 to 17. What *doth it* profit, my brethren, though a man say he hath faith, and have not works ? can faith save him ?

If a brother or sister be naked, and destitute of daily food.

And one of you say unto them, Depart in peace, be ye warmed and filled : notwithstanding ye give not those things which are needful to the body : what *doth it* profit ?

Even so faith, if it hath not works, is dead, being alone.

- (4.) It is quite possible that a man may be doing some good actions without faith in God, but their final result is nothing. Such a man possesseth a spring but no farm or garden. One who does not believe even after clear delivery of faith to him, he becomes the object of divine wrath and is sooner or later overthrown and extirpated. "Thus God putteth the abomination on those who do not believe" 6—126. "Verily we have made the devils friends of those who do not believe" 7—27. "And we cut off the roots of those who called our signs a lie and were not believers" 7—72.

and whoever is therein ; if ye know ? 85 They will answer, God's. Tell *them*, do ye not therefore understand ? 86 Ask, Who is the Lord of the seven heavens and Lord of the magnificent throne ? 87 They will answer, God. Tell *them*, Do ye not therefore fear ? 88 Ask, In whose hand are the kingdoms of every thing ? and who protecteth but is not protected by any ? if ye know. 89 They will answer, God. Tell *them* whencefrom are ye then deluded off 90 But we have given them the truth and verily they are liars. 91 God hath taken no son nor there is any other god with Him. *Had there been many gods*, then every god would have taken away what he created and some of them would certainly have overcome others. Glory be to God against what they describe 92 He knoweth the secret and the manifest. Exalted be He far above what they associate with Him ! 93 Say, My Lord, if Thou showest me what they are threatened, 94 my Lord put me not in the iniquitous people. 95 Verily we have destined to show thee what *we have* threatened them with. 96 Return the evil with that which is the most graceful, we know well what they describe. 97 And say, My Lord, I seek refuge in thee against the whisperings of the devil ; 98 and seek refuge in thee, my Lord, against their presence. 99 *They persist in their error* until death cometh to one of them, *then* he prayeth *saying*, My Lord send me back, 100 that peradventure I may work good in what I have left.

- (5.) Every goodness and blessing originates from faith and every evil and wretchedness from infidelity. "Therefore they could not believe because they had disbelieved previously : thus God scaleth up the hearts of the unbelievers" 7- 101. "I am but a warner *unto the unbelievers* and a messenger of glad-tidings unto the believers" 7—188. The signs and the warners avail not the people who do not believe" 10—101. "Away with the people who do not believe" 23—44.

By no means so—it is only a word that he is uttering and beyond them is the bar to the day when they shall be raised. 101 Thus when the trumpet shall be sounded, no relations between them on that day shall *avail*, nor they shall be able to ask one another. 102 They whose balances shall be heavy *with good works*, shall prosper. 103 And they whose balances shall be light, they are the men who have lost themselves: in hell they shall remain for long. 104 The fire shall burn their faces and their lips shall retract wide apart. 105 Were not our signs read unto you? but ye disbelieved them. 106 They will say, Our Lord, our wretchedness prevailed over us and we were a people who went astray; 107 Our Lord take us out of that and if we do the same again we will be unjust. 108 *God will say*, Get ye away therein with ignominy and speak not to me. 109 There was a company of My servants also, who used to say, Our Lord we have believed, therefore pardon us and show mercy unto us, for Thou art the best of those who show mercy. 110 But ye made a joke of them until ye forgot my admonition and ye continued mocking them. 111 I have rewarded them to-day for their patience and verily they are happy. 112 He will ask *you*, How many years ye stayed in the earth? 113 They will answer, A day or part of a day, but ask those who count. 114 He will say, Ye stayed but little, if ye knew that. 115 Did ye think that we have created you in vain and that ye shall not be returned unto us. 116 Wherefore Glory be to God, the King, the True; there is no deity but He, the Lord of the magnificent throne. 117 Whoso invoceth other deity with God, he hath no argument thereat. His account is with his Lord and He

a. "Surely men of low degree are vanity and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." Psalms 62—9.

alloweth not the infidels to prosper. 118 And pray saying, My Lord, forgive and show mercy, for Thou art the best of those who show mercy.

CHAPTER 24.

Entitled, the Light, revealed at Medina, containing 64 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 A chapter which we have sent down and enjoined and sent down therein clear signs that peradventure ye may understand. 2 The adulterer^a and the adulteress. Scourge each of them with a hundred stripes and let not compassion seize you about them against the ordinance of God, when ye believe in God and the last day; and let a party of the believers witness their punishment. 3 The adulterer shall not marry but an harlot or an idolatress, and the whore shall not be taken into marriage but by a whoremonger or an idolater: and this is forbidden unto the believers. 4 As to those who cast *imputation* on

^a. These also include the fornicator and the fornicatoress. According to Levit. 20—10 the adulterer and the adulteress were to be put to death; and according to Levit. 19—20, one who lay carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her, she was to be scourged and they were not to be put to death. But when the scribes and Pharisees brought a woman taken in adultery to Jesus, he gave no punishment to her. The story as given in John 8—3 to 9 runs as follows:—

“And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst.”

“They say unto him, Master, this woman was taken in adultery, in the very act.”

chaste women and do not produce four witnesses, scourge them with eighty stripes and do not accept their testimony for ever for they are unfaithful, 5 except those who repent after this and amend : verily God is the most forgiver of sins and merciful. 6 As to those who cast *imputation* on their wives and they have no witnesses except themselves, the testimony of one of them should be to testify four times by God that he speaketh the truth, 7 and the fifth time *he should say* that curse^a of God be upon him if he be a liar. 8 And it will avert the punishment from her if she testifieth four times by God that he is a liar, 9 and the fifth time *she sayeth* that curse of God be upon her if he be true. 10 Had it not been for a grace of God upon you and his mercy and that God is most inclined to forgive and wise, *ye would have been immediately punished.* 11 Those who rumoured

“Now Moses in the law commanded us, that such should be stoned : but what sayest thou ?”

“This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*”

“So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.”

“And again he stooped down, and wrote on the ground.

And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last : and Jesus was left alone, and the woman standing in the midst.”

“When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers ? hath no man condemned thee ?”

“She said, No man, Lord. And Jesus said unto her Neither do I condemn thee : go and sin no more.”

^a. The swearing against each other with curses is called *Lián* in Islam, meaning to curse each other. After it the woman becomes unlawful for the man for ever, but if she be pregnant at the time, the child will be reckoned of the, man.

the false charge^a against *Ayesha*, they are a band of you. Do not think that it is an evil for you ; it is rather better for you ; every one of them shall suffer what he hath earned of the sin and he who hath taken the greatest part from amongst them, shall suffer a grievous punishment. 12 Why did not the believing men and women, when ye heard it, think good in themselves and say, this is an obvious calumny ? 13 Why did they not produce four witnesses for it ? Therefore, when they have not produced the witnesses they are the liars before God. 13 Were it not for a grace of God upon you and His mercy in this world and the next, a great punishment would have touched you for what ye engaged yourselves in. When ye

a. The detail of the scandal as given by Bukhari, Muslim and others is as follows. "Ayesha says, Whenever the prophet had to travel, he used to cast lots for his wives and take her with him, who came out in the lot. Thus when starting on a war and my name came out in the lot, he took me with him. The verse enjoining the privacy of women had been received before this, therefore I travelled on camel's back in pavilion. When coming back from the expedition, they encamped for the night at some distance from Medina. The march being announced early I stepped aside for a private occasion. On coming back to the camp, I missed my necklace. Therefore I went back to look for it. In the meantime they put up my pavilion on the camel without noticing the difference of weight, for on account of poverty we could get very little to eat and the women were light. However they thought that I was inside the pavilion and started. When I came back to the spot, I found none there. With the belief that when they miss me in the way, they will send men for me, I sat down and went to sleep. Safwan bin Mistall who was left behind to look after things or men that might have been missed, came to me in the morning and recognized me. He said, Verily we are God's and unto Him shall we return. These words awoke me. He wrapped a cloth on his hands and made me ride his camel. He spoke nothing to me nor I to him. By the noon he brought me where the troops had halted. Abdullah bin

published it with your tongues and uttered from your mouths what ye had no knowledge of, and thought it to be a light matter but in the sight of God it was grave. 16 Why did ye not say, when ye heard it, that it is not *fit* for us to speak of that ; God forbid ; it is but a serious calumny. 17 God warneth you that ye should never do like that again, if ye are believers. 18 God declareth His signs unto you and God is knowing and wise. 19 Those who like that scandal be spread concerning those who believe, they shall suffer a painful punishment in this world and the next : God knoweth and ye know not. 20 Were it not for the grace of God upon you and His mercy and that God is kind and merciful, *ye would have seen His vengeance.* 21 O believers follow not the footsteps of the Satan, for whoever followeth the footsteps of the Satan, he commandeth him to the abominations and vices. Had it not been for the grace of God upon you and His mercy, none could ever become pure from amongst you ; but God purifieth whom He willeth and God is hearing and knowing. Those possessing abundance and affluence from amongst you should not swear against giving aught to the kindreds and the poors and the fugitives in the way of God, but they should forgive and pass over *the wrongs of others.* Do ye not like that God forgive you ? and God is the most forgiver of sins and merciful. 23 Verily those who cast *imputations* on the negligent *but* faithful and chaste women, *they* are cursed in this world and the next

Obey, a hypocrite, raised up the calumny and was seconded by Hassan bin Sabit, Mistah, Hamua bint Juhash. They spread out the calumny. When I came to know it through the mother of Mistah, I wept and my tears never stopped for a month. The prophet's behaviour towards me was not as gracious as ever. At length these verses were revealed for my clearance. I had full trust in God that He will certainly reveal something concerning me."

suffer a capital punishment, 24 on the day when their tongues and their hands and their feet shall bear witness against them for what they have been doing. 25 On that day God will fully pay them their just reward and they will know that God is the evident truth and the verifier of truth. 26 The filthy women are *suitèd* for the filthy men and the filthy men for the filthy women ; the clean women for the clean men and the clean men for the clean women. They are cleared of what they say. They shall enjoy a pardon and a generous provision. 27 O believers, enter not any houses other than your own houses until ye get the permission of, and salute their people : this is better for you that peradventure ye may understand. 28 If ye find none therein, enter them not until ye are permitted ; and if it be told to you, Return back, do ye return back ; this is purer for you and God knoweth what ye do. 29 It is no crime in you, if ye enter uninhabited houses containing your provisions, and God knoweth what ye discover and what ye conceal. 30 Tell the believers that they should cast down their looks and guard their private parts : this is purer for them : verily God is well aware of what they do. 31 And tell the believing women that they should cast down their looks and preserve their chastity and discover not their ornaments except what cometh to view *unavoidably* and throw their veils on their bosoms and discover not their ornaments except unto their husbands or their fathers or their fathers-in-law or their sons or their husband's sons, or their brothers or their brother's sons or their sister's sons or their women or their right hands' possessions or the male attendants who have no desire *for women* or the boys who do not yet know the nakedness of women ; and they should not strike^a their feet so that their

a. The tinkling ornaments about the feet were also

ornaments which they conceal be known. And turn unto God wholly, ye believers, that ye may prosper. 32 And marry the single amongst you and the righteous ones from amongst your slaves and hand-maids. If they be poor, God will enrich them of His abundance and Allah is the bounteous and knowing God. 33 Those who can not find a match should restrain themselves until God enricheth them of His abundance. And such of those whom your right hands possess as crave for the written^a *manumission*, write for them, if ye know some good in them and give them out of the riches of God, which He hath given you ; and force not your maid-servants to prostitute themselves if they intend to remain continent, that ye may seek casual advantages of the life of this world. But whoso compelleth them, *know* that God after their compulsion will be gracious and merciful. 34 We have sent down unto you clear signs and examples of those who passed away before you and an admonition unto the pious. 35 God is the light^b of the heavens and the earth ; similitude of His light is as a niche containing a lamp which is

severely reprov'd in Isaiah 3—16, 18. All tinkling ornaments are forbidden in traditions of the prophet.

a. That is if they want to redeem themselves by paying a certain amount of money and ask for a written document of the conditions, give them the writing and help them as far as you can to enable them to earn the required sum. Other Muslims should also help them by subscription and otherwise as they can. This is one of the ways that Islam provided for the emancipation of the slaves. For details see notes on 47—4.

b. That is God's enlightening grace which illumines the hearts of men and which is neither of the east nor of the west but heavenly ; and God giveth it whom He pleaseth. The next verses show that the heavenly light is in the houses of those who have great commercial business but with all that they never neglect the name of God and the

persuance of divine commandments. They are opposed by two classes of men—

- (1.) Resembling the dry sandy plains.
- (2.) Men of scriptures who resemble the deep sea with waves and darkneses. The 47th verse of this chapter shows that some of the so called believers are true believers and others weak minded and hypocritics. The true believers are distinguished from the hypocrites in the 55th verse by the fact that they shall become successors in the earth in accordance with the promises of God. Thus apparently they are Abu Bakr, Umar, Usman and Ali, in whose houses the name of God was commemorated, whose houses were exalted so much that they became masters of the palaces of Cæsars and Khosroes, who had large commerce but it did not divert them from the remembrance of God, from the observance of prayers and paying the alms, who were opposed

which is overcovered by wave over which is a wave, and over it a cloud—darknesses some of them over others ; when he putreth out his hand he can scarcely see it ; and whomsoever God giveth no light he can have no light. 41 Didst thou not observe that God—whoever is in the heavens and the earth and the birds, with their wings expanded, celebrate His praises. Every one knoweth its prayer and its way of praising, and God is well-aware of what they do. 42 And God's is the kingdom of the heavens and the earth and unto God is the return of *all*. 43 Didst thou not behold that God driveth the clouds, then makes a union between them and accumulates them in layers ; then thou seest the rain coming forth from the midst of it ; and He sendeth down from heaven the mountains containing hail, and He makes it fall on whom He pleaseth and averteth them from whom He pleaseth. The flashing of its lightning is well-nigh to take away sights. 44 God interchangeth the night and the day : verily herein is a lesson for the men of the eyes. 45 God hath created every animal from water : some of them move on their bellies and some on two feet and some on four ; God createth what He pleaseth ; verily God is the appointer of destinations of all things. 46 Verily We have sent down clear sign, and God directeth whom He pleaseth to the right path. 47 They say, We believe in God and the apostle and obey—still a party of them turneth

by two classes of men *viz.* the ignorant Arab idolators and the men of the scriptures, in whose time some of the Muslims raised up seditions and revolts, who become successors in accordance with the divine promises, whose reign were attended by tribulations and wars but resulted in victories and peace and Islam became firmly established. Thus those who deny their high merits and services after all these divine commendations of them they come under the appellation of the unfaithful as pronounced by the 55th verse.

its back after this and they are no believers. 48 When they are summoned to God and His apostle that he may judge between them, lo ! a party of them turn away. 49 But if there be some right for them they come to it submissively. 50 Is there a sickness in their hearts or they do doubt or do they fear that God may not deal with them unfairly and His apostle—nay but they are the wrong-doers. 51 The saying of the believers, when summoned to God and His apostle that he may judge between them, was nothing but this that they said, We have heard and have obeyed, these are they who shall prosper. 52 Whoso obeyeth God and His apostle and feareth God and maketh Him his shelter, they are the only men to succeed. 53 They swear by God with the deepest solemnity of their oath, saying, If thou hadst commanded them *to come forth* they wouldst have come forth. Say, Do not swear—reasonable obedience *should be shown in actions* : verily God knoweth what ye do. 54 Say, Obey God and obey the apostles. Thus if they turn away *let them* for thou art responsible for what thou art charged with and they are responsible for what they are charged with. If ye obey him ye shall be guided and the duty of the apostle is nothing more than plain delivery *of the message of God*. 55 God hath promised those who believe from amongst you and act righteously that He will make them successors in the earth as He made those successors, who preceded them, and He will establish for them their religion which He hath chosen for them and shall give them security and peace in exchange after their fears ; so they will worship me and associate nothing with me. But whoso turneth infidel after that, they are the unfaithful. 56 And observe the prayer and pay the alms and obey the apostle, that peradventure ye may be pitied. 57 Do not think that the unbelievers will frustrate

the design of God in the earth—their abode is the fire and an evil retreat *it is*. 58 O believers, let those whom your right hands possess and those from amongst you, who have not reached the puberty, ask permission of you three times—before the morning prayer and when ye put off your vestures at noon and after the night prayer—*these are three times of privacies for you*. There is no crime on you nor any crime on them after these times if ye be going freely, some of you about others: thus God declareth the signs unto you and God is knowing *and wise*. 59 When children from amongst you reach the puberty, let them ask leave like those who have been asking leave before them: thus God declareth His signs unto you and God is knowing *and wise*. 60 As to the women who have stopped *child-bearing* and do not hope for a marriage, there is no crime on them if they put off their garment without showing ornaments; but if they abstain from this, it would be better for them; and God is hearing and knowing. 61 There is no hindrance to the blind,^a nor any hindrance to the lame, nor any hindrance to the sick, nor to yourselves that ye eat from your houses or from the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your paternal uncles or the houses of your paternal aunts or the houses of your maternal uncles or the houses of your maternal aunts or of those whose keys are in your possession or of your friends. There is no crime on you if ye eat together or separately. But when ye enter

a. This verse refers to certain superstitions of the ignorant Arabs that they maintained against the blind, the lame and the sick, reckoning them as unclean; and against the eating of other's houses thinking it as a vile thing. Similar superstitions are still seen in idolatrous tribes of India and other countries.

a house, salute your men with the salutation of peace—it is a blessed and pure greeting from God : thus God declareth the signs unto you that peradventure ye may understand. 62 The believers are only those who believe in God and His apostle and when they are with him on some public business they do not go away until they ask his permission. Verily those who ask thy permission they are the men who believe in God and His apostle. Therefore when they ask thy permission for some concern of theirs, thou give permission unto such of them as thou pleaseth and ask forgiveness of God for them : verily God is the most forgiver of sins and merciful. 63 Do not regard the calling of the prophet amongst yourselves like your calling the one to the other. God knoweth those who have been withdrawing covertly. Therefore those who act contrary to his orders should beware lest a trial befall them or a painful torment befall them. 64 Is not God's whatever is in the heavens and the earth. He knoweth what you are *engaged* in, and on the day when they shall be returned unto Him, He will inform them of what they have been doing : and God is omniscient.

CHAPTER 25.

Entitled, The Discrimination, revealed at Mecca, containing
77 verses.

In the name of Allah, the All-providing, and the most Merciful God.

1 Blessed be He who sent down the discrimination on his servant that he may be a warner unto men, 2 whose is the kingdom of the heavens and the earth and who has not taken to Himself a son and

who has no partner in the kingdom and hath created every thing and appointed its destination.^a 3 But they take besides Him gods who create nothing and are themselves created, who can neither control loss or profit to themselves nor have any authority on death or life or resurrection. 4 The unbelievers say, This is a lie which he hath forged and other people have helped him thereat. Thus they have wrought an injustice and a lie. 5 And they say *These are the fables of the past*, he hath got them written down and they are dictated to him morning and evening. 6 Say, He hath sent it down who

a. There has been a great and general misunderstanding about the word destination as used by the Holy Qurán. It simply implies the predetermined end, object, use and design of everything; the immutable laws of its existence and the prefixed rules of its degeneration or development. In other words it may be called nature or providence or law of nature or the creation of God or the law of God. "He hath created everything and appointed its destinations." "Verily we have created all things by a measure" 54—49. "Thou shalt never find a change in the law of God" 35—43. "There is no change for the creation of God." "This is the destination of the mighty and knowing God."

All sciences have recognized the immutability of the laws of nature, and it forms the basis of all human successes. But the simple truth has been misconstrued into the dogma of fatality which deprives men of all rational control on their actions and professes that every action good or bad proceeds from an invincible necessity and according to an inevitable divine decree. This dogma is clearly refuted by the following verses of the Holy Qurán. "The man cannot have anything but what he trieth for and his efforts he shall surely see" 51—40. "Whoso doeth good equal to an atom, he will see it; and whoso doeth evil equal to an atom, he will see it" 99—7, 8. "Every soul is pledged for what it earneth" 74—38. "It gaineth what it earneth and suffereth what it earneth" 2—286. "Whoever acteth righteously it is for his own soul" 45—15. "He prospereth who purifieth it and he perisheth who defileth it" 91—9

knoweth the secret of the heavens and the earth : verily He is the most forgiver of sins and merciful. 7 And they say, What aileth this apostle that he eateth food and walketh in the streets ; why an angel is not sent down to him that he may become a warner with him ? 8 or *why* a treasure is not cast down to him ? or *why* he possesseth not a garden wherefrom he may eat ? The iniquitous people *also* say, Ye follow not but an enchanted person. 9 Behold ! how do they propose examples unto thee ? Thus they have gone astray and cannot find a path. 10 Blessed be He who will, when he pleaseth, make for thee better than that namely gardens from under which rivers flow and make for thee palaces *a* better than this, 11 but they disbelieve the hour *of the resurrec-*

The Holy Qurán abounds with positive and negative commandments. It exhorts all good and forbids all evil. The prophets and their companions have been struggling hard in the midst of the fiercest oppositions and persecutions for the promulgation of their mission. All these facts overthrow the theory of fatalism from its very foundation. All the efforts and their results are inseparable admonitors with every man preaching the groundlessness of the doctrine. Practically speaking, not a single man with sound mind ever believes in it for a moment, but on the other hand seems to be perfectly sure of the fact that he can gain nothing without proper efforts for it.

Let us now consider the verses which have been misunderstood or intentionally misconstrued as an argument for fatalism.

- (1.) "He misleadeth many thereby and directeth many thereby" 2—26. This has been fully explained in its place, which see.
- (2.) "God hath sealed up their hearts and their hearing and a veil covereth their eyes" 2—7. See the note on 2—7.

a. This prophecy was realized in the conquest of Iraq and Syria, where the Tigris and Euphrates flow, and in getting possession of the palaces of Cæsars and Khosroes.

tion and we have prepared a burning fire for him who disbelieveth the hour of *resurrection*. 12 When they see him from a distant place they will hear it raging and roaring. 13 When they shall be thrown bound together in a narrow place thereof they will cry there for death. 14 *It will be told to them*, Cry not to-day for one death but cry for many deaths. 15 Say, Is this better or the garden of eternity which is promised unto the pious. It is for them a recompense and a retreat. There shall they enjoy for ever what they desire: it is a promise to be demanded of thy Lord. 17 On a day He will gather them and what they have been worshipping besides God, and say, Did ye lead astray these my servants or they themselves went astray from the path? 18 They will say,

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- (3.) "A number He directed and a number became justified for the error" 7—31. The word 'justified' shows that the error has resulted from some actions of theirs. The following words render it still clearer. "Because they took the devils as their friends besides God but they think that they are directed" 7—30.
- (4.) "They do not understand but when God pleaseth" 74—56. This simply means that as long as they do not adopt the means and ways of the proper understanding of a thing preordained by God, they cannot understand it.
- (5.) "And ye do not wish but what God the Lord of the creatures wisheth" 81—19. This refers simply to the two natural systems of human actions and wishes:—
- (1.) All the desires in man arise in accordance with the predestined orders of the causes and their effects.
- (2.) With all the intensions and actions of men, similar intentions and actions take place in heavens. This principle of the Providence is stated more clearly in the following verse. "Verily your endeavours are diverse. Therefore whoso giveth alms and feareth God and believeth in the good, we will facilitate unto him the *path of ease*. But whoso is stingy and careless and disbelieveth the good, we will facilitate unto him the *path of misery*" 92—4 to 10.

Praise be unto thee, it was not fit for us to take patrons besides thee, but Thou provided them and their fathers with enjoyments until they forgot the admonition and were a lost people. 19 Thus they will deny what ye say, O unbelievers, and ye shall neither be able to avert *the torment* nor to obtain a help. Whoso doeth wrong from amongst you, we

To infer from the verse under question that the primary motive of all good and evil in man is God and that man is forced of an invincible necessity to do good or evil in accordance with some immutable decree of God, is altogether wrong as appears from the following verses. "Had God so willed they would have not associated others with him." "Had God so willed they would have not done so" 6—113. "Had He so willed therefore, He would have gathered you all on the direction" 6—150.

(6.) "And whomsoever God misleadeth, there is none to guide him" 7—186. This verse apparently signifies that whoever follows the paths predestined by God as erroneous, cannot be guided by any body.

(7.) "Therefore God misleadeth whom He pleaseth and guideth whom He pleaseth" 35—8. This refers simply to the laws of nature established unalterably by God at His free will for the failures and successes of men.

There are numerous verses in the Old and New Testaments as well, which if considered superficially point out to fatalism. Here we quote only a few as examples.

"Yet the Lord hath not given you an heart to perceive, and eyes to see and ears to hear, unto this day." Deut. 29—4.

"He turned their heart to hate his people, to deal subtilly with his servants." Psalms 105—25.

"The Lord hath made all things for himself: yea, even ht wicked for the day of evil." Prov. 16—4.

"No man can come to me, except the father which hath sent me draw him: and I will raise him up at the last day." John 6—44.

"O Lord, why hast thou made us to err from the ways, and hardened our heart from thy fear?" Isaiah 63—17.

"He hath made a decree which shall not pass." Psalms 148—6.

will make him taste a grievous torment. 20 We sent no apostles before thee but they ate food and walked in the markets. And we have made some of you a trial unto the others. Will ye *then*, O *believers* persevere with patience ; and thy Lord is seeing *everything*.

PART XIX.

21 And those who do not hope meeting with us say, Why the angels are not sent down unto us and why do we not see our Lord? They are elated with pride in themselves and have transgressed with exceeding transgression. **22** On a day they will see the angels. There shall be no good tidings unto the sinners on that day and they shall say, Be it removed far off! **23** We will attend to what they may have done of an action and make it like dust scattered abroad. **24** The fellows of the garden, on that day shall have a better abiding place and an excellent noonday rest. **25** The day whereon the heaven shall rend with the clouds^a and the angels sent down in *their* way of being sent down. **26** The kingdom on that day shall be the right of the Providence, and the day shall be a calamity on the unbelievers. **27** On a day the wrong-doer shall bite his hand *out of anguish and grief* and say, Alas for me! would not I had taken a path with the apostle. **28** Alas! I would have not taken that one as a friend. **29** He hath mislead me from the admonition after it had come unto me; and the Satan always leaveth man in the lurch. **30** The apostle will say, My Lord, verily my people took this Qurán as a delirious nonsense. **31** Similarly, we made enemies unto every prophet from amongst the sinners; but thy Lord is sufficient to guide and to help. **32** The unbelievers say, Why the Qurán is not sent down upon him

^a. This prophecy was apparently fulfilled in the Battle of Badr in which the angels descended after a rainfall and the haughty infidels were slain and their power overthrown. The angels were seen by the Muslims as well as by the infidels in the battle.

entire^a at once. We do so, that we may confirm thy heart thereby and we have revealed it with distinct revelations. 33 They bring no parable unto thee but we reveal the truth unto thee and the best interpretation. 34 Those who shall be raised on their faces towards hell, they are the men worst as to their position and most erring as to the path. 35 And we gave the book unto Moses and made his brother, Aaron, a vizier. 36 Then we commanded them *saying*, Go ye to the people who have disbelieved our signs—thus *when they persisted in their disbelief* we destroyed them with a destruction. 37 The people of Noah, we also drowned them when they disbelieved the apostles and made them a warning unto men ; and we have prepared for the wrong-doers a painful punishment. 38 And the Ad and Thamud and the fellows of the Rass^b and many generations between them—39 we propounded examples^c unto all of them and *finally* destroyed them with a total destruction. 40 They have already passed by the city that was rained on with an evil rainfall. Have they not

a. The piecemeal revelation of the Qurán was foretold in Isaia 28—10. "For precept must be *upon* precept, precept upon precept : line upon line, line upon line ; here a little and there a little."

b. These are supposed to be some idolatrous tribes possessing many wells.

c. It has been repeatedly mentioned and illustrated by the Holy Qurán that all the messengers of God were always disbelieved by the wicked persons of the age, but the result was that they always turned out victorious and their opponents were always ruined. Here we wish to sum up the various facts connected with the divine mission as mentioned by the Holy Qurán in diverse forms in different places.

- (1.) Every prophet, every apostle and every saint chosen by God for His mission was always disbelieved, mocked, persecuted and opposed in every possible way. "Whenever an apostle came to them with what their souls

observed them but they do not hope for a resurrection. 41 When they see thee, they make a joke of thee *and say* Is it this whom God hath sent as an apostle? 42 verily he had almost seduced us away from our gods, had we not patiently persevered with them. They shall know when they shall see the torment, who is the most erring from the path. Hast thou observed him who hath his lust as his God. Canst thou be an advocate for him? 44 Doest thou think that a majority of them do hear or understand? They are but like the cattle, and more erring as to

did not like, some of them disbelieved and some *tried* to kill *them*" 5—70.

"None of the signs of their Lord cometh them but they turn away from it" 6—4.

"They always disbelieved the truth when it came to them" 6—5.

"Alas for the servants, no apostle cometh them but they laugh at him to scorn" 36—30.

"No admonition cometh them from the Providence in a renewed form but they turn away therefrom" 26—5.

"No renewed admonition cometh from their Lord but they feign to hear it, and sport with it" 21—2.

(2.) The disbelief in him who is appointed by God is really a disbelief in the signs of God. "Therefore, in reality, they do not disbelieve thee, but the wrong-doers are denying the signs of God" 6—33.

(3.) The denial of him who is appointed by God for His mission is followed by a curse which deprives his opponents of all the spiritual connections with God, of true dreams inspirations and revelations, of divine help and guidance. On the other hand they come under the influence of evil spirits which make false whispers and show false dreams to them against the holy person. "If they see a path of righteousness they do not take it as a path; but if they see a path of sin, they take it as a path" 7—146. Should I inform you of him upon whom the devils descend? They descend upon every sinful liar and impart what they hear, and most of them are liars" 26—224.

the path. 45 Didst thou look to thy Lord? how He extendeth the shadow? and had He so pleased, He would have made it stationary; and we have made the sun a guide to it; 46 then we contract it by an easy contraction. 47 It is He who hath made for you the night a garment and the sleep a rest and the day a resurrection. 48 It is He who sendeth the wind as a forerunner of glad tidings before His mercy. And we send down pure water from the heaven, 49 to revive a dead country; and give to drink thereof unto what we have created of cattle

(4.) The causes of the disbelief, derision and opposition displayed against messengers of God are chiefly as follow:—

1. The reformatations introduced by them against their existing beliefs and notions. "Is it that whenever an apostle cometh to you with that which your souls do not like, ye proudly reject it?" 2—87.
2. Ignorance of the special connections of the God-sent person with God.
"Is it he whom God hath sent as an apostle" 25—41.
"He hath forged a lie against God or he is distracted" 34—8.
3. Delay in the punishment which is inevitable for the opposition of the divine mission. "They said, O Lord, if this is the truth from before thee, rain upon us stones from the heaven or give us a painful torment" 8—32.
4. Pride and ignorance forbidding them from hearing his words or living with him patiently for a time. "And they say, Our hearts are sealed against what thou invitest us to, and our ears are stopped and there is a partition between us and thee, therefore do *what thou liketh and we are doing what we like*" 41—5.
5. The presumption that had he been truly God-sent, we would have accepted him before all. "The unbelievers say unto the believers, Had it been a good thing they would have not surpassed us therein" 46—11.
6. The presumption that such impostors have always been appearing in the world. "Therefore they shall say, This is an ancient fiction" 46—11.

and many men ; 50 and we distribute the same amongst them that they may consider ; but most of the men are always ungrateful. 51 Had we so wished, we would have raised a warner in every city. 52 Therefore follow not the infidels and fight with them a great fighting. 53 It is He who hath let loose the two seas—this one being fresh and sweet and this one salt and bitter ; and we have put between them a bar and an impassable separation. 54 It is He who hath created man from water and ordained for him blood-relationship and marriage-relationship ; and God is the Destiner of everything. 55 They worship besides God what neither profiteth them nor harmeth them,

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- (5.) Where the signs of God are opposed and mocked, it is a devilish meeting, and extremely pernicious for man. "When ye hear the signs of God being disbelieved and mocked at, do not sit with them" 4—140.
- (6.) The disbelievers are sooner or later involved in miseries, disgraced, discomfited in their oppositions against the divine mission and finally ruined. Whatever evils they contrive against the mission, they redound to them. "And redounded unto them what they were laughing at." See note on 28—40.
- (7.) The believers and the righteous do always succeed in the hard conflict between the good and the evil, and prosper in the world. "It is a right due from us to help the believers" 20—47. "Therefore those who believe and act righteously they shall enjoy pardon and an honourable provision" 22—50. "God is the patron of those who believe" 2—257. "God wardeth off *all troubles* from those who believe" 22—38. "God surely helpeth those who help His cause" 22—40. "Whoso loveth God and His apostle and the believers, *they are the party of God* and the party of God always turneth out victorious" 5—56. "Those who hearken to their Lord they enjoy *all the good*" 13—18. Had the people of the cities believed and lived piously, we would have opened unto them blessings from the heavens and the earth, but they disbelieved, therefore we seized on them for what they earned." 7—96.

but the infidels help *wickedness* against God. 56 We have not sent thee but as a bearer of good tidings and a denouncer of threats. 57 Say, I ask you no recompense for it but this that whoso willet^h may take a path to his Lord. 58 And trust^a in the Living and the fountain head of all life, who never dieth and celebrate His praises. He is sufficient to know the faults of His servants, who created the heavens and the earth and whatsoever is between them, in six days ; then He made for the throne. He is the All-providing, therefore ask about Him a knowing man. 60 When it is said unto them, Prostrate yourselves on the forehead for the Providence. They say, What is the Providence. Shall we adore Him whom thou commandeth us *to adore*? and it increaseth them hatred. 61 Blessed be He who hath made the luminaries in the sky and ordained therein a lamp and a

This principle has been illustrated by the lives of Noah, Moses, Hud, Saleh, Shoaib, Jesus, Joseph and others in the Holy Qurán. See 71—13; 11—52; 11—86; 17—35; 5—66; 11—3; 7—94; 17—16;

For Biblical references on the subject see, Levit. 26; Deut. 28, 30; Judges 6; I. Kings 2; II. Kings 17, 21, 22, 23. Also see the note on 28—42.

a. The true philosophy of trust has been very much misunderstood and abused by the blind followers of every religion. It simply means to rely on the means destined by the Providence for the attainment of certain ends. The Quranic teachings on the subject may be shortly summarized as follows :—

- (1.) Whilst making attempts and efforts in the necessary and proper ways destined by the Providence for the attainment of an end, a believer in God must place his reliance entirely on God for the success and not on his means or efforts. "The believers should trust in God" 3—132. "Is God not sufficient for his servant?" 39—36. "And in God should trust all those who trust" 14—12.

shining moon. 62 It is He who hath made the night and the day to succeed each other for him who intendeth to consider and wisheth to be grateful. 63 Servants of the Providence are those who walk on the earth meekly and when the ignorant address them they say, Peace ! ; who pass the nights prostrating and standing in the adoration of their Lord , 65 who say, Our Lord, avert from us the torment of hell ; verily its torment is persistent ; 66 verily it is an evil abiding place and station ; 67 who are neither profuse nor niggardly when expending but observe a mediate path between the two ; 68 who invoke no other god with *the true* God and do not kill a person whom God hath forbidden, but for a just cause ; and commit not adultery ; and who-so doeth that, becometh sinful. 69 The torment shall be multiplied unto him on the day of resurrection and he shall always remain abased therein, 70 except him who repenteth and believeth and acteth righteously. These are the men whose vices God will change to virtues, for God is ever-forgiving and merciful. 71 Whoso repenteth and acteth righteously, he turneth surely unto God with an acceptable repentance. 72 And who do not testify falsely and when they *chance to* pass by the vain discourse they pass honourably. 73 And who when reminded by

(2.) Not to trust in God and the right means and to take recourse to the sinful ways like cheating, dishonesty, bribery, theft and robbery is a practical infidelity. "And whoso trusteth in God *shall know* that God is mighty and wise" 8—49. "And whoso trusteth in God it is sufficient for him; verily God will surely attain His purpose, verily God hath appointed a destination for every thing" 65—3.

(3.) Blessed is he who trusteth in God, for he shall prosper and conquer the world "In God have I trusted, therefore combine your efforts and your partners" 10—71. "God hath written that I and my

the signs of their Lord, fall not to it as deaf and blind. 74 And who say, Our Lord, give unto us wives and children that may cheer our eyes and make us models for the pious. 75 These shall be rewarded with the balconies for their patience and they shall meet therein with a greeting and peace. 76 They shall remain therein for ever, an excellent place of rest and of living it shall be! 77 Say, My Lord careth not for you if ye invoke Him not. But ye have disbelieved, therefore *the torment* will be inevitable.

apostles shall remain victorious" 58—21. "Verily the party of God is ever to remain victorious" 5—56. "Is it not that the party of the devil is to loose" 58—19.

- (4.) Sometimes a loss or a calamity is dreaded by speaking the truth or adhering to the right means. The precepts to be followed under such trials are. "We will bear patiently what injuries you inflict on us, and in God should trust those who trust" 14—12. "God is a sufficient patron and a sufficient helper" 14—45. "And what aileth us that we should not trust in God and He hath directed us our paths" 14—12. "God is sufficient for us and an excellent patron is He" 3—172.
- (5.) Blessed is he who trusteth in God for he is protected against the evil whisperings and instigations of the devil by the living connection with God. "Verily he (*i. e.* the devil) hath no power over those who believe and trust in their Lord" 16—99. "What is with God is better and more lasting for those who believe and trust in their Lord" 42—36.
- (6.) Trust in God does not mean to suspend all our senses and powers from action and to take all the means and objects of the universe as vain and superfluous. To believe so is an insanity and scepticism. To earn by right means and ways is exhorted by the Holy Qurán. "And seek out of the graceful abundance of God" 62—9. "And we have made the day for earning livelihood" 78—10. "And surely man gaineth nothing but what he trieth for" 53—38. "Every soul is pledged for what it earneth" 74—73.

CHAPTER 26.

Entitled, the Poets, revealed at Mecca, containing 227 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 T. S. M.^a 2 These are verses of the perspicuous book. 3 Perhaps thou may stifle thyself because they do not become believers. 4 When we please, we will send down upon them from the heaven a sign so that their necks will remain humbled thereat. 5 No admonition cometh them from the Providence in a renewed form but they turn away therefrom. 6 Thus they have disbelieved, therefore they shall receive the news of what they have been laughing at. 7 Did they not look to the earth, how much have we produced therein of every noble kind of vegetation. 8 Verily herein is a sign^b but most of them do not believe. 9 Verily thy Lord is the mighty and merciful God. 10 When thy Lord called Moses, saying, Go to the iniquitous people, 11 the people of Pharaoh. Do they not fear God? 12 He said, My Lord, I fear that they may disbelieve me. 13 And my breast straitens and my tongue speaketh not fluently, therefore send for Aaron to help me in

a. T. = Tur, S. = Sinai, M. = Mou'd or promised. Thus these letters mean to say, O thou promised prophet whose prophecy was given on the mount of Sinai. According to another interpretation T. stands for Tami (coveteus); S. for Sayyad (head or chief); M. for Muhammad. Thus they mean to say, O Muhammad, the head of men, who is covetous of converting men to the true religion.

b. The sign in the example is this that Islam will grow up to enormous extent and all chaff blown off as was prophesied in Matthew.

the cause. 14 And they have a crime^a against me, therefore I fear that they may kill me. 15 He said, It cannot be, therefore, go ye both with our signs: verily We are with you to listen. 16 Thus they both went to Pharaoh and said, Verily we are the messengers of the Lord of the creatures. 17 Send with us the children of Israel. 18 He said, Did we not bring thee up amongst us as a child and didst thou not stay amongst us *some* years of thy life. 19 And thou didst thy deed what thou did and thou art one of the ungrateful. 20 He answered, I did that then and I was in passion *for my people*. 21 Then I fled from you for what I feared of you. My Lord hath given me judgment and made me one of the apostles. 22 And this is the favour that thou hast obliged me with that thou enslaved the children of Israel. 23 Pharaoh said, Who is the Lord of the creatures. 24 He answered, The Lord of the heavens and the earth and of whatsoever is between them, if ye believe. 25 He said to those who were about him, Do ye not hear? 26 *Moses* said, Your Lord and the Lord of your forefathers. 27 He said, Verily your apostle who is sent unto you is certainly distracted. 28 He said, Lord of the east and of the west and of whatever is between them, if ye understand. 29 *Pharaoh* said, If thou take anyother god besides me, I will imprison thee. 30 He answered, Even if I show thee some obvious thing. 31 He said, Bring it if thou speaketh truth. 32 Then he put down his rod and lo! it became an obvious serpent. 33 And he put out his hand, and lo! it became shining white for the spectators. 34 He said unto the chiefs around him, Really he is an expert magician; 35 he intendeth to turn you out

a. That is they judge so that I have wronged them, but in reality it is no crime at all for they had murdered thousands of the children of Israel without a cause.

of your land by his magic, therefore what do ye say ?
36 They said, Give him and his brother some time
and send *men* to the cities to assemble *magicians*, 37
37 that they may bring thee all the expert magicians.
38 Thus the magicians were assembled together at
the time of an appointed day. 39 And it was an-
nounced unto men, Are ye to assemble ? 40 perhaps
we may follow the magicians if they turn victorious.
41 When the magicians came, they said to Pharaoh,
shall we have a reward if we turn out victorious. 42
He said, Yes, and ye shall be exalted high *unto me*.
43 Moses told them, Cast ye what ye are going to
cast. 44 Then they put down their ropes and their
staffs and cried out *saying*, By Pharaoh's might we
shall be victorious. 45 Then Moses put down his
rod and lo ! it began to swallow what they had
falsely contrived. 46 *At length* the magicians were
thrown down in adoration. 47 They cried out *saying*,
We believe in the Lord of the worlds, 48 the
Lord of Moses and Aaron. 49 *Pharaoh* exclaimed,
Ye have believed before my permitting you : verily
he is your master who hath taught you the sorcery.
Therefore ye shall know *the result* ; I will cut off
your hands and your feet on alternate sides and
crucify you all. 50 They answered, No harm :
we are surely to return to our Lord. 51 We wish
anxiously that our Lord forgive us our faults that we
may become first class believers. 52 And we re-
vealed unto Moses *saying*, Go by the night^a with my
servants, for ye shall be pursued. 53 Then Pharaoh
sent *his men* to the cities to collect *his forces*, 54
proclaiming that they are a small party, 55 and that
they have enraged us, 56 and verily we are a wary
multitude. 57 Thus we brought them forth from

a. The prophet, Jesus Christ, Abraham and Lot had
also left by night. David when afraid of Saul, had also fled
by night.

gardens and springs, 58 and treasures and honourable places. 59 So *we did* and made the children of Israel the heirs thereof.^a 60 They followed them by the morning. 61 Thus when the two parties came in view of each other, the companions of Moses said, We are overtaken. 62 He said, Not so, verily my Lord is with me.^b He will guide us *to success*. 63 Then we revealed unto Moses *saying* Pass the sea with thy congregation. *The sea* rent in sunder and every part became like a high mountain. 64 And we brought the other party nearer. 65 We delivered Moses and all those who were with him, 66 then drowned the others. 67 Verily herein is a sign but most of them do not believe. 68 And verily thy Lord is the mighty and merciful God. 69 And read unto them the story of Abraham. 70 When he said to his father and his people, What do ye worship? They answered, We worship idols and will remain devoted to them. 71 He asked, Do they hear you when ye call them? 72 or do they benefit you or harm you? 74 They replied, No, but we found our fathers doing like that. 75 He asked, Do ye consider what ye have been worshipping, 76 ye and your fathers that have preceded *you*? 77 Let them be enemies unto me except the Lord of the creatures, 78 who hath created me; He will guide me. 79 *It*

a. That is of the Holy Land.

b. In that crisis Moses did not include Aaron in the companionship with God. But when the prophet was in the cave with Abu Bakr he had said, "Verily God is with us both" 9—40. This shows that Abu Bakr was nearer unto God and the prophet than Aaron.

The companionship of God with man implies His special help and guidance. It produces a new spirit in man and enables him to bear through the hardest trials and to succeed under extraordinary difficulties, as appears from the verses quoted above. "Verily God is with those who live piously and act beneficently" 16—129.

is He who giveth me to eat and to drink, 80 and when I fall ill, He cureth me, 81 and who will kill me, then raise me to life, 82 and in whom I hope that He will pardon me my faults on the day of resurrection. 83 My Lord, give me judgment and join me with the righteous, 84 and give me a reputation of righteousness in the coming generations, 85 and make me one of the heirs of the paradise of pleasures, 86 and forgive my father for he was one of those who go astray. 87 And disgrace me not on the day when they shall be raised, 88 the day when wealth and children shall not avail, 89 except for him who cometh to God with a peaceful heart 90 The paradise shall be brought nigh unto the pious and the hell exhibited unto the rebellious. 92 They will be asked, Where are they whom ye have been worshipping 93 besides God? Do they help you or can they help themselves *against the torment*? Then they shall be cast headlong therein, they and the rebellious fellows, 95 and all the forces of the devil. 96 They

Bukhari narrates from Abu Horera that the prophet said, God says, Whoso is an enemy to my friend, I announce a war unto him. Of all the acts with which my servant seeketh exaltation unto me, the loveliest to me is the observance of the obligatory duties. My servant always seeketh an approachment unto me by extra services, so that I begin to love him. When I love him then I do become his ear wherewith he heareth; and his eye wherewith he seeth; and his hands wherewith he seizeth; and his feet wherewith he walketh If he asks anything of me I give him; if he asks protection of me I give him."

Genesis 39—21. "But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison."

Deut. 20—3, 4. "And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies, let not your hearts faint, fear not, and do not tremble: neither be ye terrified because of them:

dispute with one another and say, 97 By God we have been in an obvious error, 98 when we equalized you with the Lord of the creatures. 99 And nothing mislead us except the sinners. 100 Therefore we have no intercessor, 100 and no warm friend. 102 Therefore if we have *the life* once more, we will become believers. 103 Verily, herein is a sign but most of them do not believe. 104 And verily thy Lord is the mighty and merciful God. 105 The people of Noah disbelieved the apostles 106 When their brother Noah told them, Do ye not fear? 107 Verily I am a faithful messenger unto you, 108 therefore fear God and obey me. 109 I ask no reward of you threat, my reward is but upon the Lord of the creatures. 110 Therefore fear God and obey me. 111 They answered, shall we believe in thee whilst thou art followed by the meanest *people*? 112 He replied, What knowledge have I of what they do? 113 Their account is with my Lord only, would that ye know *that*, 114 I will not drive away

For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you."

Joshua 1—5. "There shall not any man be able to stand before thee all the days to the life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

Isaiah 41—10 to 12. "Fear thou not: for I *am* with thee: be not dismayed: for I *am* thy God: I will strengthen thee: yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness."

Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing: and they that strive with thee shall perish."

"Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought."

Jeremiah 1—4 to 8. "The words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth in the land of Benjamin:"

the believers. 115 I am but a public warner. 116 They said, If thou desist not O Noah, thou shalt be stoned. 117 He prayed *saying*, My Lord, my people have disbelieved me. 118 Therefore give a *decisive* victory between me and them and save me and the believers who are with me. 119 Thus we saved him and those who were with him, in the ark filled *with men and animals*. 120 After that we drowned the rest. 121 Verily herein is a sign, but most of them do not believe. 122 And certainly, Thy Lord is the mighty and merciful God. 123 The Ad disbelieved the apostles, 124 when their brother Hud told them, Do ye not fear? 155 Verily I am a faithful apostle unto you. 126 Therefore fear God and obey me. 127 I ask no reward of you for that; my reward is but upon God. 128 Do ye build a monument on every elevation in sport, 129 and make buildings of high workmanship that perhaps ye may remain for ever? 130 And when ye make an assault, ye assault like tyrants. 131 Therefore fear God and obey

"To whom the word of the Lord came in the days of Josiah the son of Amou king of Judah, in the thirteenth year of his reign."

"It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month."

"Then the word of the Lord came unto me saying."

"Before I formed thee in the belly I knew thee: and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."

Then said I, Ah, Lord God: behold, I cannot speak: for *I am* a child."

"But the Lord said unto me, Say not, *I am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak."

"Be not afraid of their faces: for *I am* with thee to deliver thee, saith the Lord."

me ; 132 and fear Him who hath helped you with what ye know. 133 He hath helped you with cattles, and children, 134 and gardens and springs. 135 Verily I fear the torment of a great day against you. 136 They said, It is equal for us whether thou preacheth us or becometh not one of the preachers. 137 This is but a fiction of the ancients, 138 and we are not to be punished. 139 Thus they disbelieved him and we destroyed them. Verily herein is a sign but most of them do not believe 140 And verily, thy Lord is the mighty and the most merciful God. 141 The Thamud disbelieved their apostles, 142 when their brother Saleh told them, Do ye not fear *God*? 143 Verily I am a faithful apostle unto you, 144 therefore fear God and obey me. 145 And I ask of you no reward for that; my reward is but upon the Lord of the creatures. 146 Shall ye be left in security in what ye are in here, 147 in gardens and springs, 148 and in fields and palm trees whose spathes are fine. 149 And will ye be hewing the mountains into houses in joy? 150 Therefore fear God and obey me, 151 and follow not the doings of the transgressors, 152 who act corruptly in the earth and do not amend. 153 They said, Thou art but one of the enchanted. 154 Thou art not but a mortal like us, therefore bring a sign if thou speaketh true 155 He said, This is a she-camel, she hath her portion of water and ye have your portion of water on an appointed day. 156 Touch her not with evil, otherwise the punishment of a serious day will seize you. 157 But they hamstrung her, therefore became repentant by the morning. 158 Thus the punishment seized them. Verily herein is a sign but most of them do not believe 159 Verily thy Lord is the mighty and the most merciful God. 160 The people of Lot disbelieved the apostles, 161 when their brother Lot told them, Do ye not fear *God*? 162

Verily I am a faithful apostle unto you, 163 therefore fear God and obey me. 164 I ask of you no reward for that ; my reward is but upon the Lord of the creatures 165 Do ye approach males of the worlds, 166 and leave off your wives what God hath created for you : but ye are an outrageous people. 167 They said, O Lot, if thou desist not, thou shalt be one of those who are turned out. 168 He said, verily I am one of those who abhor your doings. 169 My Lord, deliver me and my family from what they do. 170 Wherefore we delivered him and all his family, 171 except an old woman who lingered^a behind. 172 Then we destroyed the others. 173 We rained upon them a shower of stones, therefore how evil was the shower on those who were warned. 174 Verily herein is a sign but most of them do not believe. 175 And verily, thy Lord is the mighty and the most merciful God. 176 The fellows of the grove disbelieved the apostles, 177 when Shoaib told them, Do ye not fear God ? 178 Verily I am a faithful apostle unto you. 179 Therefore fear God and obey me. 180 I ask of you no reward for that ; my reward is but upon the Lord of the creatures. 181 Give full measures and be not of those who defraud. 182 And weigh by the right balance, 183 and cheat not men of their things and walk not in the earth making corruptions. 184 Fear Him who hath created you and the preceding generations. 185 They said, Verily thou art one of those who are

a. That is the wife of Lot was involved in the punishment for her inclining towards her people, not for any other fault of hers, for a prophet's wife cannot be wicked as appear from 24—26, "the pure women are for the pure men.s One gets involved in the general punishment when he inclines towards the wicked as laid down in 11—113. "And incline not towards the wrong-doers, lest the fire touch you."

enchanted. 186 Thou art only a mortal like us and we think that thou art but one of the liars. 187 Let therefore a piece of the sky fall on us if thou speaketh true. 188 He replied, My Lord knoweth what ye do. 189 Thus they disbelieved him and were overtaken by the torment of the day of the shadow: verily it was the torment of a terrible day. 190 Verily herein is a sign but most of them do not believe. 191 Verily, thy Lord is the mighty and the most merciful God. 192 Verily it is a revelation of the Lord of the creatures 193 The faithful spirit hath come down with it, 194 upon thy heart that thou may become one of the warners, 195 in the plain Arabic tongue, 196 and verily it is *mentioned* in the preceding scriptures.^a 197 Is it not a sign for them

a. Of the many prophecies about the prophet, the Qurán and their effects that are contained in the old scriptures, I quote here a few.

- (1.) Deut. 18—18, to 19. "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth: and he shall speak unto them all that I shall command him.

And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him."

The words "their bretheren" in the verses refer to the children of Ismael. Like Moses, Muhammad offered a perfect law, defeated all his enemies, swept away idolatry and wickedness from amongst his people and his followers got possession of the Holy Land for eternity. All his enemies who opposed him perished before him.

- (2.) Isaiah 60—1 to 4. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

that the learned of the children of Israel know that.
 198 Had we sent it down on some non-Arabian 199
 and he had read it unto them, they would have not
 believed therein. 200 Thus we have introduced that

Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side."

These verses contain a beautiful description of the rise of Islam after total darkness in the world and of the scene of pilgrimage.

- (3.) Genesis 17—20. "And as for Ismael I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation."

- (4.) Genesis 16—11, 12. "And the angel of the Lord said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ismael; because the Lord hath heard thy affliction.

And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren."

The word Arabian has been translated into 'wild man.'

- (5.) Genesis 17—8. "And will give unto thee, and to thy seed after thee, the land wherein thou art stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

- (6.) Deut. 18—20. "But the prophet, which shall presume to speak word in my name, which I have not commanded him to speak, or that shall speak in the name of other Gods, even that prophet shall die."

The prophet Muhammad spoke in the name of God for more than twenty years and achieved unparalleled successes and victories in his mission. Had he been a false prophet he would have died in utter failure.

- (7.) Deut. 18—21. "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the

into the hearts of the sinners, 201 they shall not believe therein until they see the painful torment. 202 Therefore, it shall befall them suddenly and they shall be unawares of it. 203 Thus they say, Are we

prophet hath spoken it presumptuously: thou shalt not be afraid of him."

All the words of the prophet being truly from God, always proved true—for details see note on 17—59.

- (8.) Isaiah 21—13 to 16. "The burden upon the Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

The inhabitants of the land of Tems brought water to him that was thirsty, they prevented with their bread him that fled.

For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

For thus hath the Lord said unto me. Within a year, according to the year of an hireling, and all the glory of Kedar shall fall:"

This wonderful prophecy came true in the total overthrow of the idolatrous Meccans in the battle of Badr, one year after the expulsion of the prophet from Mecca. This was foretold in the Holy Qurán as well. The 8th verse of the 33rd chapter prophesied, "God is not to punish them as long as thou art in them." And 34—31 mentioned that it will befall them in an year. "And they say, When this threat shall come *true*, if ye speak true. Say, Ye have the time of a day which ye shall neither be able to delay nor to anticipate." A day of prophecy being equal to a year if not limited by morning and evening, it means here a year.

- (9.) Deut. 33—2. And he said, The Lord came from Sinai, and rose up from Seir unto them: he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them.

Moses appeared from Sinai; Jesus, from Seir, which is near Bet-Lehen and Nazareth; and Muhammad, from Paran which contains Mecca. When he conquered Mecca, he was attended with ten thousand followers who were all saints. This prophecy is detailed in chapter 95.

given respite? 204 Do they hasten for our punishment? 205 Hast thou considered, if we let them

This was also pointed out in Solomon's songs 5—10. "My beloved is white and ruddy, the chiefest among ten thousand."

(10.) Solomon's song 5—15, 16. His legs *are as pillars of marble set upon sockets of fine gold*: his countenance *is Lebanon, excellent as the cedars.*

His mouth *is most sweet*: yea, he *is altogether lovely.* This *is my beloved*, and this *is my friend*, O daughters of Jerusalem.

The original word *Muhammadium* which is a reverential form for Muhammad in Hebrew, has been translated into 'lovely.'

(11.) Haggi 2—7. And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.

The original word that has been translated into desire is 'Hamd,' from which are derived the names Muhammad, Ahmad, Hamid and Mahmud, all the names of the prophet.

(12.) Matthew 21—42 to 44. "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." This prophecy is literally true of Muhammad for he came out of the children of Ismael who were rejected by the builders, viz. children of Israel. He became the head of the corner. The kingdom of God was taken from the children of Israel and given to Muslims. The idolatrous tribes and Jews of Arabia that waged wars against him, were all overthrown. The neighbouring kingdoms of Greece, Turkey, Babel, Syria and Persia upon whom his followers attacked, were crushed by them.

(13.) Isaiah 28—13. But the word of the Lord was unto them, precept upon precept, precept upon precept; line

enjoy for years, 206 then befall them what they are threatened with ? 207 what they have been enjoying

upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

The Holy Qurán was revealed in pieces in different places during a period of about 23 years. Banu Nazer, a Jewish tribe, who opposed the progress of Islam were defeated and banished and Banu Qureza were slain. Similar was the end of other children of Israel who opposed the prophet.

- (14.) Daniel 2—32 to 44. "Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

His legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and become like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This *is* the dream; and we will tell the interpretation thereof before the king.

Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven that he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

And the fourth kingdom shall be strong as iron: for as much as iron breaketh in pieces and subdueth all

shall be of no service to them. 208 We destroyed no city but they had warners *beforehand*. 209 *Here is* a lesson and we were not unjust doers. 210 No devils descended with them, 211 nor it was fitting for them, nor they can do so. 212 Certainly they are deposed

things: and as iron that breaketh all these, shall it break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, for as much as thou sawest the iron mixed with miry clay.

And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken.

And whereas thou sawest iron mixed with miry clay they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

The interpretations of the different constituents of the dream as given in Daniel are as follows:—The head of gold means the king of Babel; the arms of silver, the kingdom of Medina and Persia; the thighs of copper, the Alexander the king of Asia and Europe; the iron legs, the kingdom of Syria; which is also spoken of as ten-horned for it became finally divided into ten kingdoms, about which it was prophesied in 7—23 that it will swallow the whole of the land (or Syria). The eleventh branch of this kingdom was Hercules about whom Daniel (7—25) says, "And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."

from the hearing of the words of God. 213 Therefore call no other god with God, otherwise thou shalt become one of those who are punished. 214 And

Thus Hercules believed in Jesus Christ as God and son of God and worshipped Mary. As to his end the next verses (from 26 to 28) say, "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Thus Syria and Arabia became the everlasting kingdoms of Islam, and the strong empires of Greece, Syria, Persia and Babel were brought to an end by the stone that smote the image and became a great kingdom.

- (15.) Daniel 9—24. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgressions and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy."

One day of prophecy being equal to one year, seventy weeks are equal to 490 years. Daniel 9—25 points to the times of Jesus Christ and Daniel 9—25 states that after him Jerusalem shall be plundered and he who plundereth it shall die the never year, which events took place in 80 A. D. $490 + 80 = 570$ which is the year in which Muhammad, the seal of the prophets and the great promulgator of righteousness was born.

- (16.) Psalms 45—2 to 7. "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, O most mighty with thy glory and thy majesty.

And in thy majesty ride prosperously because of truth and meekness and righteousness: and thy right hand shall teach thee terrible things.

warn thy clansmen who are near of kin, 215 and lower thy arms for such believers who follow thee. 106 If they disobey thee, tell them that I am clear of

Thine arrows are sharp in the heart of the king's enemies; *whereby* the people fall under thee.

Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

Thou lovest righteousness, and hatest wickedness: therefore God, hath anointed thee with the oil of gladness above thy fellows.

These verses contain an exact description of the beautiful appearance and great eloquence of the prophet, of his religious wars with wonderful successes, of his famous truthfulness, meekness and righteousness and of miraculous destruction of his enemies before him.

(17.) St. John 1—19 to 23. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

And he confessed, and denied not; but confessed, I am not the Christ.

And they asked him, what then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered No."

These verses prove clearly that the Jews waited for three personages, the Christ, the Elias and the prophet who was so well known that it was not necessary to take his name as in the case of the Christ and Elias. According to Matthew 14—14 and 17—12, John was the Elias who had to come. Christ was contemporaneous to him and was baptized by him. Thus the prophet had yet to come, about whom he said, There cometh one mightier than I after me the latchet of whose shoes I am not worthy to stoop down and unlose." Mark 1—7.

(18.) St. Mark 16—16. "He that believeth and is baptized shall be saved: but he that believeth not shall be damned."

This is exactly the faith of Islam about the confession of unity and the apostleship of the prophet. Those who did not believe on the doctrine were extirpated from Arabia.

what ye do. 217 And trust in the mighty and the most merciful God, 218 who seeth thee when thou standeth up for prayer, 219 and thy posturing with those who adore Him : 220 Verily He is the hearing

- (19.) St. Mark 1—7, 8, 9. "And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

And it came to pass in these days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan."

- (20.) "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Matth. 4—17.

- (21.) St John 14—30. "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me."

- (22.) St. John 16—7 to 14. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart' I will send him unto you.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Of sin, because they believe not on me;

Of righteousness, because I go to my Father, and ye see me no more;

Of judgment, because the prince of this world is judged.

I have yet many things to say unto you, but ye cannot bear them now.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

He shall glorify me: for he shall receive of mine, and shall shew it unto you.

For details of this prophecy see note on 61—6.

- (23.) Revelations 19—11. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war."

- 24.) Revelations 19—16. "And he hath on his vesture

and knowing God. 221 Should I inform you of him upon whom the devils descend. 222 They descend upon every sinful liar, 223 and impart what they

and on his thigh a name written, King of kings and Lord of lords.

(25.) The Acts 1—5 to 8. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence,

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time, restore again the kingdom to Israel?

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

In the end I call the attention of my readers to the facts that prophecies are never to be taken in the light of scientific definitions and put to the same sort of criticism. They do simply give some broad hints as to important future events. Sometimes even the revealed persons are unable to understand the actual interpretation of a prophecy, just as John did not know that he himself was the Elias who was to come. (John 1—21). The priests and Levite could neither recognize John nor Christ on the ground of the prophecies. (John 1—20, 21), The apostles of Jesus remained in doubt concerning John. (Matthew 17—18). John could not recognize Christ for 33 years. Matthew 11—2; (Luke 7—8). The high priest Caiaphas who according to John 11—51 was a prophet sentenced concerning the murder, blasphemy and disgrace of Jesus. (Matth. 27).

Hence it is no wonder that on the simple ground of prophecies Jews are still denying Jesus and the Jews and Christians denying Muhammad. Besides lesser or greater degree of obscurity and ambiguity in the wordings of the prophecies, other causes that came in the way of the Jews and Christians in accepting Islam are:—

(1.) Superstitious adherence to their old standing dogmas.

hear, and most of them are liars. 224 The poets are followed by the erring. 225 Didst thou not see that they wandera distraught in every vale, 226

- (2.) Certain prophecies being lost to the existing scriptures *e. g.* Matth. 2—3 says, "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." But this prophecy is found no where in the scriptures now.
- (3.) Many prophets' books being lost, *e. g.* Adam's, Noah's, Abraham's, Jacob's and Joseph's.
- (4.) The proper names being translated; *e. g.* the name Muhammadeum in Solomon's song has been translated into lovely in the English version.
- (5.) Metaphors, similies and allegories being taken in their literal senses.

However the prophecies about Muhammad and Qurán are far more clear and exact than those about Jesus Christ. We summarize them here for comparison.

- (1.) Isaiah 7—14. "Behold, a virgine shall conceive, and bear a son, and shall call his name Immanuel." Isaiah 8—3) says, "And she conceived and bare a son. Then said the Lord to me, call his name Maher-shalal-hash-baz. But Matthew attributes these prophecies to Jesus in 1—18 to 33, notwithstanding his not being called by those names. The original word Ulma that has been translated into virgine, also means a young unmarried girl.
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a. These injunctions are against the unnatural poets who delight in vain fictions, exaggerations meaningless flattery, satirical invectives, vainglorious vauntings, love verses, and incitements to vice, which have profaned the eastern literature and vitiated the minds and habits of so many scholars. The true natural poets do not come under the injunction. "The prophet says, Poetry is also a form of speech, one that has a good subject is good and that which has a bad subject is bad." About Hassan, the Prophet said, "God hath commanded Gabrael to help Hassan in his composition of poetry." "A believer makes war with sword and with tongue. By him in whose hand is the life of Muhammad, your verses wound them as much as your arrows." (Mishkat on poets.)

and they say what they do not, 227 except those who believe and act righteously and remember God much and revenge after being persecuted unjustly.

- (2.) Micah 5—2. "But thou Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel."

Matthew (2—3 to 6) applies this prophecy to Jesus, although he never governed the Jews and was captured, crucified and mocked by them. Moreover according to Jeremiah (36—38) none of Jehoiakim was ever to sit upon the throne of David, and Matthew (1—18) says that Jesus is a descendent of Eliakim.

- (3.) Hosea 11—1. "When Israel was a child, then I loved him, and called my son out of Egypt." Matthew applies this to Jesus on the ground that he is a descendent of Israel. But by the Jewish law the descent was not traced through mother. Moreover the prophecy does not contain the name Jesus at all, and it is a fact that the children of Israel when in a very low condition were brought out of Egypt by Moses. (Exod. (4—22.)

- (4.) Jeremiah 31—15. "Thus saith the Lord; A voice was heard in Ramah, lamentation and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not." Other verses of the same chapter point out that this lamentation refers to the great calamity caused on the children of Israel, mostly the descendants of Rahel, by Nebuchadnezzar in the time of Jeremiah. But with all this Matthew applies it to Jesus for the general slaughter of the male children by Herod at the birth of Christ. Matth. (7—16.)

- (5.) Isaiah (9—1, 2). Nevertheless the dimness *shall* not be such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Matthew applies this to Jesus in 4—12 to 15.

The wrong-doers shall shortly know what a turn they shall be turned with.

(6.) Malachi 3—1. Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts.

Isaiah 40—3. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God.

Matthew, Mark and Luke apply these prophecies to Jesus Christ.

Such are the prophecies about Jesus Christ, but still the Christians try to refute those about Muhammad with bold criticism.

Here I wish to call a special attention of the Christians to the following verses of the Scriptures.

Jeremiah 2—10, 11. "For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their Gods, which are yet no gods? but my people have changed their glory for that which doth not profit." Really no country can claim the purity of devotion and monotheism as Kedar or Hedjaz wherefrom all idols and spurious gods have been swept away completely and for ever. Christ is called God by a large nation, Ram Chander is believed as an incarnation of divinity, Guru Nanak is worshipped by many as God-incarnate: but go throughout Kedar and you will hear, "There is no deity but God and Muhammad is His servant and apostle." No where you will hear of Muhammad as God or as incarnation of God.

Entitled, the Namla, revealed at Mecca, containing 93 verses.

In the name of Allah, the All-providing and the most Merciful God

1 T. S. These are verses of the Qurán and a perspicuous book, 2 a guidance and glad tidings unto the believers, 3 who observe the prayer and give the alms and firmly believe in the hereafter. 4 Verily those who believe not in the hereafter, we have made their works seemly unto them, therefore they are wandering blindly. 5 They shall have an evil punishment and in the hereafter they shall be the greatest sufferers. 6 Verily thou receivest the Qurán from near the wise and knowing God. 7 *Remember* when Moses said to his family, I perceive a fire; ^a I will bring you therefrom some information or bring you a burning brand that ye may warm yourself. 8 Thus when he reached it, he heard a voice saying,

a. This burning fire if seen by the physical eyes must be due to phosphorous light emanating from phosphorescent substance like fireflies, cantharides, bones, certain minerals and plants, for the divine light cannot be seen by these eyes. The words of Moses, 'I perceive a fire, I will bring you therefrom some information or bring you a burning brand,' apparently point out that the light was seen by the physical eyes. But sometimes one mistakes a vision of revelation for an external one. Here too the vision appears to be one of revelation, for when he approached it, he found it to be neither a phosphorescence nor an external fire and he heard a voice *saying*, "Blessed is He who is in the fire and bout it."

The Bible on this occasion says.

"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even to Horeb.*

everything: verily this is the manifest grace. 17 And for Solomon were assembled his hosts of the genii^a and the men and the birds and they were marshalled, 18 until when they came on the valley of the Naml,^b a Namla said, O Naml, enter ye your habitations, lest Solomon and his hosts crush you down unperceivedly. 19 He smiled laughing at his words and said, My Lord excite me that I may be thankful for thy favours which Thou hath shown upon me and my parents and that I may do good actions which thou liketh, and admit me with thy mercy in thy servants who are righteous. 20 And he reviewed the birds^c and said, Why is it that I see not the Hud Hud? is he one of the absent? 21 I will punish him with a severe punishment or slaughter

‘Ter’ or bird. There is a tradition that the better man is he who keepeth the reins of a horse in the way of God and flies off when in danger. Thus the speech of the birds may mean cavalry drill, It may also have the literal acceptations here but the relations of the occasion point more strongly to the cavalry drill.

a. This refers probably to the gigantic Amelekites who were admitted to Solomon’s troops.

b. It appears from ii. Chronicles 8—7 that Amorites, the people of the valley of Namal were also employed in the building of the temple at Jerusalem. Harun Rashid, who passed over the valley of Namal, is called the Solomon of Muhammadans. When Solomon passed by the habitations of the Amorites they ran into their houses from fear of being pressed into the construction work. When the fact came to the notice of Solomon, he smiled and laughed saying, How can they escape the work by concealing themselves in their houses.

Al Qamus, a famous Arabic Dictionary, mentions under the word Barq that the tribe of Tibyan is a branch of Namal.

c. viz. the cavalry. Hadad, a captain of the hosts had an adversary to Solomon as appears from i. Kings

him unless he cometh with an obvious reason. 22 He had not stayed long *that the Hud Hud came up* and said, I have encircled what thou hath not encircled and come to thee from Sheba with a sure intelligence. 23 I found a woman who ruleth them and who is given of everything, and she possesseth a magnificent throne. 24 I found her and her people worshipping the sun besides God, and the devil hath made their actions seemly unto them and thus prevented them from the path, therefore they are not directed, 25 that they do not worship God who bringeth forth the hidden things of the heavens and the earth and knoweth what ye conceal and what ye publish 26 God, there is none to be loved and none to be worshipped but He, the Lord of the magnificent throne, 27 He said, I will shortly see, whether thou speaketh the truth or art thou one of the liars. 28 Go with this letter of mine and put it before them, then turn away from them and see what they reply. 29 She said, O my chiefs, an honourable letter is put before me; 30 it is from Solomon and it is—"in the name of Allah, the all-providing and the most merciful God. Do not rise up against me and come to me resigned." 32 She said O ye chiefs, give me your opinion concerning the matter; I do never decide a matter until ye testify to me for that. 33 They said, We possess strength and a great prowess for war, but the command is thine, therefore consider what thou commandeth. 34 She said, Verily the kings, when they enter a city, despoil it and make the most honourable

The Hud Hud of the Qurán is either the same as Hadad of the Bible or some other person of high responsibilities in the armies of Solomon. It is altogether absurd to suppose that it is the bird lapwing or hoopœ. It is not an uncommon thing to name men by the names of birds. It is altogether incompatible with the mighty kingdom and large troops of Solomon to say about a little bird, "Is he

men thereof the meanest : and thus they do. 35 I am going to send a present unto them and see with what *reply* the messengers return. 36 Thus when they came to Solomon, he said Do ye help me with wealth ? Verily what God hath given ~~me~~ is better than what He hath given you ; but ye exult with your presents. 37 Go back to them, *if they do not come submissively*, we will come to them with hosts which they shall not be able to withstand and we will drive them out of their city humbled and they shall be abased. 38 *Solomon* said, O ye chiefs, which of you can bring her throne to me before they come to me resigned. 39 A giant^a of the genii said, I will bring it before thou startedst from thy station and I shall *prove to* be powerful *enough* and faithful for *the business*. 40 One,^b who had a knowledge of the scriptures, said, I will bring it to thee before thy tribute is delivered unto thee. Thus when he saw it standing by him, he said, This is a grace of my Lord that he may prove me, whether I am grateful or ungrateful. Whoso is grateful, he is grateful for his soul *only*, and whoso is ungrateful *no harm to God* verily my Lord is self-sufficient and generous. 41 And Solomon said *to his servants*, Disguise her throne

ment or slaughter him unless he cometh with an obvious reason." The facts that he was held responsible for presence at the review, that he decried the idolatry of the Queen of Sheba and commended monotheism, that he knew thoroughly all the observations of Solomon, that he told Solomon to have comprehended the knowledge of things which he did not know, that he understood their government, enjoyments and ornaments, all show that he was a man of high intelligence and observations and thoroughly acquainted with the history of Solomon, and not an irrational animal like hoopa.

a. That is a chief of the Anielekites.

b. That is one of the children of Israel, who knew the scriptures.

for her that we may see whether she recognizes it or is one of those who do not recognise. 42 Thus when she came, she was asked, 'Is it thy throne?' She replied, 'It is as if it were the same,' And we were given the knowledge heretofore and we were resigned. 43 What she worshipped besides God, kept her off, verily she was one of an unbelieving people. 44 It was said unto her, Enter the court. When she saw it, she thought it to be an abyss of water and uncovered her legs. Solomon said, It is a court paved with glasses. She said, my Lord, I have wronged myself and resign myself with Solomon unto God, Lord of the creatures. 45 And we sent unto Thamud their brother Saleh *with the words*, 'worship God.' But lo! they became two disputing parties. 46 He said, O my people, why do ye hasten with evil before good? Why do ye not ask pardon of God? that ye may be pitied. 47 They said, We augur *evil* with thee and thy companions. He said, Your angury is with God, but ye are a people who shall be tried. 48 There were nine people in the city who acted corruptly in the earth and did not reform. 49 They said, Let us swear by God that we will fall upon him and his family by the night and then say to his heir that we did not see the slaying place of his family and that we are true-speakers. 50 They devised a plan and we devised a plan and they perceived it not. 51 Therefore consider, how their plan came to an end: we destroyed them and their people altogether. 52 Therefore, these are their houses, falling down for their wrong: verily, herein is a sign for the people who know. 53 And we delivered those who believed and acted piously. 54 And *we sent Lot as an apostle*, when he said unto his people, Do ye commit the abomination while ye see. 55 Do ye approach the men lustfully besides the women: verily ye are an ignorant people. 56 But the reply of

his people was nothing but this that they said, Turn out the people of Lot from your city for they are a purifying people. 57 Therefore we saved him and his family except his wife whom we had destined to be one of those who linger behind. 58 And we rained a rain upon them, and evil was the rain of those who were warned. 59 Say, All the praises are for God, and peace be upon His servants whom He hath chosen. God is better than what they associate with him.

60 Who created the heavens and the earth and sent down water for you from the heaven and caused beautiful gardens to grow thereby? Ye had no power to cause their trees to grow. Is there any other deity with God? But they equalize *other things* with God. **61 Who made the earth a place of rest** and made rivers therein and made stable mountains for it and placed a barrier^a between the two seas? Is there any other deity with God? But most of them do not know. **62 Who heareth the distressed** when he calleth him and removeth the evil and maketh you successors in the earth? Is there any other deity with God? Little it is what ye understand. **63 Who directeth you in darknesses of the land and the sea** and who sendeth the winds as a glad tidings before his mercy? Is there any other deity with God? Exalted be God above what they associate *with Him*. **64 Who began the creation** and repeateth it? and who giveth you food from the heaven and the earth? Is there any other deity with God? Say, Produce your arguments, if ye speak the truth. **65 Say, None else** who is in the heavens and the earth knoweth the secret except God; and they do not know when they shall be raised. **66 But their knowledge concerning the hereafter is fallen low**, rather they are in doubt about it, rather they are blind. **67 The unbelievers say, Are we to be brought forth** after we have become dust and our fathers? **68 We have been promised this**, we and our fathers from before: this is nothing but the stories of the past. **69 Say, Go about in the earth** and see, how was the ending of the sinners? **70 Be not grieved**

a. E. G. deltas and isthmuses.

for them nor straitened for what they design. 71 And they say, When this promise shall be *fulfilled*, if ye speak the truth. 72 Say, It is probable that some of that which ye hasten, may be close behind you. 73 And verily the Lord is gracious unto men but most of them do not appreciate. 74 And verily thy Lord knoweth what their hearts conceal and what they publish. 75 There is nothing hidden in the heavens and the earth but it is in an obvious protection. 76 Verily this Qurán mentioneth unto the children of Israel most of that concerning which they disagree ;^a 77 and verily it is a direction and a mercy unto the believers. 78 Verily thy Lord decideth between them by His command and He is the mighty, the knowing God. 79 Therefore trust in God, verily thou art on an obvious truth. 80 Verily thou cannot make the dead to hear, nor can thou make the deaf to hear the call when they turn away on their backs. 81 Nor thou can direct the blind against their error. Thou cannot make any one to hear except him who believeth in Our signs and they are resigned. 82 When the word of *punishment* shall be justified for them, we will bring forth for them an animal^b from the earth who will discourse to them saying, Verily the people do not firmly believe in our signs. 83 On a day we will call together out of every nation an army of those who disbelieved our signs and they shall be arranged in separate bands. 84 Until when they come together, God will ask

a. For examples see the notes on 3—45; 3—51 5—72.

b. Mualim quotes here the words of Ali that the animal shall not be such as to possess tail but one possessing the beard. That is he shall be a man preaching to men against the weakness of their faiths. But as he will preach what he himself shall fail to follow, therefore he is compared to an animal for want of true spiritualism.

them, Did ye disbelieve my signs notwithstanding ye comprehended them not by knowledge? What ye have been doing then? 85 And the word of punishment shall be justified upon them for their wrongs and they shall not be able to speak. 86 Did they not see that we made the night that they may rest therein and the day to see: verily herein are signs for the people who believe. 87 On a day the trumpet shall be blown into and whoever is in the heavens and the earth shall be startled except him whom God pleaseth *otherwise* and all shall come to Him submissively. 88 And thou shalt see the mountains whom thou thinketh to be solidified, passing away like the passing of the clouds. *This is a word of God who hath rightly disposed everything: verily He is well-aware of what ye do.* 89 Whoso cometh with the good, he shall have better than that and they shall be secure from the embarrassment of the day. 90 And whoever cometh with the evil their faces shall be thrown down into the fire. Shall ye be rewarded other than what ye have been doing. 91 I am commanded to worship the Lord of this city which He hath sanctified and everything is His and I am commanded to be one of those who resign themselves wholly *unto Him*; 92 and to recite the Qurán. Therefore, whoso becometh directed, he becometh directed for his own soul; and whoso goeth astray, say, I am but one of the warners. 93 And say, All the praises are for Allah, He will shortly show you His signs and ye will recognize them: and thy Lord is not regardless of what ye do.

CHAPTER 28.

Entitled, The Stories, revealed at Mecca, containing 88 verses.

In the name of Allah, the All-providing, and the most Merciful God.

1 T. S. M.^a 2 These are the verses of the conspicuous book. 3 We rehearse unto thee the story of Moses and Pharaoh with truth for a people who believe. 4 Verily Pharaoh rose up high in the earth and divided its people into sects. He weakened a party of them, slaughtered their sons and let their females live: verily he was one of the corrupt doers. 5 And we intended to show favour unto those who were weakened in the earth and make them leaders and make them the heirs; 6 and establish them in the earth and show Pharaoh and Haman and their hosts who were of them, what they were afraid of. 7 And we revealed unto the mother of Moses, *saying*, Suckle him and when thou fearest about him, put him in the river and fear not, nor be grieved; verily we will restore him to thee and make him one of the apostles. 8 Wherefore the family of Pharaoh picked him up, that he may be an enemy and a grief unto them. Verily Pharaoh and Haman and their sons were sinners. 9 And the wife of Pharaoh said, Coolness of the eye to me and to thee, kill him not; it is probable that he may profit us or we may adopt him as son, but they were unawares of *the true state of things*. 10 By the morning, the heart of the mother of Moses became restless and she was well-nigh to have disclosed *the fact* had we not put bindings upon her heart that she may become one of the

^a. T. = Tur or Mountain, S. = Sinai, M. = Moud or promised. Thus the letters mean, O promised prophet who was prophesied on Mount Sinai.

believers. 11 And she said to his sister, follow him up. *She went behind him* and looked after him from a side but they did not perceive it. 12 And we had forbidden unto him the wet-nurses from before. Therefore she said, Shall I guide you to the family of a house, who may nurse him with care for you and who may be sincere to him. 13 Thus we restored him to his mother that her eyes may be cooled and that she may not remain in grief and that she may know that the promise of God is true. But most of them do not know. 14 And when his full strength and became a perfect man, we him judgment and knowledge: and thus do reward the benevolent persons. 15 And he the city at the time of heedlessness of its people and found therein two men fighting with each other — the one of his sect and the other of his enemies. Therefore he who was of his sect complained to him against the other who was of his enemies. Wherefore, Moses gave him a blow of his fist and finished him and said, This is because^a of the action of the devil; he is an obviously misleading enemy. 16 *Then* he prayed *saying*, My Lord I have wronged myself, therefore protect me. Whereupon He protected him: verily He is the protecting, the most merciful God. 17 He said, My Lord, for the favours that thou hath shown unto me, I shall never back the sinners^b. 18 He went to the city by the morning fearing and apprehensive, and lo! he who had asked

a. That is he is killed as the result of his evil actions. Commentators have committed a gross blunder here in ascribing the devilish action to Moses. This is contradictory to the following verse—"As to my servants, thou hath no authority upon them" 17—6.

b. At the unexpected death of the Qibti by a blow, he feared of being killed by Pharaoh. But he resolved never to assist the sinners, but to support the truth, even in the face of extreme troubles.

his help yesterday cried to him. Moses said to him (*the enemy*), verily thou art obviously a quarrelsome fellow. 19 Thus when he intended to assault him who was an enemy to both, he said, O Moses, doest thou intend to kill me as thou killed a person yesterday; thou intendeth to become only a tyrant in the earth and intendeth not to become one of the righteous. 20 And a person came running from a remote part of the city. He said, O Moses, verily the chiefs are deliberating concerning thee that they may kill thee, therefore go forth: verily I am a sincere adviser to thee. 21 Thus he went forth therefrom fearing and apprehensive. He said, O my Lord, save me from the unjust people. 22 And when he turned towards Midian, he said, It is well-nigh that my Lord will direct me to a right path. 23 When he arrived at the water of Midian, he found thereat a nation of the men watering *their herds*, and found beside them two women keeping back their flocks. He asked *the women*, What is your business. They answered, We cannot water flocks until the herdsmen go back, and our father is an honourable old man. 24 Then he watered *their flock* for them both and turned back to the shade, praying, My Lord, verily, I am needy for what thou hath sent down unto me of good. 25 Thus one of them came to him walking modestly. She said, My Father hath invited thee that he may award thee the reward of thy watering our sheep. Thus when he came to him and mentioned unto him the stories, he said, Fear not, thou hast escaped from the people who are tyrants. 26 One of them said, O my father, employ him on wages: verily the best for engaging is he who is strong and faithful. 27 He said, I intend to marry one of these daughters of mine to thee on the condition that thou serve me for eight years, and if thou complete ten, it shall be from thy part; and I do not wish to be hard upon

thee ; thou wilt find me, if God so please, one of the righteous. 28 He answered, This is *settled* between me and thee ; whichever of the two terms I fulfil, let there be no violence upon me ; and God is a security of what we say. 29 Thus when Moses fulfilled the term and journeyed with his family by the night, he perceived a fire on a side of the mount *Sinai*. He said to his family, stay *here*, I see a fire ; I may bring you an intelligence therefrom or a brand of fire that ye may warm *yourselves*. 30 When he reached it, he heard a voice from the tree on the right side of the wady in the blessed place, *saying* O Moses, verily I am God, Lord of the creatures ; put down thy rod. When he saw it quivering like a serpent he turned his back and did not look behind. *God said*, O Moses, step forward *to it* and fear not ; verily thou art of those who are secure. 32 Put thy hand inside thy shirt, it shall come forth white without an evil ; and join thy arm to thyself for the fear : *it shall be the same as before*. Thus these are two strong arguments from thy Lord unto Pharaoh and his chiefs : verily they are unfaithful people. 33 *Moses* said, My Lord, I have slain a person of them and fear that they will slay me. My brother Aaron is more eloquent of speech than me, therefore send him as an assistant with me that he may verify me : verily I fear that they will disbelieve me. 35 God replied, I will strengthen thy arm with thy brother and give you both a power so that they shall not be able to approach you. Ye and your followers shall be victorious with our signs. 36 Thus when Moses reached them with our manifest signs, they said, This is but a forged magic and we never heard that in our forefathers. 37 Moses said, My Lord knoweth well who cometh with the direction from before Him and whose shall be the end of the house : verily the wrong-doers do not prosper. 38 And Pharaoh said,

O chiefs, I knew no deity for you besides myself ; therefore set fire, O Haman, to the clay and make a high tower for me that I may ascend unto the deity of Moses, and verily I think him to be one of the liars. 39 And he and his hosts were unduly elated with pride in the earth and presumed that they shall not be returned unto us. 40 Therefore we seized him and his forces and flung him into the sea. Behold, therefore, how was the end of the wrong-doers.^a 41 And we made them leaders *of the damned*; they invited them to the fire and on the day of the resurrection they shall not be helped. 42 And we followed them up with a curse in the world and on the day of the resurrection they shall be rendered detestable. 43 And after we had destroyed the preceding generations, we gave Moses the scripture as lights unto men and as a direction and a mercy that they may understand. 44 And thou wast not on the western side when we revealed the commandments unto Moses, nor art thou one of the witnesses. 45 But we created generations and the age prolonged over them. Neither didst thou dwell amongst the people of Midian to rehearse our signs unto them, but we sent the messengers 46 Nor wast thou on

^a This is a standing truth that every sin and infidelity brings about rapid fall and ruin of individuals, governments and nations. Here I wish to collect some of the verses of the Holy Qurán referring to the law under different headings.

(1.) Every violence, tyranny, wickedness, iniquity, disbelief, imposture against God and every sin is followed by losses, troubles and ruina.

"Therefore the roots of the people who acted unjustly were cut off" 6—44.

"Verily He alloweth not the iniquitous to prosper" 12—23.

"Wherefore we sent a punishment upon them from the heaven for their iniquities" 7—162.

a side of the Mount *Siani* when we called to him. It is but a mercy from thy Lord that thou may admonish the people unto whom no apostle had come before thee that haply they may understand. 47 And if some calamity befall them for what their hands have sent on, they may not say, Our Lord, why didst thou not send an apostle unto us so that we could follow thy signs and become believers. 48 But when the truth reached them from before us, they said, why he is not given similar to what was given unto Moses? Did they not disbelieve what was given unto Moses heretofore. They said, These are two magics backing

"The curse of God is upon those who are unjust" 7—44.

"How many villages there have been whom I respited when they were unjust, then I seized on them and unto me is the return" 22—48.

"The wrong-doers shall shortly know what turn they turn" 26—227.

"Thus these are their houses falling down for their injustices" 27—52.

"They wronged themselves, therefore we made them fables and destroyed them with total destruction" 34—2.

"Did we not destroy the first nations and followed them up with others, thus do we do with the sinners" 77—18.

"Do the evil doers think that they will outstrip us; evil it is what they judge" 29—4.

"Verily the apostles before thee were scoffed at and I gave time to the disbelievers, then seized on them: wherefore how was my punishment."

"Verily God! changeth not what is with a people until they change what is with them."

(2.) The consequence of every goodness is good in this world and the next.

"For those who do good, in the world is good; and the mansion of the hereafter is better" 16—30.

"God blotteth out the false and verifieth the truth by His words" 42—24.

up each other and they said, We disbelieve all. 49 Saying, Bring, then, a book from near God which may be a better guide than them both that I may follow it, if ye speak the truth. 50 If they do not answer thee, know that they are following their lusts only and who is more astray than him who followeth his lusts without a guidance from God: verily God guideth not the unjust people. 51 And we did send them the words without interruption that haply they may understand. 52 Those whom we gave the book from before him, believe therein. 53 When it is read unto them they say, We believe therein: verily it is the truth from our Lord: verily we were resigned unto God before that. 54 These are the men who shall be given their reward twice for they behaved

"It is a right due from us to help the believers" 30—74.

"Therefore, those who believe and act righteously they shall have pardon and a generous provision" 22—50.

- (3.) Those who seek the world independently of religion, they succeed in proportion to their efforts as long as they do not fall in wickedness, tyranny, disbelief and infidelity. But if they reject and oppose the true prophets of God or grow tyrants and wickeds, their fall and ruin are hastened.

"Whoso seeketh the life of this world and its pomp, we will repay them their works fully therein and they will suffer no loss therein; these are the men who shall have nothing in the next life but fire, and what they have manufactured therein shall perish and what they are doing is vain" 11—16.

"Verily God is to disgrace the disbelievers" 2—98.

"Verily God is an enemy of the unbelievers" 2—98.

"Verily those who oppose God and His apostle, they shall be amongst those who are abased most" 58—2.

"How many cities we destroyed when they were wrong-doers, therefore they are falling on their roofs and how many wells, that are deserted, and strong castles" 22—45.

patiently and repelled the evil with good and expended in alms out of that which we gave them. 54 When they heard the vain discourse they turned away therefrom and said, For us are our actions and for you, your actions ; peace be unto you ; we do not like the ignorants. 56 Thou guideth not whom thou loveth but God guideth whom He pleaseth and He best knoweth those who are to be guided. 57 And they say, If we follow the direction with thee, we shall be snatched^a away from our earth. Did we not establish for them a safe sanctuary whereto fruits of every thing are imported as a provision from near us but most of them know it not. 58 And how many cities we destroyed, who exulted in their enjoyments. Therefore, these are their habitations^b which have never been inhabited after them except a little and we were the heirs. 59 Thy Lord was not disposed to destroy the cities until he sent an apostle in the metropolis thereof, who rehearsed our signs unto them ; and we were not to destroy the cities but when their people were wrong-doers. 60 And whatever thing, ye are given, it is a provision of the life of this world and an adornment thereof, but what is with God is better and more lasting. Do ye not therefore understand ? 61 Is he whom we have given an excellent promise and he is to attain it, like the one whom we have provided with a provision of the life of this world and he is to be arraigned on the day of the resurrection ? 62 On the day when

^a. This fact requires a calm consideration of all those men or nations who call the prophet an impostor or his companions, hypocrites.

^b. Almost every city can furnish examples of splendid buildings lying desolate as the result of violences and sins of their masters. The ruins of Babel, Nenevah, Sodom and Gomosra are amongst the historical monuments of the truth that wicked are destroyed very soon.

He will call them and ask them, where are the partners of mine, which ye presumed. 63 They, against whom the sentence of *punishment* became justified, said, Our Lord, these are the *beings* whom we lead astray ; we lead them astray as we ourselves went astray ; we quit them clearly *now and turn* unto thee ; they did not worship us alone. 64 And it will be said *unto them*, call your partners of divinity. They will call them but they shall not answer them and they shall see the the torment, *and wish* that they would have been directed. 65 And on a day, He will call them and say, What answer did ye give to the apostles ? 66 But the account *thereof* shall be dark over them on that day, therefore they shall not ask one another. 67 But whoso repenteth and believeth and acteth righteously he may become one of those who prosper. 68 And thy Lord createth what He pleaseth and chooseth. They have no power to choose. Celebrated be the praises of God and exalted be He above what they associate with Him. 69 And thy Lord knoweth what their breasts conceal and what they publish. 70 And He is God, there is no deity but He ; all the praises are for Him in the beginning and the end and His is the command and unto Him shall ye be returned. 70 What think ye, if God make the night upon you endless to the day of resurrection ? What deity is there besides God who may give you a light ? Do ye not therefore hear ? 71 What think ye if God make the day upon you endless to the day of resurrection ? What deity is there besides God who may bring you a night wherein ye may rest ? Do ye not therefore consider ? 73 And it is a mercy of His that He hath made for you the night and the day that ye may rest therein and seek of his abundance and that ye may give thanks. 74 And on a day, He will call them and say, Where are the partners of mine which ye

presumed to be so? 75 And we will bring out a witness from every nation and say, Produce your argument. Then they shall know that the truth is God's and what they have been forging shall stray away from them. 76 Verily Korah^a was of the

a. The story of Korah as mentioned in Numbers, Chap. 16, runs as follows:—

"Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men*:"

"And they rose up before Moses with certain of the children of Israel two hundred and fifty princes of the assembly famous in the congregation, men of renown:"

"And they gathered themselves together against Moses and against Aaron, and said unto them. *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the Lord *is* among them; wherefore then lift ye up yourselves above the congregation of the Lord?"

"And when Moses heard *it* he fell upon his face:"

"And he spake unto Korah and unto all his company, saying, Even to morrow the Lord will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him; even *him* whom he hath chosen will he cause to come unto him."

"This do; Take you censers, Korah, and all his company."

"And put fire therein, and put incense in them before the Lord to morrow; and it shall be *that* the man whom the Lord doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi."

"And Moses said unto Korah, Hear, I pray you, ye sons of Levi:"

"*Seemeth it* but a thing unto you, that the God of Israel hath separated you from the congregation of the Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them?"

"And he hath brought thee near to *him*, and all thy brethren the sons of Levi with thee: and seek ye priesthood also?"

tribe of Moses but he rebelled against them. And we gave him treasures, the keys of which would bear down a band of young men endowed with the strength. When his people told him, Exult

"For which cause *both* thou and all thy company *are* gathered together against the Lord: and what is Aaron, that ye murmur against him?"

"And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, we will not come up."

"*It is a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?*"

"Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men?"

"And Moses was very wroth, and said unto the Lord, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them."

"And Moses said unto Korah. Be thou and all thy company before the Lord, thou, and they, and Aaron to morrow."

"And take every man his censer, and put incense in them, and bring ye before the Lord every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer."

"And they took every man his censer, and fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron."

"And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation."

"And the Lord spoke unto Moses and unto Aaron, saying."

"Separate yourselves from among this congregation, that I may consume them in a moment."

"And they fell upon their faces, and said, O God, the God of the spirits of all flesh shall one man sin, and wilt thou be wroth with all the congregation?"

"And the Lord spake upon Moses, saying."

"Speak unto the congregation, saying. Get you up from about the tabernacle of Korah, Dathan, and Abiram."

"And Moses rose up and went unto Dathan and Abiram; and the elder of Israel followed him."

verily God loveth not the exaltants ; 77 and seek the mansion of the hereafter with what God hath given thee and leave not thy portion of the world and be gracious^b as God hath been gracious unto thee and seek not the corruption in the earth : verily God loveth not the corrupt-doers. 78 He replied, verily I am given that for the knowledge which I possess.

“ And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in their sins.”

“ So they get up from the tabernacle of Korah, Dathan, and Abiram on every side ; and Dathan and abiram came out, and stood in the door of their tents, and their wives and their sons and their little children.”

“ And Moses said, Hereby ye shall now that the Lord hath sent me to do all these works ; for *I have not done them* of mine own mind.”

“ If these men die the common death of all men, if they be visited after the visitation of all men : *then* the Lord hath not sent me.”

“ But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit ; then ye shall understand that these men have provoked the Lord.”

“ And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them : ”

“ And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.”

“ They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them : and they perished from among the congregation.”

“ And all Israel that *were* round about them fled at the cry of them : for they said, Lest earth swallow us up *also*.”

“ And there came out a fire from the Lord and consumed the two hundred and fifty men that offered incense.”

b. Devotion to God and charity from the two essential elements of Islam. “ But he, *shall enter the paradise*, who resigneth himself unto God and is benevolent ” 2—112. “ And be gracious *unto men* as God hath been gracious unto

Did he not know that God destroyed generations before him, who were stronger than him in power and had amassed greater amount of riches? And the sinners shall not be asked about their sins. 79 However he came out to his people in his ornaments. They, who were the seekers of the life of this world, said, Oh that we had what is given to Korah: verily he is a man of splendid fortune. 80 But they, who were men of knowledge, said, Alas for you! the reward of God is better for him who believeth and acteth righteously. But none enjoyeth it excepting the patient. 81 Thus we made the earth to sink down with him and his house. Therefore he had no party to help him against God, neither he could revenge. 82 And those who yearned his position the day before, began to say, Ah! Ah! verily God expandeth His provisions unto whom He pleaseth of His servants and limiteth *them*. Had it not been for the grace that God hath shown unto us, He would have caused the earth to sink down with us. Ah! Ah! verily the unbelievers never prosper. 83 This is the mansion of the hereafter, we have destined it for those who neither elevation in the earth nor disturbance; and the end is for the pious only. 84 Whoso cometh with the good, he shall have better than that; and whoso cometh with the evil those who do evils shall not be rewarded but what they have been doing. 85 Verily He who hath ordained the Qurán as an obligation, will surely bring thee

thee" 28—77. "Verily God is with those who are pious and who are benevolents" 16—128. For the sake of clearness we summarize the subject of charity as treated by the Holy Qurán under eight headings.

- (1.) Whoever does good to a man or an animal, he does good really to himself for it returns to him multiplied hundreds of times from God in this world and the next. "Those who do good from amongst them shall have a magnificent reward" 13—172. Verily the

back to thy birth-place.^a Say, My Lord knoweth well who cometh with the direction and who is in an obvious error. 86 Thou did not expect that the book shall be revealed unto thee but as a mercy from thy Lord, therefore, never be a support for the unbelievers- 87 Let them never prevent thee from the signs of God after they have been revealed unto thee, and invite *men* to thy Lord and never be a polytheist. 88 And call no other deity with God; there is no deity but He; everything is to perish except His Being; His is the command and unto Him shall ye be returned.

CHAPTER

Entitled, the Spider, revealed at Mecca, containing 69 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 A. L. M. 2 Do the people think that they shall be let alone on the saying, 'we believe' and they shall not be tried 3 And we did try those who preceded them. Therefore God will mark those who

mercy of God is near unto the benevolent persons" 7—56.

"And whatever ye expend in charity, it is for your souls only" 2—272.

"Those who do good in this world shall have a good" 16—30. "The similitude of those who lay out their substance in the way of God is as a grain which produceth seven ears, every ear bearing seven hundred

a. viz. Mecca. Bukhari relates a tradition from Ibn-i-Abbas that the word Maad (birth-place) here means Mecca. Ibni Abi Qasim relates from Zuhak that this verse was revealed when the prophet came out of Mecca and longed for it.

spoke the truth and mark the liars. 4 Do the evil-doers think that they will outstrip us? Evil, it is what they judge. 5 Whoso expecteth the meeting with God—verily the time of God is sure to come, and He is the hearing the knowing God. 6 And whoso striveth hard, he striveth hard for himself only: verily God is independent of the creatures. 7 And those who believe and act righteously, we will expiate from them their vices and reward them the best of what they have been doing. 8 And we advised the man to show kindness to his parents. But if they try to persuade these to associate with what thou hath no knowledge of, obey them not. Unto me shall be your return, then I will inform you of what ye have been doing. 9 And those who believe and act righteously, I will make them enter amongst the righteous. 10 Some men there are who say, We believe in God, but when they are persecuted in *the way of God*, they deem the persecution of men equal to the punishment of God; And when help cometh from thy Lord, they say, We are with you. Is not God well-aware of that which is in the breasts of the creature? 11 And God will surely mark those who believe and mark the hypocrites. 12 The unbelievers said unto the believers, Follow our path and we will bear your faults. But they are not to bear their fault in the least: verily they are liars. 13 They shall surely bear their burdens and other burdens with their burdens and shall surely be asked

grains; for God multiplieth unto whom He pleaseth: God is bounteous and wise" 2—261.

- (2.) A beneficent person attracts the mercy, love and companionship of God.

"Verily the mercy of God is near unto the beneficent persons" 7—56. "God is certainly with the beneficent persons 29—69. "God loveth the beneficent persons" 3—34.

a. That is for setting bad examples and seducing others

on the day of resurrection concerning what they have been forging. 14 And we did send Noah to his people and he remained in them for thousand years but fifty. Therefore The deluge overtook them when they were wrong-doers. 15 But we saved him and the fellows of the ark and made them a sign unto the creatures. 16 And *we sent* Abraham also, when he said to his people, Worship God and fear Him : this is better for you if ye know. 17 Ye worship only idols besides God and devise a lie. Verily those whom ye worship besides God, they can control no provision for you, therefore seek the provision with God and worship Him and appreciate Him : unto Him shall ye be returned. 18 But if they disbelieve—the nations before you also disbelieved—and the duty of the apostle is no more than plain delivery. 19 Did they not see, how God beginneth the creation, then repeateth^a it : verily this is easy for God. 20 Say, Travel in the earth and observe, how God beginneth the creation, then God will produce the other production, verily God is the appointer of the destinations of everything. 21 He punisheth whom He pleaseth and pitieth whom He pleaseth and unto Him shall ye be returned. 22 And ye cannot frustrate *His designs*, neither in the earth nor in the heaven ; and there is no patron, nor any helper for you besides God. 23 And those who disbelieve the signs of God and His meeting, they have despaired of my mercy

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- (3.) Faith in God and resignation to Him prove fruitful when they are accompanied by beneficence just like a tree when it is watered. " But whoso resigneth himself to God and is beneficent, his reward is with his Lord—no fear shall come upon them nor shall they be grieved " 2—112. Ye shall never attain righteousness unless ye expend in charity out of that which ye love " 3—91.

a. e. g. production of new fruits every year on the same trees and constant renewal of the particles of every animal and vegetable.

and they shall suffer a painful torment. 24 Thus the reply of his people was nothing but this that they said, Slay him or burn him. But God saved him from the fire: verily herein are signs for the people who believe. 35 And he said, verily ye have taken idols besides God for mutual love between you, in the life of this world. But on the day of the resurrection, some of you will deny others and some of you curse others, and your resort shall be the fire and ye shall have no helper. 26 Lot believed in him and said, verily I will fly unto my Lord: verily He is the Mighty the Wise. 27 And we gave him Isaac and Jacob and placed in their seed the prophethood and the scripture and gave him his reward in the world, and in the next life he is surely one of the righteous. 28 And *we sent Lot also as an apostle* when he said unto his people, Ye are committing the abomination in which none of the creatures hath anticipated you. 29 Do ye approach the men and lay wait in the highways and commit unheard of things in your assemblies. But the reply of his people was nothing but this that they said, Bring us the punishment of God, if ye speak the truth. 30 He prayed saying, My Lord, help me against the people who act corruptly. 31 And when our messengers came to Abraham with the glad tiding, they

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- (4.) To do good to those who do good is an obligatory duty of every man." "Is the reward of goodness any other than goodness" 55—60.
 - (5.) It is the moral duty of every man to be gracious unto other creatures whether man or animal. "And do good for God loveth those who do good" 28—77. "And be gracious unto *others* as God hath been gracious unto thee" 28—77.
 - (6.) Beneficence is manifested not only in substance but in body and mind as well. "And rebuke not the beggar" 93—10. Wherefore excuse them and pass over: verily God loveth the beneficiaries" 5—13. "And

said, We are going to destroy the people of this city for its people are wrong-doers. 32 He said, Therein is Lot too. They replied, We know well who are there ; we will deliver him and his people except his wife who is destined to be one of those who linger behind. 33 And when our messengers came to Lot, he took ill of them and became straitened in heart for them. They said, Neither fear nor be grieved We will deliver thee and thy people except thy wife who is destined to be one of those who shall linger behind. 34 We are going to send down a punishment from the heaven upon the people of this city for their wickedness. 35 And we left out of them an obvious sign for a people who understand 36 And unto Midian, we sent their brother Shoaib. He said, O my people, worship God and hope for the last day and walk not in the earth acting corruptly. 37 But they disbelieved him, wherefore the convulsion seized them and they were lying *dead and* prostrate in their houses by the morning. 38 And we sent Ad and Thamud and mentioned unto you some of their habitations. The devil made their works seemly unto them and prevented them from the path although they were sagacious people. 39 And *call to mind*

bear patiently, for God wasteth not the reward of the beneficients" 11—115. "And return *evil* with that which is the most graceful, and lo! he who is at enmity with thee shall become a warm friend: but none enjoy it except those who bear patiently and none enjoy that except those who are very fortunate" 41—35.

- (7.) God obliterated the vices of the beneficients and increaseth their age and wealth. "Verily the good actions do away with the vices" 11—214. "God obliterated the usury and multiplieth the alms" 2—276.

The graces that the almighty showed to Noah, Abraham, Moses, Aaron and Elias are pointed out in 77th chapter and the general principle is laid down in 43rd verse of it. "Verily, thus do we reward the beneficients" 77—43.

the story of Korah, Pharaoh and Haman. Moses came to them with evident declarations of truth, but they puffed up with pride in the earth and they could not outstrip us. 40 Thus we seized each of them for his sin : some of them there were upon whom we sent a sand storm ; and some of them there were who were seized by the inordinary accident ; and some of them there were, whom we caused to sink down with the earth ; and some of them there were, whom we drowned. But God was never disposed to wrong them but they wronged themselves. 41 The similitude of those who have taken friends besides God is like that of the spider that constructeth a house. The weakest of *all* the houses is the house of the spider, if they know 42 Verily God knoweth what they call on any thing besides Him and He is the Mighty and the Wise. 43 These parables we propound unto men but none understandeth them except the learned. 44 God created the heavens and the earth with the truth : verily herein is a sign for the believers.

PART XXI.

45 Recite what is revealed unto thee of the scripture and observe the prayer : verily the prayer preventeth from the sins and the vices. Certainly the remembrance of God is a great thing and God knoweth what ye do. **46** And dispute not with the men of the scriptures but with what is the most graceful except those who have wronged *the believers* from amongst them ; and say, We believe in that which is sent down unto us and sent down unto you, and our God and your God is one and we are totally resigned unto Him. **47** Thus have we sent down the book unto thee. Therefore, those whom we have given the scripture believe in it And some of these men there are who believe in it, and none reject our signs except the unbelievers. **48** Thou couldst read no book before it, nor write it with thy right hand so that the disbelievers may have an occasion to doubt. **49** But they are clear signs *impressed* in the hearts of those who are endowed with knowledge, and none reject our signs except the wrong-doers. **50** And they say, Why signs are not sent unto him from his Lord. Say, The signs are with God alone and I am nothing more than a plain warner. **51** Is it not enough for them that we have sent down the book unto thee, which is read unto them : verily therein is a mercy and an admonition unto the people who believe. **52** Say, God is a sufficient witness between me and you. He knoweth what is in the heavens and the earth ; and those who believe in the false and disbelieve God, they shall be sufferers. **53** And they ask thee to hasten on the torment. Had there been no fixed term the torment would have come to them. It will certainly come to them suddenly when they shall not know. **54** They ask thee to hasten on the torment, and verily hell is encompassing the unbelievers. **55**

On a day the torment shall cover them from above them and from under their feet and *He* will say, Taste what ye have been doing. 56 O My servants who have believed, verily my earth is extensive, therefore Me alone worship ye. 57 Every soul is to taste the death, then unto us shall ye be returned. 58 Those who believe and act righteously, we will settle them in the upper chambers of the paradise, from under which rivers flow, therein shall they remain for ever : how excellent is the reward of the workers, 59 who behave themselves patiently and trust in their Lord. 60 There are many beasts who do not carry their provisions *with them*, God provideth them and you and He is the Hearing and Knowing. 61 And if I ask, them, Who hath created the heavens and the earth and subjected the sun, and the moon ? They will say, God. How do they lie then *in acknowledging other gods !* 62 God extendeth the provision unto whom He pleaseth of His servants and limiteth it : verily God is omniscient. 63 If thou ask them, Who sendeth down water from the heaven and quickeneth the earth thereby after its death ? They will reply, God. Say, All the praises are for God, but most of them know not. 94 The life of this world is nothing but a sport and a play, and the house of the hereafter is certainly the life of eternity, if they know it. 65 When they get up in the boat they invoke God purifying the religion for Him, but when we bring them safe to the land, lo ! they associate others with Him ; 66 that they may deny what we have given them and that they may enjoy *themselves*. Therefore they shall know *the consequence*. 67 Did they not know that we have established the safe sanctuary whilst men are being snatched off from around it ? Do they, then believe the false and deny the graces of God ? 68 Who is ~~more~~ unjust than him who forgeth a lie against God or disbelieveth the

truth when it cometh him ? Is not the resort of disbelievers into the hell. 69 And those who strive hard in us, we will surely direct them our paths ; and surely God is with the beneficiaries.

CHAPTER 30.

Entitled, The Rūm, revealed at Mecca, containing 60 verses.

In the name of Allah, the All-providing, and the most Merciful God.

1 A. L. M. 2 The Rūm *a* is overcome 3 in the nearest land, but they shall overcome after their defeat, 4 in a few years. God's is the command before and after, and on that day the believers shall rejoice 5 with the help of God. He helpeth whom He pleaseth and He is the Mighty the Merciful. 6 *This is* a promise of God and God breaketh not His promise but most of the men do not know. 7 They know the exterior of the life of this world, but from the next they are unawares. 8 Did they not consider

a. About the sixth year before Hijra, Khusro Parvez, king of Persia had conquered Syria, Palestine and Jerusalem. The next year, he laid siege to Constantinople itself. Heraclius, the Greek emperor was so much weakened by the extensive loss and repeated defeats that apparently no possibility could be conceived of his retrieving the damages, not to speak of his conquering Persia in return. The idolaters of Mecca, expressed their joys at the triumphant successes of Persia and complete overthrow of the Greek empire or Rūm, simply because the former were idolaters and the latter, men of scriptures and professors of unity. It was on this occasion that the prophecy was announced in the Qurān that "the Rūm is overcome in the nearest land, but they shall overcome after their defeat in a few years. God's is the command before and after, and on that day the believers shall rejoice with the help of God."

in themselves that God hath not created the heavens and the earth and what is between them but with truth and for a fixed destination? But most of the men deny the meeting with their Lord. 9 Did they not travel in the earth and observe, how was the end of those who preceded them. They were stronger in power, they turned up the earth and inhabited it more than they have inhabited it. Their apostles came to them with evident declarations of truths. But God was never disposed to wrong them but they themselves wronged their souls. 10 Then the end of those who did evil was worse because they disbelieved the signs of God and made a jest of them. 11 God beginneth the creation then repeateth it and unto Him shall ye be returned. 12 On the day when the hour shall stand, the sinners shall despair. 13 None of their partners of the divinity shall be intercessors for them and they shall reject their partners. 14 And on the day when the hour shall stand they shall be divided on that day *into classes*. 15 Thus those who believed and acted righteously, they shall be

About seven years after the defeat, the Greeks gained a signal victory over the Persians, and not only drove them out of the constantinopolitan empire, but carried the conquests into the Persian territory to Madayan and there founded a building called Rumayya as a monument of the success. At the same time the Muslims got the remarkable victory over the Meccans at Bedr, and completely overthrew them. Neshapuri relates that the idolaters of Mecca made a jest of the words 'a few years' and wanted a definite number. Upon this Abu Bakr expressed them to be three years and laid a wager of ten camels with Obba Bin Khalif. When the fact came to the notice of the prophet, he advised Abu Bakr to prolong the time to nine years and raise the wager to 100 camels. Before the time elapsed, Obba was dead. So at the fulfilment of the prophecy, Abu Bakr received the hundred camels from his heirs and brought them in triumph to the prophet who gave them all out in charity.

entertained in a garden ; 16 but those who denied and disbelieved our signs and the meeting of the hereafter, they shall be arraigned in the torment. 17 Therefore, glory be to God when ye have the evening and when ye have the morning. 18 And all the praises are for Him in the heavens and the earth when ye have noon and after-noon. 19 He bringeth forth the living from the dead and bringeth forth the dead from the living and quickeneth the earth after its death, and similarly shall ye be brought forth *from the graves*. 20 And of his signs is this that He created you from a matter, then behold, ye are men scattered abroad. 21 And of His signs is this that He created for you from yourselves wives that ye may comfort yourselves with them and destined a love and compassion between you : verily herein are signs for the people who contemplate. 22 And of His signs is the creation of the heavens and the earth and diversity of your tongues and complexions : verily herein are signs for those who know. 23 And of His signs is your sleeping by the night and the day and your seeking of His grace : verily herein are signs for the people who hear. 24 And of His signs is this that He showeth you the lightning for fear and hope and sendeth down water from the heaven, whereby He quickeneth the earth after its death : verily herein are signs for the people who understand. 25 And of His signs is this that the heaven and the earth stand by His order, and when He will call you by a calling, lo ! ye shall come forth from the earth. 26 His is whoever is in the heavens and the earth ; all are obedient unto Him. 27 It is He who beginneth the creation, then repeateth it ; and it is quite easy for Him And His is the highest similitude in the heavens and the earth and He is the Mighty the Wise. 28 God striketh out a parable for you from your own selves : do ye make *the slaves* whom your

right hands possess, sharers in what we have given you so that they become equal partners? Do ye regard them as ye regard yourselves. Thus do we declare the signs for a people who understand. 29 But those who act wrongly follow their degenerate lusts without knowledge. Who shall guide him then whom God leadeth astray? They shall have no helpers. 30 Therefore set thyself entirely to the religion, the nature of God, upon which He hath created the men, there is no altering the creation of God: this is the standing religion but most of the men do not know. 31 Be inclined with repentance towards Him and fear Him and observe the prayer and be not one of the polytheists. 32 Of those who divided their religion and became sects,^a every sect exults in that which they have with them. 33 And when an evil toucheth the men they invoke their Lord turning penitently unto Him, but when He causeth them to taste a mercy from Him, behold, a party of them associate others with their Lord, 34 that they may disbelieve what we have given them and enjoy themselves. But ye shall know the consequence. 35

a. That is an exemplary prophecy warning the Muslims that they shall become divided into sects and become so degenerate in intellects as to lose all the recognition of others' truths and exult in their own doctrines and practices. Of the other verses foretelling the evil consequences of religious divisions, a few may be quoted here for a general view.

"And obey God and His apostle and do not dispute, lest ye fall and your prosperity depart from you" 8—46.

"Say, God hath destined to send a punishment upon you from above you and from under your feet or confuse you into sects or make some of you taste the hardship of others" 6—56.

"Verily those who have divided their religion and become sects, thou hast nothing of them" 6—160.

"Say I am a plain warner unto you. As we sent down

Have we sent down any authority upon them and it discourseth what they associate with Him. 36 And when we cause the men to taste a mercy, they exult therein ; and when an evil befalleth them for what their hands have sent on, lo ! they despair. 37 Did they not see that God extendeth the provision unto whom He pleaseth and limiteth it : verily herein are signs for the people who believe. 38 And pay the kindred, the poor and the way-fairer, his due. This is better for those who seek the face of God and these are the men who shall prosper. 39 And what ye put out to usury that it may increase with the wealth of men, it shall not increase with God ; but what ye put out in alms seeking the face of God,—these it is who shall multiply *their substance* 40 God is He who created you, then provided you with food, then He will cause you to die, then raise you to life. Is there any partner of yours, who may do any of these things ? Glory be to Him and far exalted be He above what they associate with Him ! 41 The disturbance hath

punishment on the dividers who mutilated the Qurán into pieces, so we will send down punishment on Muslims when they do the same" 15—91.

"And be not like those who became divided and disagreed after the manifest declarations of *truths* had come unto them. They are the men who shall suffer the greatest punishment" 3—105.

This verse refers to the present age when the difference has reached the extremes and the promised Messiah is preaching the obvious truths in them. Therefore they are suffering the greatest punishment in the form of worldly disgrace and failure, plague, famine and moral degeneration.

"And hold the rope of God firmly all together and be not divided, and remember the grace of God upon you when ye were enemies but he reconciled your hearts. Thus by His grace ye became brothers. And ye were on the brink of a pit of fire, but He saved you therefrom : thus God declareth His signs unto you that peradventure ye may become directed" 3—103.

appeared in the land and the sea for what the hands of men have wrought that He may cause them to taste some of what they have done, that peradventure they may repent 42 Say, travel in the earth and see what became the end of those who were before—most of them were polytheists. 42 Therefore set thy face to the standing religion before the day cometh which shall not be averted against God. On that day they shall separate *into sects* 44 Whoso disbelieveth, he shall suffer for his disbelief; and whoso acteth righteously—they make preparations for themselves only, 45 that He may reward those who believe and act righteously by His abundance. Verily, He loveth not the unbelievers. 46 And of His signs is this that He sendeth the winds as bearers of good tidings and that He may cause you to taste His mercy and that the ship may move with His command and that ye may seek of His Abundance and that ye may give thanks.^a 47 And we sent before thee apostles unto their nations They came to them with evident declarations of truth, *but they rejected them.* Therefore we took vengeance on those who sinned and it was a right due from us to help the believers. 48

a. The graces shown by the Providence and Mercy of God to man are so innumerable that even their general varieties cannot be comprehended. "And He gave you whatever ye required of Him. If ye count the graces of God ye shall not comprehend them" 14—34.

A consideration of the graces naturally throws an earnest thinker into the deep of gratitude and raises him in love and reverence of God. "Wherefore remember me, I will remember you and be grateful unto me and deny me; not" 2—152. "Whoso is grateful, he is grateful to his own good and whoso is ungrateful *he suffereth himself*, for God is self-sufficient and glorious" 31—12. "When your Lord announced, If ye be grateful, I will increase unto you; but if ye turn ungrateful, my torment is severe" 14—7. "Therefore remember the favours of God that peradventure

God is He who sendeth the wind which raiseth up clouds and spreadeth them in the heavens as He pleaseth and breaks them up. Then thou beholdest the rain coming forth from the midst thereof. Thus when it falleth on such of His servants as He pleaseth, behold, they hail it with joy, 49 although they were in despair before it was sent down upon them. 50 Therefore look to the signs of God's mercy, how He quickeneth the earth after its death : verily He is the quickener of the dead and He is the destiner of every thing 51 And if we send a wind and they see it *parched* yellow, they begin to misbelieve after it. 52 Thou cannot make the dead to hear, nor make the deaf to hear when they retire and turn their backs. 53 Thou cannot guide the blind against their error. Thou can make him only to hear who believe in Our signs and become resigned. 54 God is He who created you of a weakness, then gave you strength after a weakness, then after a strength gave you weakness and gray hairs. He createth what He pleaseth and He is the knowing and the appointer of all destinations. 55 On a day when the hour shall stand, the sinners will swear *saying*, They tarried not beyond

ye may prosper " 7—19. Gratefulness to God is really a form of worship, for the recognition of the boundless and ceaseless graces attracts him to the deity with real love and devotion, and provides him with a protection from God.

"What God will do with punishing you if ye give thanks and believe" 4—147. But man does not appreciate the graces of God as long as he enjoyeth them without interruption.

"When ye are in the boat sailing with them under a wind and they exult with it, a tempestuous th on it and waves strike them from all places they think that they are encompassed, then they call upon God appropriating the religion sincerely unto Him *saying*, If He delivereth us from this we will surely become grateful " 10—22.

an hour. Thus they were betrayed. 56 And those who have received the knowledge and the faith, will say, Ye stayed in the book of God to the day of the resurrection, and this is the day of the resurrection, but ye did not know. 57 On that day, their excuse will not profit those who have been wrong-doers nor anger shall be mitigated for them. 58 We have struck out parables of every kind for men in this Qurán. And when thou cometh them with a sign, the disbelievers say that ye are but professors of vanity. 59 Thus God sealeth up the hearts of those who do not know. 60 Therefore be patient; verily the promise of God is true and let not those flurry thee, who do not believe.

CHAPTER 31.

Entitled, The Luqman, revealed at Mecca, containing 34 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 A. L. M. 2 These are *the* verses of the wise book, 3 a direction and a mercy for the beneficiaries, 4 who observe the prayer, pay the legal alms and have an assurance in the hereafter. 5 These are they who are on a direction from their Lord and these are they who shall prosper. 6 And a man purchaseth ludicrous legends^a that he may seduce *men* from the

^a. It is in fact the dissemination of false and filthy literature in Islam that has lead them away from the pure teaching of the Qurán and Hadis and corrupted their tastes to the extreme degree. During the time of the prophet, Nazar Bin Haris used to divert men from hearing the prophet's words and Qurán by amusing them with the legends of Rustam and Isfandyar, the two romantic heroes of Persia, and with singing girls. But to the great misfortune of

path of God without a knowledge and maketh a jest of them—they are they who shall suffer an ignominious punishment. 7 When Our signs are read unto him he turneth away proudly as if he hath not heard them, as if both of his ears are stopped : therefore give him the good news of a painful punishment. 8 Verily those who believe and act righteously they shall have gardens of pleasures, 9 therein shall they remain for ever. *This is a true promise of God and He is the Mighty the Wise.* 10 He created the heavens without pillars as you see and put stable mountains in the earth that they may give you food and scattered therein all sorts of animals. And We send down water from the heavens and cause all the good varieties to grow up therein. 11 This is the creation of God ; but show me what have those, who are besides Him, created ? Nay, but the wrong-doers are in an error cutting them from God. 12 And We gave Luqman the wisdom, Be grateful to God, and whoever is grateful unto God, he is grateful to his own *good*, and whoever is ungrateful, *let him* for God is self sufficient and most glorious. 13 And when Luqman said to his son whilst preaching him, O my son, associate nothing with God : verily the polytheism is a serious wrong. 14 And we have commanded man concerning his parents ; his mother carrieth him with fatigue upon fatigue, his weaning is in two years,—that be grateful unto me and unto thy parents—unto me is the return. 15 And if they strive with thee that thou may associate with me what thou hath no knowledge of, obey them not but keep with them gracefully in the life of this world and follow the path of him who turneth unto me. Unto me shall be your return and I will

Islam, innumerable Nazars arose from amongst the Muslims themselves in after ages and diverted them almost entirely from Islam.

inform you of what ye have been doing. 16 O my son, if there be anything equal to a grain of mustard and it be in a rock or in the heavens or in the earth, God will bring it out: verily God is all-pervading and well-aware. 17 O my son, observe the prayer and command what is good and forbid what is bad and bear a patiently what befalleth thee: verily this is one of the works requiring great resoluteness. 18 And do not distort thy cheeks proudly against men and do not walk haughtily in the earth: verily God loveth not any arrogant braggart. 18 Be moderate in thy work and lower thy voice; verily the most disagreeable of the voices is the voice of

a. It is quite natural to meet oppositions and persecution in the way of inculcating righteousness and discoursing against common vices and errors. The only agency that can enable the preacher to bear through the troubles and persevere in his course, is the true patience for God. The next essential quality for the success of a preacher is, his being sincere and practically true to his words. "O believers, why do ye say what ye do not? It is very odious in the sight of God that ye say what ye do not" 61—3.

Muslim relates from Abu Saed that the prophet said, "Whoever of you seeth a vice being committed, he should prevent it with his hands. If it not be in his power he should forbid it by his tongue. Even if this be not in his power he should hate it by his heart. But such a man is the weakest in faith." Hazifa relates that the prophet said, "I swear by Him in whose hands is my life, ye should certainly commend good and forbid evil, otherwise God will punish you very soon. Then ye will pray God and He will not hear it." (Tirmazi.) Abu Bakr relates a tradition, that when the people see a tyrant doing violence and hold not his hands, God will shortly inflict a general punishment on them. (Abu Daud, Tirmazi and Nasai.) The Holy Qurán says—"We delivered those who forbade evil and involved those who did wrong in a bad torment for their faithless actions" 7—165. Thus it is the social duty of every believer in God to oppose evil and to encourage good as far as it lies in him.

asses.^a 20 Did ye not observe that God subjected for you whatever is in the heavens and whatever is in the earth and completed His external and internal graces upon you? But some men there are who dispute concerning God without a knowledge or a direction or an enlightening scripture. 21 And when it is said unto them, Follow what God hath sent down. They say, We do but follow what we found our fathers on. What! even though the devil might have been calling them to a torment of burning. 22 And whoso resigneth his face unto God and acteth beneficently, he holdeth the strong rope and unto God is the end of the affairs. 23 And whoso disbelieveth, let not his disbelieving grieve thee; unto us is their return. We will inform them of what they did: verily God knoweth the nature of the hearts. 24 We will let them enjoy a little, then drag them to a rigorous torment. 25 If thou ask them, Who hath created the heavens and the earth? they will reply, God. Say, All the praises are for God but most of them do not know. 26 God's is whatever is in the heavens and the earth: verily God is self-sufficient and the most glorious. 27 And if all the trees that are in the earth be pens, and the ocean *be the ink*, and seven oceans give further supplies, the words of God will not finish: verily God is mighty and wise. 28 Your creation and your resurrection is but like a single person: verily God is hearing and seeing. 29 Didst thou not see that God causeth, the night to succeed the day and causeth the day to succeed the night and hath subjected the sun and the moon *to services*: all are going about to a destined period: and verily God is well-aware of what ye do.

a. Crying aloud under a fit of anger or proudly is compared to the braying of asses. There is a tradition saying that in the state of anger, a man is forsaken by the angels of mercy, hence he loses his senses.

30 This *demonstrates* that God is the true God, and what ye invoke besides Him is false ; and that God is the high, the great. 31 Didst thou not see that the ship floateth in the sea with a grace of God that He may show you some of His signs : verily herein are signs for every patient *and* grateful person. 32 And when a wave covereth them like a canopy they invoke God with appropriation of the religion unto Him. But when we bring them safe to the land, some of them there are who follow the mediate path, and none gainsaith our signs except every perfidious misbeliever. 33 O men, fear your Lord and dread the day when father shall not atone for his son, nor a son shall atone for his father in anything. Verily, the promise of God is true. Therefore, let not the life of the world deceive you and let not any deception deceive you against God. 34 Verily God, with Him is the knowledge of the hour. He sendeth down the rain and knoweth what is in the wombs. No soul knoweth what it shall do to-morrow ; nor any soul knoweth, in what land it shall die : verily God is knowing and well-aware.

CHAPTER 32.

Entitled, The Sijda, revealed at Mecca, containing 30 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 A. L. M. 2 Revelation of the book, no doubt about it, is from the Lord of the creatures. 3 Do they say that he hath forged it ? Nay, but it is the truth from thy Lord that thou may admonish a people whom no warner had come before thee that peradventure they may get directed. 4 God is He who created the heavens and the earth and whatever

is between them in six periods, then made for the throne : ye have no patron and no intercessor besides Him. Do ye not therefore understand ? 5 He manageth the government from the heaven to the earth, then it ascendeth up unto Him in a period whose length is a thousand^a years according to what ye reckon. 6 That is the knower of the unseen and the visible, the Mighty, the Merciful 7 who graced the creation of everything and began the creation of man from clay. 8 Then made his posterity from the extract of a despicable water. 9 Then He composes him well and breathes into him of His spirit and maketh for you the hearing, the sights and the hearts. Little it is that an appreciate. 10 They say, When we are lost in the earth ; shall we be created anew ? Rather they disbelieve the meeting with their Lord. 11 Say, the angel of death who is put in charge of you, will take you away, then unto your Lord, shall ye be returned. 12 If thou couldst see when the sinners shall bend their heads before their Lord *saying*, Our Lord, we have seen and heard, therefore send us back that we may do good : verily we are now sure *of the accounts of actions* 13 Had we so pleased we would have given every soul its direction But the word hath been established by me that I will fill up the hell with all the genii and the men. 14 Therefore taste your forgetting the meeting of this day of yours. We have disregarded you, therefore taste the punishment of eternity for what ye have been doing 15 Only those are the believers in our signs, who, when reminded thereby, fall down worshipping and celebrate the praise of their Lord and do not behave themselves arrogantly. 16 Their sides remain raised up from the beds and they call upon their Lord with fear and hope, and expend in alms

^a. Psalms 8—4 ; II. Peters 3—8, 9 ; Revelations 20. Also see notes on 18—83, 18—104 ; 67—6,

out of what we have given them. 17 No soul knoweth, what cheerfulness of the eyes is reserved for them as a reward for what they do. 18 Shall he, therefore who is a true believer be like him who is faithless, ?—they cannot be equal. 19 Those who believe and act righteously shall have gardens for their final mansion as an entertainment for what they have been doing. 20 And those who have been faithless, their abode shall be the fire. Whenever they shall desire to get out therefrom, they shall be returned therein and ordered, Taste ye the punishment of the fire which ye have been disbelieving. 21 And we will surely cause them to taste of the nearer punishment besides the great punishment, that peradventure they may return. 22 And who is more unjust than him who is reminded by the signs of his Lord, but he turneth away therefrom, verily we are to take vengeance on the sinners. 23 And We gave Moses the book. Therefore be not in doubt concerning the receiving thereof,^a and we made it a direction unto the children of Israel. 24 And we appointed high priests in them to direct with our commands, when they behaved patiently and surely believed Our signs. 25 Verily thy Lord will decide between them on the day of resurrection concerning the *matters* wherein they disagree. 26 Hath it not given them a lesson that how many generations^b we destroyed before them, in whose habitations they are walking: verily herein are signs. Do they not therefore hear? 27 Did they not see that we drive the water to the dry bare land and produce thereby corns, out of which their cattle and they themselves eat. Do they not

^a. That is thou being the like of Moses, shall receive a perfect book.

^b. Viz. the Adites, Thamudites Medianites and Sodomites whose places are now and then passed through by the Meccans.

therefore see ? 28 And they say, When the victory shall be, if ye speak the truth ? 29 Say, On the day of the victory, their faith will not avail the disbelievers, nor they shall be respited. 30 Therefore, turn away from them and wait ; they are also waiting.

CHAPTER 33.

Entitled, the Confederates, revealed at Mecca, containing 73 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 O prophet, fear God and follow not the unbelievers and the hypocrites : verily God is knowing, wise. 2 And follow what is revealed unto thee from thy Lord : verily God is well aware of what ye do. 3 And trust in God and God is sufficient to patronize, 4 God hath not placed two hearts^a in the inside of any man ; and hath not made your wives, whom you back^b away from, your mothers ; and hath not made your adopted^c sons your *real* sons. These are your words *proceeding* from your mouths, but God speaketh the truth and directeth the path. 5 Call them by

a. No man possesses two hearts so that he may love God with one and His creatures with the other.

b. That is whom ye divorce by saying the words, ' thou art unto me like the back of my mother.' This form of divorce was held to be the final and irreparable by the Arabs. See note on 98—1.

c. An adopted son was held equal to a real son by the Arabs in all respects. But Islam hath abrogated the custom. " Umar says, We used to call Zed as son of Muhammad until this verse was revealed, commanding that we should call them after their fathers. Then the prophet himself told him that thou art Zed son of Haris son of Sharahil " (Bukhari, Muslim and others.)

their father's *names*. That is more just in the sight of God. But if ye know not their fathers, then they are your bretheren in the religion and your friends. There is no crime in you if ye do some mistake therein, but what your hearts purposely do : and God is the most forgiver of sins and merciful. 6 The prophet is nearer unto the believers than themselves and his wives are their mothers. The blood relations are nearer of kin : some of them unto others than the believers and the fugitives in the book of God. But if ye do some good to your friends *it is good*, it is written in the book. 7 And when we received from the prophets their covenants^a and from thee and from Noah and from Abraham and Moses and Jesus, the son of Mary ; and received from them a firm covenant, 8 that he may ask the truthful men about their truth. And He hath prepared a painful punishment for the unbelievers. 9 O believers, remember the grace of God upon you when the hosts came up against you. We sent a wind against them and armies which ye saw not. And God was seeing what ye did. 10 When they came firm above^b you and

a. See note on 3—81.

b. The Ghatfanites had pitched on the east side of the town, on the higher part of the valley and the Quresh on the west side, on the lower part of the valley in the war of the ditch or trench, also called war of the confederates for almost all the idolatrous and Jewish tribes of Arabia had joined it to a number of more than ten thousand and made the strongest preparations to crush the Muslims once for all. Thus they invaded Medina from all sides. The prophet ordered a trench to be dug around the city. The number of the Muslims was too small and the position very delicate so that apparently they had no hope of surviving the war, and began to entertain various suspicions against the promises of God. The enemies continued the siege for a month with occasional shooting of arrows and slinging the stones, till God sent a cold piercing east wind which benumbed the

from below you and the eyes got distracted and the hearts got up into the throats and ye entertained the suspicions about God 11 There the believers were tried and quaked with a severe quaking. 12 When the hypocrites and those who had a sickness in their hearts began to express, What God and His apostle had promised us, was but a deception. 13 And when a party of them said, O men of Yasrab,^a there is no standing place for you, therefore go back. And a party of them was asking the permission of the prophet saying, Our houses are defenceless They were not defenceless but they intended to flee. 14 And if they were entered upon from their environs and then asked to show the treason, they would have done so and tarried not there but little.^b 15 They had already given their compact to God heretofore that they shall not turn their backs, and the compact of God is ever to be enquired into. 16 Say, the flight shall never profit you if ye fly against death or slaughter and *if ye do so* ye shall not be allowed to enjoy your life but little. 17 Say, Who is it that can protect you against God, when He intend an

limbs of the enemies, blew dust against their faces, extinguished their fires, upset their tents and frightened off their horses. Then the Quresh broke up their seige and fled back to their homes. A little after, the Ghatfanites also did the same. At the success, the prophet said, I have obtained success by means of the east wind; and Ad perished by the west wind. There is a tradition that while digging the trench, a hard rock appeared. On the request of the followers, the prophet went there. At the first blow of the hoe a flash of light appeared. The prophet said, Persia is shown to me and it will be conquered. On the second blow, he said, Turkey is shown to men and it will be conquered. On the third blow, he said Yaman will be conquered.

a. This is the ancient name of Medina.

b. That is they shall be driven out soon after.

evil for you or a mercy for you. They shall find no patron and no helper for them besides God 18 God knoweth them who hinder *men from joining the war* and who say to their brothers, Come to us, and who will not go to the battle but little, 19 *and are covetous against you.* When the fear cometh upon them, thou seest them looking to thee with their eyes rolling like one fainting with death. But when the fear passeth away they assail you with sharp tongues, intensely coveting for the wealth. They have not believed, therefore God hath nullified their actions; and this is easy with God. 20 They think that if the confederates come *again*, they will like to live in the desert with the *nomadic* Arabs, enquiring about your news *from the distance*. Even if they remain in your midst, they shall not fight but little. 21 Really there was an excellent example for you in the apostle of God, for him who expecteth *to meet* God and the last day and remembreth God much. 22 When the believers saw the confederates, they said, This is what God and His apostle had promised us and God and His apostle had spoken the truth. It increaseth them nothing but faith and submission. 23 Of the believers, there are some men who verified what they had promised to God. Thus, some of them have fulfilled their vows and some of them are waiting *for a proper time* and have not changed with fickleness. *a* 24 *This was so* that God may reward the truthful men for their truth and punish the hypocrites when He like or turn unto them: verily God is the most forgiver of sins and merciful. 25 And God repelled

a. This verse shows that the companions of the prophet remained faithful to the last. On the other hand, Christ's apostles left him when he was being crucified; Peter cursed him thrice—(Matt. 26—74); Judas delivered him to the chief priests for thirty pieces of silver, (Matt. 26—15.) "Then all the disciples forsook him and fled" Matt. 26—56.

the unbelievers in their rage, they could not attain any good and God was sufficient for the believers in the battle and God is mighty and strong. 26 And God drove down the men of the scriptures who backed them, from their fortresses and cast the dread in their hearts; *then* ye slew a party of them and captivated a party. 27 And He made you heirs of their land and of their houses and of their properties and of a land which ye did not tread and God was the destiner of every thing. 28 O prophet, say to thy wives, If ye seek the life of the world and embellishment thereof come, I will provide you *with that* and dismiss *a* you with a graceful dismissal. 29 But if ye seek God

His apostle and the mansion of the hereafter, *know* that God hath prepared for the righteous women amongst you a magnificent reward. 30 O women of the prophet, whoso from amongst you committeth an obvious wickedness, the punishment shall be multiplied unto her twice: and this is easy with God.

a. Bukhari relates from Ayesha that at the revelation of this verse, the prophet asked me first of all and advised me not to hurry in the matter but to have it consulted with his parents. I asked him, What was that? He replied, Dost thou chose me and the hereafter or this world? I answered, What shall I ask them concerning this. I have chosen God and His apostle and the next life. The other wives followed her and made similar expressions. This tradition has also been related by Muslim, Nasai, Ahmad, and Ibni Jarir.

PART XXII.

31 And whoso from amongst you obeyeth God and His apostle and acteth righteously, we will give her, her reward twice, and we have prepared for her a generous provision. **32 O wives^a of the prophet,** ye are not like any woman, if ye fear God; therefore be not too complaisant in the speech, otherwise he who hath a disease in his heart will covet; and speak a reasonable speech **33 And stay inside** your houses and set not out with an ostentation of the ignorance of the past, and observe the prayer and pay the alms and obey God and His apostle. God willeth only to remove the abomination from you, O people^b of the house, and to purify you with a *true* purification. **39 And commit to your memory** what is read in your houses of the signs of God and of the wisdom: verily God is subtle *and* well-aware.

a. The first wife of the prophet was Khadija who came in marriage to the prophet when she was 40 years old and he 25 years. He lived with him to the age of 45. It was after an age of fifty that many women came into his marriage so that at a time the number reached to 9. After the death of Khadija, the next wife was Sonda, a black coloured old woman. The chief reasons for taking so many wives at the old age of 55 were:—

- (1.) Protection of the widows of his persecuted followers.
- (2.) Charitable compliance to the earnest requests of the women and their relations, for they held the union with the prophet as a blessing.
- (3.) Better promulgation of the doctrines of Islam to the females through them.

b. Here the pronouns being of the masculine gender the Sheites argue that the sentence has no connection with the preceding or the succeeding words and that they refer to Fatima and Ali and their sons Hasan and Hussain, and that they are the only people of the House. But this argu-

35 Verily the devout men and the devout women, the believing men and the believing women, the obeying men and the obeying women, the truthful men and the truthful women, the patient men and the patient women, the humble men and the humble women, the almsgiving men and almsgiving women, the fasting men and the fasting women, the chaste men and the chaste women, the God-remembering men in frequency and God-remembering women : God hath prepared for them *all* a protection and a magnificent reward. 36 It is not *right* for a believing man or a believing woman to have a choice of their own in their matter when God and His apostle have decided a matter. Whoso rebelleth against God and His apostle, he falleth into an error cutting *him from God*. 37 When thou said unto him upon whom

ment is contradicted by other verses of the Qurán where, as a matter of special respect, pronouns of masculine gender are used for females and the same words, 'people of the house,' for wives; *e. g.* in 11—73; 28—12. The same idiom is current in the Arabic, Persian and Urdu tongues. Therefore the words 'people of the house' essentially refer to the wives, though they may include sons and other relatives as well. Muslim Ahmad, Tirmazi and Tibrani have related a tradition that the prophet covered Fatima, Ali, Hasan and Husain in a black blanket which he had on him and reciting this verse prayed—My Lord, these are the people of my house, therefore remove their filth and purify them.' Another tradition says, The prophet when going to the mosque for the morning prayer, used to stand at the door of Fatma's house and call out, O people of the house, prayer, prayer, and read the verse. Muslim relates from Zed that the prophet said, "I remind you of God concerning the people of my house, ye should regard them. Hasin asked Zed, Who are the people of the house? Are his wives not the people of the house. Zed replied, His wives are the people of the house and with them those men also for whom the alms are forbidden after him. Then he asked, Who are they. He answered, the seed of Ali, Aqel, Jaafar and Abbas."

God showed favours and thou showed favours upon him, keep thy wife to thyself and fear God ; and thou concealed in thyself what God was to discover and thou feared the men ; but God was more deserving that thou shouldst have feared Him. And when Zeid ended his connection with her, we wedded thee to her that no hindrance may remain there for the believers concerning the wives of their adopted sons when they have ended their connection with them : and the decree of God is ever executed. 38 There is no objection against the prophet in what God hath ordained for him ; *this was the ordinance of God in those who passed before, (and the decree of God is definitely fixed)* 39 in those who delivered the message of God and feared Him and did not fear any other except God : and God is sufficient for taking the account. 40 Muhammad is not the father of any of your men but an apostle of God and a seal of the prophets and God is omniscient. 41 O believers, remember God with frequent remembrance, 42 and celebrate His praises morning and evening. 43 It is He who blesseth you and His angels *also* that He may bring you out of the darkenesses into the light,

a. This was Zenab Bint Jahash, a beautiful lady of whole a noble descent, who was married by the prophet to his freed-man Zed whom the prophet had adopted as a son. But the pair was mutually discontented and always wrangling. At last Zed expressed his intention of divorcing her, to the prophet. The prophet disliked it and wished to reconcile them and to suppress their quarrelling. But it could not be suppressed and became out, and Zed divorced her. After that the prophet received the permission to marry her himself. This marriage gave three practical lessons to Muslims.

- (1.) That the adopted son is no son at all.
- (2.) That there is no harm in marrying with the wife of an adopted son.
- (3.) That there is no harm in marrying a woman that has been divorced.

and He is merciful unto the believers. 44 Their salutation on the day when they will meet Him, shall be, Peace ! ; and He hath prepared for them a generous reward. 45 O prophet, we have sent thee as a witness and a herald of glad tidings and a warner, 46 and an inviter unto God by His permission, and an illuminating lamp. 47 And bear good tidings unto the believers that they shall have a very great abundance from God. 48 And obey not the unbelievers and the hypocrites and mind not their annoying and trust in God : and God is sufficient to patronize. 49 O believers, when ye take the believing women to wives and then divorce them before touching them, there is no term that ye need observe for them. But give them some provision and dismiss them with a graceful dismissal. 48 O prophet, we have allowed unto thee thy wives whose dowry thou hath paid up and what thy right hand possesseth of what God hath granted thee as booty, and the daughters of thy paternal uncles and the daughters of thy paternal aunts, and the daughters of thy maternal uncles and the daughters of thy maternal aunts who have deserted *Mecca* with thee, and the believing woman when she giveth herself unto the prophet, provided that the prophet is also willing to take her to wife. This is a special privilege *granted* unto thee above the rest of the believers. We know what we have ordained them concerning their wives and what their right hands possess, that there be no objection against thee : and God is ever gracious and merciful. 51 Put off whom thou pleaseth of them and keep to thyself whom thou pleaseth or whomsoever thou desireth of those whom thou hast put off : it would

a. These were Safayya, Javarya, and Marya who fell into the prophet's hands as slaves. He freed them and married with them. His son Ibrahim was born to Marya who was sent as a present by Makokas king of Egypt.

be no crime in thee. This is the nearest *to right* that their eyes may remain cheerful and they be not grieved and all of them be pleased with what thou giveth them. God knoweth what is in your hearts, and God is ever knowing and indulgent. 52 No women are allowed unto thee after that,^a nor that thou may change other wives for them, although their beauty please thee, except what thy right hand may possess : and God is watching over everything. 53 O believers, enter not the houses of the prophet except when ye are permitted to a meal—without having to wait for its cooking. But when ye are invited, enter in and when ye have finished eating, disperse and do not engage *yourselves* in a familiar talk. Verily this incommodeth the prophet. But he feels ashamed of you and God ashameeth not from truth. And when ye are going to ask them anything, ask them from behind a curtain. This is purer for your hearts and for their hearts. It is not fit for you to annoy the apostle of God, nor to marry his wives after him for ever : verily this is a serious thing in the sight of God. 54 if ye divulge a thing or conceal it : verily God is omniscient. 55 There is no crime against them *if they speak unveiled* to their

^a. At the revelation of this verse, the prophet had nine wives, viz:—Ayesha, Hafsa, Ummi Salma, Safayya, Maimuna, Zenab and Javariya. The restriction to four wives was revealed in the 4th Chapter afterwards. It is altogether a mistake to suppose that the prophet disregarded the restriction in his case. The Chapter of women (4th) came down at Medina after the Chapter of the Confederates (or 33rd) in the 9th year of Hijra. The Muslims who possessed a greater number of wives than four, kept four to themselves and divorced the rest. But the prophet could not do that for his wives were declared as mothers of the Muslims and prohibited from being married to them. It would have been cruel to divorce them. After his death they were to receive their maintenance from the public treasury.

fathers or their sons or their brothers or their brother's sons or their sister's sons or their women or whom their right hands possess ; and fear God : verily God is a witness of everything. 56 Verily God and His angels invoke blessings upon the prophet. O believers, invoke blessings upon him and salute him with proper salutation. 57 Verily those who offend God and His apostle, God curseth them in this world and the next and hath prepared for them a vile punishment. 58 And those who offend the believing men and the believing women without their committing a fault, they bear a calumny and an obvious sin. 59 O prophet, say to thy wives and thy daughters and the women of the believers that they should let down their outer wrapper over them. This is nearer to modesty that they may be recognized as matrons of respect and be not affronted on the way by unseemly words or actions : and God is ever gracious and merciful. 60 If the hypocrites and those who have a disease on their hearts and the insurrectionists of Medina, desist not from their improper movements, we will raise them up against them. Then they shall not be able to live by thee therein except a little.

a. Genesis 12—3, 4. "And I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing : and I will bless them that bless thee, and curse him that curseth thee : and in thee shall all the families of the earth be blessed."

b. The mighty prophecy contained in this and the next verse came true in the time of the prophet. All the Jewish and idolatrous tribes of Mecca and Medina who behaved hypocritically and raised seditions every now and then, were banished or slain or enslaved and finally exterminated from Arabia.

This verse proves clearly that none of the successors of the prophet was an hypocrite—else he would have been driven out of Arabia with utter disgrace and ruined. On the other hand they proved great benefactors of Islam and conquerors of the world.

61 They shall be driven out accused from place to place; wherever they shall be found they shall be arrested and killed with a *general* slaughter. 62 This hath been the ordinance of God in those who passed away heretofore, and thou shalt find no change in the ordinance of God. 63 The people ask thee about the hour. Answer, Its knowledge is with God alone, and what shall make thee understand that peradventure the hour may be near. 64 Verily God hath cursed the unbelievers and prepared for them a burning *torment*. 65 Therein shall they remain for ever. They shall find no patron and no helper. 66 On the day when their faces shall be rolled in the fire, they shall say, O would that we had obeyed God and obeyed the apostle. 67 They will say, Our Lord, we obeyed our chiefs and elders and they lead us astray from the path. 68 Our Lord give them double the punishment and curse them with a great curse. 69 O believers, be not like those who^a injured Moses,

a. Numbers 12—1 to 10. "And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman.

And they said, Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us? And the Lord heard *it*.

(Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam. Come out ye three unto the tabernacle of the congregation. And they three came out.

And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam; and they both came forth.

And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself know unto him in a vision, *and* will speak unto him in a dream.

My servant Moses *is* not so, who *is* faithful in all mine house.

therefore God cleared him from *the scandal* which they had uttered against him : and he was graceful in the sight of God. 70 O believers, fear God and speak right words. 71 He will correct your actions and pardon you your sins. Whoso obeyeth God and His apostle, he shall achieve the greatest success. 72 We offered the trust^a unto the heavens and the earth and the mountains but they refused to bear it and shrank therefrom ; but man bore it : verily he is ever very unjust and ignorant. 73 *It was so* that God may punish the hypocritic men and women and the polytheistic men and women and that God may return unto the believing men and women : and God is ever gracious and merciful.

With him will I speak mouth to mouth, even apparently and not in dark speeches ; and the similitude of the Lord shall he behold ; wherefore then were ye not afraid to speak against my servant Moses ?

And the anger of the Lord was kindled against them ; and he departed.

And the cloud departed from off the tabernacle ; and, behold, Miriam became leprous, *white* as snow ; and Aaron looked upon Miriam, and, behold, *she was* leprous."

Aaron was not affected by leprosy. It shows that he took no part in the calumny. Otherwise there is no reason that Miriam should suffer and he should escape. The inconsistency is a sufficient proof of some mistakes incurring here. Korah had also injured Moses and suffered terribly. See note on 28—76.

a. *Viz.* the moral and religious responsibility. Man is the only creation who is naturally responsible for the due understanding and performance of his duties towards God, self and others, no other creature possessing the capacities at all.

CHAPTER 34.

Entitled, The Saba, revealed at Mecca, containing 54 verses.

In the name of Allah, the All-providing, and the most Merciful God.

1 All the praises are for Allah whose is whatever is in the heavens and whatever is in the earth, and His is the praise in the hereafter and He is the wise and knowing God. 2 He knoweth what entereth in the earth and what cometh out of it and what cometh down from the heaven and what ascendeth thereunto and He is the merciful and forgiving God. 3 The unbelievers said, The hour shall not come upon us. Tell them, Yea, by my Lord, it shall certainly come upon you by Him who knoweth the unseen; nothing equal to an atom is hidden from Him either in the heavens and the earth, nor anything smaller than that nor greater: but it is all in a perspicuous book, 4 that He may reward those who believe and act righteously. These are they who shall enjoy pardon and a generous provision. 5 But those who strive to frustrate our signs, shall suffer the punishment of a grievous plague. 6 And those who are given the knowledge, see that what is sent down unto thee from thy Lord, is the truth and that it directeth to the mighty and laudable path. 7 And the unbelievers say, Should we show you a man who informeth you that when ye are dispersed with total dispersion into pieces, ye shall be raised into a new creation. 8 He hath forged a lie against God or he is distracted. But those who do not believe in the hereafter are in the woe and the distant error. 9 Did they not look to the heaven and the earth which is before them and behind them. When we will please, we will cause the earth to sink down with them

or cast a piece of the heaven upon them : verily herein is a sign for every penitant servant. 10 And we gave unto David a grace from before us. O mountains,^a echo the praises of the Lord with him, and ye, the birds. And we softened^b the iron for him and inspired him saying, Make perfect coats of mail and adapt the rings thereof. And ye work righteously : verily I see what ye do. 12 And we made the wind^c serviceable unto Solomon : its morning journey was a month and its evening journey a month. we made the fountain^d of molten brass to flow him. And *there were* some geniie who worked before

a. Psalms 18—6, 7. "In my distress I called upon the Lord and cried unto my God ; he heard my voice out of his temple, and my cry came before him *even* into his ears.

Then the earth shook and trembled ; the foundations also of the hills moved and were shaken because he was wroth,"

Figuratively speaking 'the mountains' may mean the hard-hearted and the birds, the soft hearted men. Muslim relates a tradition that most of the men who will enter paradise shall have hearts like birds. (Always tending to fly heavenward.)

b. Psalms 18—34. "He teacheth my hands to war, so that a bow of steel is broken by mine arms."

c. I. kings 9—26. "And king Solomon made a navy of ships in Ezion-geher, which is beside Eloth, on the shore of Red sea, in the land of Edom.

And Hiram sent in the navy his servants, shipmen, that had knowledge of the sea, with the servants of Solmon.

And they came to Ophir, and fatched from thence gold, four hundred and twenty talents, and brought it to king Solomon."

d. II. Chr. 4—2. "Also he made a molten sea of 10 cubits from brim to brim."

e. The description of the workers as given in II. Chronicles 2—12 to 18, is as follows :—

"Hiram said moreover, Blessed be the Lord God of Israel, that made heaven and earth, who hath given to,

And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in flotes by sea to Joppa; and thou shalt carry it up to Jerusalem.

And Solomon numbered all the strangers that *were* in the land of Isreal, after the numbering wherewith David his father had numbered them; and they were found a hundred and fifty thousand and three thousand and six hundred.

And he set three score and ten thousand of them *to be* bearers of burdens, and four score thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

a. II. Chr. 3—10. "And in the most holy house he made two chernubims of image work, and overlaid them with gold II. Chot. 4—3." "And under it was the similitude of oxen."

For full details see the 3rd and 4th Chapters of II. Chronicles.

Thus when We executed the sentence of death upon him, nothing lead them to the knowledge of his death but a reptile^a of the earth that gnawed his staff. ^b Thus when it fell down, the genii perceived that had they known the secret, they would have not terried in the ignominious torment. 16 Verily, there was for the people of Siba a sign in their habitations — the two gardens on the right and the left. Eat of the gift of your Lord and give thanks to Him — a nice country and gracious Lord. 17 But they turned aside *from the words of God*. Therefore we sent upon them a flood of the dike and changed their two gardens for two gardens producing bitter fruits and tamarisks and something of a few lote-trees. 18 This we rewarded them for their infidelity. Do we give such a punishment to others than the ungrateful? 19 And we placed between them and the cities that we have blessed,^c cities near one another and destined therein things worth seeing. Journey therein by nights and days in security. 20 But they said, O Lord lengthen our journeys and they wronged themselves. Therefore we reduced them to mere fables and dispersed them with total dispersion like dust. 21 Verily the devil verified his opinion against them, therefore they followed him except a party of the believers. 22 But he had no authority upon them *but we allowed him to whisper evil* that we may

a. Viz. the wretched son of Solomon named Rehoboam who succeeded him. But he refusing the old men's counsel and treating the Israel and Jeroboam roughly, ten tribes revolted against him, killed Hadoram who was over the tribute and made Rehoboam to flee, and made Jeroboam their king.

b. That is weakened the kingdom and precipitated its downfall, and the savage nations that were under it, revolted.

c. Viz. those of Palestine or Syria.

distinguish him who believeth in the hereafter from him who is in doubt concerning it ; and thy Lord is guardian over everything. 23 Say, Call upon those whom you presume *to be gods* besides God. They cannot control even to the weight of an atom either in the heavens or in the earth, nor they have any partnership therein, nor any of them is an assistant unto Him. 24 Nor the intercession before him availeth *any body* except him for whom He permitteth. Until when the terror is removed from their hearts, they say, What hath your Lord spoken They say, The truth, and He is the Mighty, the Great. 25 Say, Who provideth you from the heavens and the earth ? Say, God, and we and ye are certainly on a direction or open error. 26 Say, Ye shall not be asked concerning what we sin, nor we shall be asked concerning what ye do. 27 Say, Our Lord will assemble us all, then give us victory^a with truth and He is the best giver of victories and knowing. 28 Say, Show those whom ye have joined with Him as partners. Never so ! but He is the mighty the wise God. 29 And we have sent thee unto all^b men as a herald

a. This prophecy was fulfilled in the remarkable victory at Badr which established the supremacy of Islam and caused the total overthrow of the Meccans. This day was spoken as the day of distinction in 8—21.

b. The teachings of all the prophets that preceded Muhammad were limited to certain nations and imperfect in their range. Jesus Christ says, "I am not sent but unto the lost sheep of the house of Israel" Matt. 15—24.

I. Corinthians 13—9 to 10. "For we know in a part and we prophesy in part.

But when that which is perfect is come then that which is in part shall be done away.

But the apostleship of the prophet Muhammad is perfect, universal and everlasting.

"And we have sent thee as an apostle unto all men and God is a sufficient witness" 4—79.

of good tidings and a warner only, but most of the men know not. 30 And they ask, When this promise shall be *fulfilled*, if ye speak the truth. Answer, ye have the appointment of a day *a* that ye shall neither delay an hour, nor anticipate. 32 And the unbelievers said, We shall never believe in this Qurán nor in that which is before it. But if thou couldst see when the sinners shall stand before their Lord! They shall rebut each other in speech. Those who were treated as weak shall say unto those who behaved proudly, Had ye been not *existant*, we would have been believers. 33 Those who behaved proudly will say unto those who were treated as weak, Did we prevent you from the direction when it reached you? Nay, but ye were sinners. 34 And those who were treated as weak said unto those who behaved proudly, But the devices of the night and the day *prevented us* when ye commanded us that we should deny God and maintain peers unto Him.

"Say, O men I am an apostle of God unto you all" 7—158.

"It is He who sent His apostle with the direction and religion of truth that He may make it victorious over all the religions, although the idolaters be averse thereto" 9—33.

"Verily thou art only a warner and a guide unto every nation" 13—8.

"We have sent thee only as a mercy unto all creatures" 21—107.

"Muhammad is not the father of any of your men but an apostle of God and a seal of the prophets" 33—40.

a. A day of prophecy is equal to one year when not limited by morning and evening.

Therefore 'a day' stands here for an year. This was to be counted after the prophet's leaving Mecca as appears from 8—33. "And God is not going to punish them as long as thou art in them." Thus one year after the Híjra, the Meccans were completely overthrown at Badr. The same was predicated in Isaia 21—15 to 17.

They will manifest the regret when they will see the punishment. And we will put fetters in the necks of those who disbelieve. Shall they be rewarded other than what they have been doing. 35 And we sent no warner to any city but the well-to-do thereof said, We do not believe in what ye are sent with. 36 And they said, We possess greater wealth and children and we are not to be punished. 37 Say, My Lord extendeth the provision unto whom He pleaseth and limiteth—but most of the men know not. 38 Your riches and your children are not the thing that may give you a near approach unto us except him who believeth and acteth righteously. These are the men who shall have their reward multiplied for their actions and they shall be secure in upper chambers. 39 Those who strive to frustrate Our signs, they shall be arraigned in the punishment. 40 Say, My Lord extendeth the provision unto such of His servants as He pleaseth and limiteth it. Whatever ye expend, He will recompense it and He is the best provider. 41 On a day, He will assemble them all; then say unto the angels, Did these *fellows* worship you. 42 They will reply, Praise be unto thee; Thou art our patron, not they; but they worshipped the devils; most of them believed in them. 43 Therefore today, some of you cannot control any profit or loss for others. And We will order the sinners, Taste ye the punishment of the fire which ye used to disbelieve. 44 When our evident signs are read unto them,

“For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fall:

And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the Lord God of Israel hath spoken it.”

they say, He is no more than a mortal, intending to prevent you from what your fathers worshipped. They say, This is nothing more than a forged lie. And unbelievers said about the truth when it reached them, This is nothing but a manifest sorcery. 45 And we gave them no book that they could read, nor sent unto them any warner, before thee. 49 Those who were before them disbelieved *similarly*. But they have not attained the tenth *part of the riches and power* that we had given them. Thus they disbelieved our apostles, therefore how *severe* was my vengeance. 47 Say, I advise you but one thing, that ye stand in pairs and alone for God, then consider—your companion has got no madness—he is only a warner to you before a sure punishment. 48 Say, whatever reward I ask you, it is for you: my reward is but with God: and He is a witness over everything. 49 Say, My Lord striketh *the false* with the truth and He knoweth the secrets thoroughly. 50 Say, the truth hath come, and the false neither beginneth nor returneth. 51 Say, if I err I err, against my own soul and if I am directed, it is for what my Lord hath revealed unto me: verily He is knowing *and* near. 52 But if thou couldst see when they shall be confounded with dread and shall have no escape and be arrested from a near place. 53 And they shall say, We believe therein but how they shall attain it from a distant^a place. 54 They disbelieved it therefore and conjectured about the unseen from a distant place. 55 A barrier shall be put between them and what they desire as it will be done with their fellow sectaries previous *to them*; because they were *sunk* in a perplexing doubt.

a. For that is no place of believing but of actual observation.

Creator, revealed at Mecca, containing 45 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 All the praises are for God, the creator of the heavens and the earth, the maker of the angels as messengers furnished with wings in pairs or threes or fours. He increaseth in the creation what He pleaseth : verily God is the appointer of the destinations of every thing. 2 What God openeth unto men of His mercy, there is none to stop it and what He stoppeth, there is none to continue it against Him ; and He is the Mighty the Wise. 3 O men, remember the favour of God upon you. Is there any other creator besides God, who giveth you food from the heaven and the earth. There is no deity but He. Wherefrom are ye then mislead ? 4 If they disbelieve thee—verily the apostles before thee have *also* been disbelieved : and unto God shall the affairs be returned. 5 O men, verily the promise of God is true ; therefore let not the life of the world deceive you, nor let the deceiver deceive you against God. 6 Verily the devil is an enemy unto you, therefore receive him as an enemy. He calleth his party only that they may become fellows of the flame. 7 Those who disbelieve, shall suffer a severe torment. And those who believe and act righteously shall enjoy pardon and a great reward. 8 Can he, therefore, unto whom his evil actions are made seemly and he thinketh them good, *escape the torment* ? But God misleadeth whom He pleaseth and directeth whom He pleaseth. Therefore, let not thy soul perish in sighing for them : verily God knoweth what they do. 9 God is He who sendeth the winds which raise a cloud.

Then We drive it to a dead country and quicken the earth thereby after its death. Similarly shall be the resurrection. 10 Whoever seeketh the honour *must know* that God's is the honour wholly. Unto Him ascendeth the holy word and the good action raiseth it up. But those who devise the evils, they shall suffer a severe punishment, and the device of those men shall perish.^a 11 And God created you from matter, then from a seed, then made you pairs. No female conceiveth nor delivereth but by His knowledge. And no aged one is given an age nor diminished in his age but it is *predestined* in the book: verily this is easy with God. 12 The two seas cannot be equal: the one being sweat, fresh and pleasant to drink, the other salt and bitter. Out of each, ye eat fresh flesh and get ornaments which ye wear. Thou seest the ship cleaving through it, that ye may seek of His abundance and that ye may give thanks. 13 He introduceth the night into the day and introduceth the day into the night and hath subjected the sun and the moon *to services*. All are moving for a destined period. This is God, your Lord; His is the kingdom. And those whom ye invoke besides him cannot control *even* the husk of a date stone. 15 If ye call them, they shall not hear your calling and *even* if they hear they cannot answer you. On the day of resurrection they will deny your worshipping of them: and none can inform you like the knowing God. 15 O men, ye are needy of God and God is the self-sufficient and most praiseworthy. 16 When He willeth, He will take you off and bring a new creation, and this is not difficult with God. 18 No

a. Isaiah 33—11. "The Lord bringeth the counsel of the heathen to nought; he maketh the devices of the people of none effect.

The counsel of the Lord standeth for ever, the thoughts of his heart to all generations."

enlightening book. 26 Then I seized on those who disbelieved. Then how *severe* was my vengeance, 27 Didst thou not see that God hath sent down water from the heaven. Then We produced thereby fruits of various colours. Some mountains have tracts, white and red, of various hues, and some are intensely black, 28 And the men and the beasts and the cattle having various colours. Similarly *other creatures we have produced*. Only those of His servants fear God who have knowledge: verily God is mighty, forgiving. 29 Verily those who read the book of God and

the sentence of *punishment* be justified against the unbelievers" 36—70.

"And We have sent down therein evident signs that haply ye may understand" 24—1.

"And thus have We sent it down an Arabic Qurán and variously set forth therein the threats that peradventure they may fear or an admonition be renewed for them."

"We have not sent down the Qurán unto thee that thou may suffer but as an admonition unto him who feareth" 20—3.

"He adviseth you that ye may understand" 16—9.

"And We have sent down unto thee the admonition that thou may declare clearly unto men what was not sent down unto them and that they may consider" 16—44.

"Therefore mention the stories that they may meditate" 7—176.

"This He adviseth you that ye may understand" 6—152.

"This He adviseth you that ye may remember" 6—153.

"This He adviseth you that ye may fear" 6—54.

"We have detailed the signs unto people who think" 6—99.

"Thus God declareth His signs unto you that ye may be directed" 3—102.

"Thus God declareth His signs unto you that ye may understand" 2—242.

observe the prayer and expend out of what we have given them, secretly and in public hoping for a commerce that shall never fail 30 That God may fully pay them their rewards and increase them by His abundance: verily He is forgiving and appreciating. 31 That which we have revealed unto thee of the book, is the truth confirming that which is before it: verily God is well-aware of, and seeing His servants. 32 Then we made those heirs of the book, whom we chose from our servants. But some of them are unjust to themselves only, some are mediate in their ways and some have excelled in the virtues by the

"We have already detailed the signs unto people who remember" 6—137.

"We have already detailed the signs unto people who meditate" 6—99.

But with all this, there are Moulvies saying, 'There should be no reasoning in the Qurán'; 'reasoning is an infidelity.'

(2.) Every phenomena of the universe is a book of lessons. Even the man himself is an office of warnings. The Holy Qurán is a grand reminder of those lessons and warnings. But the blind cannot see, the deaf cannot hear and the dead cannot understand. "In the earth, there are signs for the believers and in yourselves too. Do ye not therefore see"? 51—21. "Verily in the creation of the heavens and the earth and the changes of the night and the day, there are signs for men of understanding who remember God standing and sitting and on their sides and meditate in the creation of the heavens and the earth. Our Lord, Thou hath not created all this in vain Holy Thou art! Save me from the torment of the fire" 3—190.

(3.) It is a gross folly to be content with ignorance and superstitious believing and never to aspire for true knowledge, spiritual light and internal satisfaction. "Can the blind and the seeing be equal? Do ye not therefore contemplate?"

(4.) Irrationality is suited for animals only—not for man. Those who follow a religion irrationally are mere

permission of God. This is the greatest grace. 35 Gardens of eternity, they shall enter therein and shall be adorned with bracelets of gold and pearls, and their clothing therein shall be silk. 34 They will say, All the praises are for God who hath taken away the grief from us : verily our Lord is forgiving and appreciating, who hath caused us to alight in the mansion worth living, by His grace. No pain shall touch us herein nor any weariness shall touch us herein. 36 But those who disbelieved shall have the fire of the hell. They shall neither be decreed to die, nor anything of its torments shall be mitigated unto them : thus do we punish every misbeliever. 27 They shall shriek therein *saying*, Our Lord, take us out *therefrom* that we may do good, other than what we have been doing. Did we not give you a life, long enough, that any one who minded, could get admonished ? And the warners came to you. Therefore taste *the punishment*, for there is no helper for the unjust. 28 Verily, God knoweth the secrets of the heavens and the earth : verily He knoweth the substance of the hearts. 39 It is He who made

animals, quite destitute of the spiritual aspirations of humanity.

"The likeness of those who were charged with the Pentateuch, but did not bear it, is like that of an ass that beareth books" 62—3.

"Verily the worst cattle in the sight of God are the deaf and the dumb who do not understand" 8—22.

- (5.) To be heedless of the admonitions of God is to fall a prey to the devil. When a man falls inadvertently into a vice, he must at once get alarmed, remember God and ask for His forgiveness and protection. Otherwise he shall be lost.

"And if the devil make thee forget, do not sit after the remembring *thereof* with the sinning people" 6—68. "Verily those who are pious, when a whisper touch them from the devil, they remember, and lo ! they begin to see.

successors in the earth. Therefore whoso disbelieveth shall suffer for his unbelief. Their unbelief increaseth nothing unto the unbelievers in the sight of God except indignation; and their unbelief increaseth nothing unto the unbelievers except perdition. 40 Say, Have ye considered your peers whom ye invoke besides God? Show me what they have created in the earth. Have they any share in the heavens? Have we given them a book and they follow the clear truths thereof. Nay, but the sinners promise nothing but deceit to one another. 41 Verily, God preserveth the heavens and the earth from disorder; and if they get disordered, there is none who can preserve them besides him: verily He is indulgent and forgiving. 42 And they swear by God with the greatest solemnity of their oaths *saying* that if a warner cometh them they shall become better directed than any other nation. But when a warner reacheth them, it increaseth them nothing but hatred, 43 and arrogance in the earth and evil contrivance. But the

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- (6.) The true believer is endowed with an internal light by which he sees clearly the reality of things and their ends.

"On a light am I and he who followeth me" 12—108.

- (7.) The remembrance of God satisfieth the hearts, wards off evils and bringeth ease and affluence.

"Is it not that the hearts satisfy with the remembrance of God" 13—28.

"Who is He who heareth the distressed when he calleth upon Him, and removeth the evil and maketh you successors in the earth? Is there any God with God? Little it is what ye understand" 27—62.

- (8.) One who is blind here shall be blind there too.

"Whoso is blind in this *world* shall be blind in the hereafter *as well* and more astray from the path" 17—72.

Then how regrettable it is to note that almost universally the Muslims have left meditating in the Quran,

evil contrivance redoundeth to its authors only. Do they therefore wait for the course of the past *nations* only? Thou shalt find no modification in the ordinance of God. 44 Have they not travelled in the earth and observed, how was the end of those who preceded them and who were stronger in might than them. There was nothing to frustrate God in the heavens and the earth: verily He is knowing and the author of all destinations. 45 And were God to punish men for what they earned, He would have left no beast on the back of the *earth*. But God respiteth them to a prefixed period. Thus when their time cometh—verily God is seeing His servants.

read it daily without any attention to its meanings, rever it no doubt but irrationally and teach it to the boys simply as a routine cramming. Not only that but many of them go further to say that an exercise of reasoning in it is unlawful and an act of infidelity.

“And the apostle will say, My Lord, verily my people took this Qurán as a delirious nonsense” 25—31.

“Do they not meditate in the Qurán or their hearts are locked up” 47—24.

“What aileth them that they turn away from the admonition, as if they are timorous asses flying away from a lion” 74—51.

CHAPTER 36.

Entitled, The Y. S., revealed at Mecca, containing 83 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 Y. S. α 2 By the wise Qurán, 3 verily thou art one of the apostles, 4 on a right path. 5 *This*

α. Y. = ya, meaning O; S. = Insan, meaning man. Traditions of the prophet speak verily highly of this,

book is a revelation of the mighty, wise God, 6 that thou may warn the people whose fathers were not warned and they are *sunk* in negligence. 7 Verily the word is verified against most of them; therefore they do not believe. 8 Verily we have destined fetters for their necks which shall reach up to their chins, therefore their heads shall be forced *back*. 9 And we have put a wall before them and a wall behind them. Thus we have covered them, therefore they do not see. 10 It is equal unto them whether thou admonish them or do not admonish them: they shall not believe. 11 Thou can warn him only who followeth the admonition and feareth the Providence in the secret. Therefore give them the glad tidings of a pardon and a great reward. 12 Verily, we quicken the dead and write what they have sent forward and what they have *left* as traces, and every thing we have registered in an open book. 13 And propound unto them the parable of the fellows of the city, when the apostles reached them. 14 When we sent unto them two^a and they disbelieved them both, we strengthened them by a third. They *all* said, We are sent unto you. 15 They said, Ye are no more than a mortal like us, and the Providence hath sent down nothing—ye do not but lie. 16 They said, Our Lord knoweth that we are sent unto you, 17 and our duty is nothing else than clear preaching. 18 They said, We augur *evil* of you, if ye desist not, we will stone you and a painful torment shall be inflicted on you by us. 19 They replied, Your *evil* augury is

chapter, calling it the heart of the Qurán and pointing out that its reading is equal to ten times the reading of the rest of the Qurán. It is also recommended to be read to the dying persons. Many Muslim saints recommend its reading as effectual in removing difficulties and obtaining successes.

a. That is we sent the apostle Muhammad after Moses and Jesus.

with you. Is it that when ye are reminded *ye say*. But ye are a sinful people. 20 And a man came running from the remotest part of the city. He said, O my people, follow the apostles. 21 Follow him who asketh no reward of you, and they are directed.

PART XXIII.

22 And what alleth me that I should not worship Him who hath created me and unto Him shall ye be returned. 23 Should I take *other* gods besides Him—if the Providence intend a loss to me, their intercession shall not avail me in the least, nor they shall be able to save me. 24 Verily then I shall be in an obvious error. 25 I have believed in your Lord, therefore hearken unto me. 26 *When* it was said *to him*, Enter the paradise, 'he said, O would that my people had known for what my Lord hath forgiven me and made me one of the honoured ones ! 27 We sent no hosts from the heaven upon his people after him, nor We had *destined* to send down. 28 It was but a single accident and lo ! they were extinguished. 30 Alas for the servants ! No apostle cometh them but they mock at him. 31 Did they not see how many generations we destroyed before them ? verily they cannot return unto them. 32 And there is none but ~~all~~ shall be arraigned before us. 33 And a sign for them is the dead earth, we quicken it and produce grains therefrom, out of which they eat. 34 And we produce therein gardens of palms and grapes and cause the fountains to gush forth therein, 35 that they may eat of its fruits and of that which their hands work. Do they not then appreciate ? 36 Praise be to Him who hath created the pairs of all that which the earth produces and of their persons and of that which they know not. 37 And a sign for them is the night : we take off therefrom the day, and lo ! they are covered with darkness. 38 And the sun is moving to *a* its destination : this

a. If the original letter 'L' be taken in its meaning in, then the verse should be rendered thus—'And the sun is moving in its orbit.'

is the ordinance of the mighty, the knowing God. 39 And as to the moon, We have destined stages for it until it becometh again like an old dry branch of the palm. 40 The sun cannot overtake the moon, nor the night can outstrip the day; and each of them is moving in an orbit. 41. And a sign for them is this that We bore their posterity in the full ark. 42 We have created for them similar *other things* which they ride. 43 And if We please, We can drown them; then there shall be none to hear their complaints, nor shall they be saved, 44 except as a mercy from us and as an enjoyment for a time. 45 When it is said unto them, Fear what is before you and what is behind you that peradventure ye may be pitied. 46 And no sign cometh to them out of the signs of their Lord but they turn aside therefrom. 47 When it is said unto them, Expend in alms out of that which God hath given you, the unbelievers say unto the believers, Should we feed him whom, if God so please can feed: Ye are but in an obvious error. 48 And they say, when this promise shall be fulfilled, if ye speak the truth. 49 They do not wait but for a single accident which shall overtake them whilst they are wrangling. 50 Then they shall neither be able to make a request nor to return to their people. 51 The trumpet shall be sounded and lo! they will run out of their graves towards their Lord. 52 They will say, Alas for us, who raised us up from our sleeping place? This is what the Providence promised and the apostles spoke of truly. 53 It will be but a single voice and lo! they all shall be arraigned before us. 54 On that day no soul shall be wronged in the least, nor shall ye be rewarded except what ye have been doing. 55 Verily the fellows of the paradise, on that day, shall *ying* many amusements. 56 They and their *s* shall be in shades reclining on the couches. They shall have therein fruits and whatever they

will ask for. 58 Peace ! this will be a word from Merciful Lord. 59 Separate yourselves to-day, O ye sinners. 60 Did we not take your covenant, O children of Adam, that ye should not worship the devil, verily he is an open enemy unto you, 61 and that *ye should* worship me : this is the right path. 62 He hath seduced many generations of you, Do ye not then understand ? 63 This is the hell that was promised unto you. 64 Enter it to-day for your infidelity. 65 That day we will seal up their mouths, and their hands shall spear to us and their feet witness what they have been doing. 66 And if We pleased, We would have put out their eyes ; then they would have tried to run to the path but how could they see ? 67 And if We pleased, We would have transformed them in their places, then they would have been able neither to go on nor to return. 68 And whomsoever we prolong in age we reverse him in the creation. Do they not then understand ? 69 And We have not taught him the poetry, nor it is fit for him. It is nothing but an admonition and a perspicuous Qurán, 70 that it may warn him who is living and the sentence *of punishment* be justified against the unbelievers. 71 Did they not see that We have created for them the cattle which our hands have made and they become masters thereof. 72 And We have subjected them unto them – therefore some of them they use to ride and some of them they eat. 73 And they have other advantages and beverages too in *them*. Do they not then appreciate ? 74 They have taken other gods besides God, that peradventure they may be helped. 75 They shall not be able to help them, but there shall be a host of them to be arraigned *before us*. 76 Therefore, let not their words grieve thee : verily We know what they conceal and what they publish. 77 Hath the man not seen that We created him of a seed, and lo ! he becometh an open wrangler.

78 And he striketh out examples for us but forgetteth his own creation, saying, Who will quicken the bones when they become rotten. 79 Say, He will quicken them, who created them the first time: and He knoweth every creation, who produceth a fire for you from the green tree; and behold! ye kindle fire therefrom. 81 Can He not who created the heavens and the earth, destine to create a like of them. Yea, certainly, for He is the Creator, the Knowing. 82 His business when He intendeth a thing, is only this much that He saith unto it, Be; and it is. 83 Therefore, praise be unto Him, in whose hands are the kingdoms of everything and unto whom shall ye be returned.

CHAPTER

Entitled, Those who range, revealed at Mecca, containing 182 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 By those who range themselves^a in lines, 2 and those who chide for order and those who deliver lectures: 3 verily your God is surely one God. 4 *He is* the Lord of the heavens and the earth and of

a. That is if there be large convocations of doctors and theologians from all parts of the world to consider the religion with justice and impartiality, they sit down in regular lines, Police officers stand up to keep order, and great speakers deliver their lectures on the true religion, the result shall only be this that your God is but one God. All polytheism and idolatry being disproved, unity of God shall be held up.

whatever is between them and Lord of the *east*s 6
 Verily, We adorned the heaven of this world with
 the ornaments of the stars, 7 and protected it from
 every devil that *tries* to hit upon the *unseen*. 8
 They cannot hear the archangels of the higher regions
 and they are darted at with curses from all sides and
 they shall suffer a perpetual torment. 10 But if any
 one snatcheth away a *truth* by *chance*, a burning
 flame^a followeth him. 11 Ask them, Are they more
 difficult to be created or they whom we have created :
 verily we have created them of a sticky clay. 12
 But thou wondereth and they mock. 13 And when
 they are reminded they do not get admonished 14
 And whenever they see a sign they mock at it. 15
 And they say, This is but a manifest sorcery. 16
 Shall we be raised after we die and become dust and
 bones, 17 or our forefathers ? 18 Say, Yes, and ye
 shall be humbled down 19 It shall be but a single
 call and behold ! they shall see 20 They will say,
 Alas for us—this is the day of judgment. 21 This
 is the day of the judgment which ye used to dis-
 believe. 22 Call the sinners and their comrades
 together, and what they worshipped 23 besides God
 and lead them to the way of the hell. 24 And let
 them stay a little, for they are to be questioned. 25
 What aileth you that ye do not help each other ? 26
 But they shall seek to be resigned on that day. 27
 Some of them shall face others to question one
 another. 28 They shall say, Verily ye used to come

a. That is the wicked persons who pretend to foretell
 the future events from the position and aspect of the stars,
 they simply do it as hitting in the dark. They cannot hear
 the higher angels like revealed persons. Therefore for the
 curse of speaking lies they go about cursed, abased and
 reproached from door to door like shameless beggars. If any
 of their guesses prove true to add to their pride, many lies
 come to the surface at the same time, which dart upon them
 like burning flames.

to us from the right hand.^a 29 They will reply, No, but ye were not believers. 30 We had no authority upon you but ye were an outrageous people. 31 The word of our Lord hath been verified concerning us, verily we are to taste *the punishment*. 32 We lead you astray, for we had gone astray. 33 Therefore, to-day, they are partners in the torment. 34 Thus do we do with the sinners. 35 When it was said unto them, there is no god but God, they used to puff up with pride. 36 And they said, Are we to forsake our gods for an infatuated poet? 37 Nay, but he hath come with the truth and hath verified the apostles. 38 Verily, ye are to taste the painful torment. 39 And ye shall not be rewarded but what ye have been doing. 40 But the servants of God who are purified *by Him, shall be saved*. They shall enjoy the known provision, 41 *namely* fruits and they shall be honoured. 43 *They shall remain* in gardens of the pleasures, 44 turning one towards another, *seated* on thrones. 45 A cup of pure spring shall be served to them, 46 which is white and delicious to drink. 47 They shall neither have intoxication nor senselessness therefrom. 48 With them there shall be *damsels* having downcast looks and big eyes, 48 as if they are hidden eggs. 50 Some of them shall turn unto others to interview. 51 One of them shall speak and say, I had a comrade; 52 he used to say, Art thou surely one of those who verify? 53 shall we be called to accounts after we die and become dust and bones? 54 *One of them* shall say, Do ye wish to look down upon him? 55 Then he looked down and saw him in the midst of the hell. 56 He said, By God, thou hadst nearly ruined me, 57 and were

a. The original words can have three acceptations—

- (1.) To be an obstacle in the right path.
- (2.) To swear falsely against truth.
- (3.) To force against truth.

it not for the grace of my Lord, I would have been one of those who are arraigned. 59 Is it not that we shall not die but our first death and that we shall not be punished : 60 verily this is the great success. 61 The workers should work like this. 62 Is it better for an entertainment or the tree of al Zaqquum. 63 We have destined it as a trial^a and torment for the sinners. 64 Verily, it is a tree springing forth from the bottom of the hell. 65 Its spathes are like heads of the devil.^b 66 They shall eat thereof and fill up the bellies with it. 67 Then after it, they shall have a mixture of boiling water. 68 Then their return shall be into the hell. 69 They found their fathers going astray, 70 therefore they are running on their footsteps. 71 Most of those who preceded them went astray before them. 72 We did send warners unto them. 73 Wherefore see how was the end of those who were warned, 74 excepting the servants of God who were made sincere *by Him*. 75 And Noah called upon us and how graciously we heard him. 76 We delivered him and his family from the great torment, 77 and made his posterity the only survivors, and left for him in the succeeding nations, 79 'Peace be unto Noah in the creatures.' 80 Thus do we reward the beneficent persons. 81 Verily he was one of Our believing servants. 82 And we drowned the others. 83 And verily, Abraham is one of his sect. 84 *Remember* when he came to his Lord with a sound heart. 85 When he said to his father and his people, What do ye worship ? 86 Do ye seek fictitious gods besides God. 87 What is then your idea about the Lord of the worlds. 88

a. It was a trial because the infidels on hearing of it cried out, 'A green tree in fire.' It is a torment too for it shall be their food in hell.

b. That is extremely odious and detestable as the head of the devil is generally supposed to be. The word Satan also stands for serpents.

en he looked a look at the stars 89 and said, I am sick. 90 They turned their backs and went away from him. 91 Then he entered alone unto their gods and said, Do ye not eat? 92 What aileth you that ye speak not? 93 Then he began to smite them with the right hand. 94 *When they came to know the event* they rushed towards him. 95 He said, Do ye worship what ye hew out? 96 God hath created you and what ye work. 97 They said, Build a pyre for him and cast him into the burning fire. 98 They intended a trick with him but we made them most abased. 99 He said, Verily I am going towards my Lord and He will surely guide me to success. 100 My Lord, Thou grant me a righteous son. 101 Then we gave him the glad tidings of a meek child. 102 When he attained to the age to run with him, he said, O my son,^a verily I see in the dream that I am slaying thee. Therefore consider what thou thinketh. He said, O my father, do what thou art commanded to do; thou wilt find me, if God so please, one of the patient. 103 When they both resigned themselves unto God and Abraham threw him on his forehead; 104 We called to him saying, O Abraham, 105 thou

a. Whether it was Ismael or Isaac, is not agreed upon. No authentic tradition of the prophet mentions the name. Umar, Ali, Abbas, Ibni Masood, Kaab, Qatada, Saeed, Masruq, Akrama, Zahri, Sadi and Maqatal are of opinion that he was Isaac. The Jews and Christians also believe the same. The Genesis 22 mentions him to be Isaac.

Ibni Abbas, Ibni Umar, Saeed bin Musib, Hasan Basri, Shaabi, Mujahad, Kalbi and many others are of opinion that he was Ismael. The 112th verse of this chapter that comes after the mention of the dream and of the sacrifice, shows that Abraham received the news of the birth of Isaac after the event.

Hence it may be held that both the sons were commanded to be offered as a sacrifice on different occasions.

hath verified the dream. Verily thus do We reward the righteous. 106 Verily this was an obvious trial. 107 And we ransomed him with a great slaughter.^a 108 And left for him in the succeeding nations, 109 'Peace be upon Abraham.' 110 Thus do We reward the righteous. 111 Verily he was one of our believing servants. 112 And We gave them the glad tidings of Isaac, the prophet and one of the righteous. 113 And We showered blessings upon him and upon Isaac. Some of the posterity of the two are good-doers and some obvious sinners against themselves. 114 And We showed graces unto Moses and Aaron, 115 and delivered them and their people from the great torment. 116 We helped them and they were the victorious, 117 And We gave them the perspicuous book, 118 and directed them both to the right path. 119 And We left for them both in the succeeding generations, 120 'Peace be upon Moses and Aaron.' 121 Verily, thus do we reward the beneficent persons. 122 Verily, they both were Our believing servants. 123 And verily Elias^b was one of the apostles. 124 When he said unto his people, Do ye not fear? Do ye call upon Baal and forsake the best creator, 126 God, your Lord and the Lord of your forefathers. 127 But they disbelieved him, therefore they shall be arraigned, 128 excepting the purified servants of God. 129 And We left for him in the succeeding nations, 130 'Peace be on Ilyasin.' 131 Verily, thus do we reward the beneficent persons. 132 Verily he was one of Our believing servants. 133 And verily Lot

a. A ram was shown caught in a thicket by his horns to be sacrificed in the place of his son. Since then the ceremony of sacrificing goats, rams, ewes and camels every year has been established in the world and become a grand scene of the divine commemoration of two persons who resigned themselves wholly unto God.

b. I. Kings 17, 18 and 19.

was one of Our servants. 134 When We delivered him and his people all, 135 except an old woman who was in those who lingered behind. 136 Then We destroyed the rest. 137 And verily, ye pass by them in mornings and by night. Do ye not then understand? 139 And verily Jonas was one of the apostles. 140 When he ran off to the full boat. 141 Then he cast lots and was hurled down *into the sea*. 142 Then the fish swallowed him and he was repentant. 143 Had he not been one of those who sanctify *their Lord*, he would have stayed in its belly to the day of resurrection. 144 Then We cast him on the barren shore and he was in a bad condition. 146 And we caused gourd tree to grow over him. 147 And sent him unto a hundred thousand and *some* more. 148 They believed. Therefore we allowed them to enjoy to a time 149 Ask them, Are the daughters for thy Lord and sons for them. 150 Have we created the angels as females, and are they witnesses *thereof*? 151 Is it not that they are speaking from their own fiction 152 that God hath begotten? and verily they are liars. 153 *They also* say, He hath chosen daughters over sons. 153 What aileth you, how do ye judge? 155 Do ye not therefore understand? 156 Have ye an obvious authority? 157 Therefore bring your book, if ye speak the truth. 158 They ascribe a relation between Him and the genii. The genii do already know that they shall be arraigned. 159 Glory be to God against what they attribute *to him*, 160 excepting the servants of God who are purified of all insincerity by *Him*. 161 But ye and what ye worship, 162 cannot deceive *any* against Him, 163 excepting him who is to enter the hell. 164 And there is none of us but he hath a prefixed situation. 165 And verily, We range in lines, 166 and celebrate the praises of God. 167 They used to say, Had We had an admonition

of the past *nations*, 168 we would have become purified servants of God. 170 But they disbelieved it, therefore they shall know. 171 Our sentence hath already passed concerning Our servants who were sent as apostles. 171 Verily, they shall *always* be helped, 173 and verily Our armies shall ever be victorious. 174 Therefore turn aside from them for a time, 175 and look on them; they will also certainly see. 176 Do they therefore seek to hasten our vengeance? 177 But when it alighteth in their courts, evil shall be the morning of those who were warned. 178 And turn aside from them for a time, 179 and look on them; they shall also see. 180 Praise be to thy Lord, the Lord of glory, above what they attribute. And peace be upon the apostles. 182 And all the praises are for God the Lord of all the creatures.

CHAPTER

Entitled, The S, revealed at Mecca, containing 88 verses.

In the name of Allah, the All-providing, and the most Merciful God.

1 S. By the Qur'ân full of admonition. 2 But the unbelievers are *sunk* in pride and schism. 3 How many generations we destroyed before them. Then they cried out, but the time of escape had passed off. 4 They wonder that a warner hath come to them from amongst them. The unbelievers say, This is a sorcerer *and* a liar. 5 Hath he made all the gods one God: verily this is a wonderful thing. 6 The chiefs of them went away *and said to others*, Go off and persevere with your gods: verily this is a thing *selfishly* designed. We never heard this in the religion

of the past : verily this is nothing more than a fiction. 8 Is the admonition sent unto him from amongst us? But they are in doubt concerning my admonition, for they have not tasted my vengeance as yet. 9 Have they the treasures of the mercy of thy Lord, the Mighty, the Munificent God 10 Have they the kingdoms of the heavens and the earth and of whatever is between them. They should therefore ascend up by steps. 11 They are an army out of the confederates who shall be routed^a there (*at Medina*). 12 Before them, the people of Noah and Ad, of Pharaoh, the master of stakes ;^b 13 and Thamud and people of Lot and the people of the grove, disbelieved *their apostles* : these are the hosts. 14 All of them disbelieved the apostles, therefore my vengeance was justified *for them*. 15 These *people* do not wait but a single accident which shall not fail *to destroy them*. 16 And they say, Our Lord, hasten unto us our portion before the day of reckoning. 17 Bear patiently what they say and remember Our servant David who possessed might : verily he was very repentant. 18 We subjected the mountains^c unto him, they sanctified God *every* evening and morning, 19 and the birds^d *too* gathered together about him. All were deeply turned *unto God* for him. 20 We strengthened his kingdom and gave him the wisdom and a decisive power in addresses. 21 Hath thou received the story of the enemy^e when they scaled the chamber wall, 22 and entered in upon David. He was startled at

a. This mighty prophecy came true in the war of the trench or of the confederates in which all the tribes of the Jews and idolatrous nations of Mecca had joined to extirpate Islam, but were themselves utterly overthrown.

b. Possessing large number of horses.

c. *Viz.* the hard hearted Amelekites.

d. Soft-hearted, tractable or lively fellows.

e. *Viz.* Saul whose men were pursuing David. *They*

them. They said, Fear not. *We are two antagonist, some of us hath outraged against others ; therefore judge between us with truth, and be not unjust, and direct us to the path of justice.* 23 *One of them said, This is my brother possessing ninety nine ewes and I have only one ewe He said, Give it over to me, and prevaieth against me in the discourse.* 24 He said, Verily he doeth injustice to thee by asking thine ewe *to add it to his ewes : and verily many of the partners wrong one another excepting those who believe and act righteously ; but few they are. And David thought that We are trying him. Therefore he asked pardon of his Lord and fell down bowing and repented.* 25 Then We protected him and certainly he had a near approach unto us and an excellent resort. 26 O David, We have made thee a vicegerent in the earth. Therefore judge between men with justice and follow not the degenerate lusts. Otherwise it will mislead thee from the path of God : verily those who go astray from the path of God, shall suffer a severe torment, for their forgetting the day of the reckoning. 27 We have not created the heavens and the earth and whatever is between them in vain. This is the idea of those who disbelieve. Therefore, woe be unto the unbelievers for the fire. 28 Shall we make those who believe and act righteously like those who act corruptly in the earth ? Shall We make the pious like the wickeds. 29 A blessed book, have we sent down unto thee that they may contemplate its signs and that the men of brains may understand. 30 And We gave Solomon unto David. An excellent servant ! verily he was very repentant. 31 When the selected horses of noble breed were presented to him in the evening, 32 he said, Verily I love them with a love of good for the remembrance

scaled the wall and got into the chamber of David, but finding him awake they immediately fabricated the case.

of my Lord *as they serve in religious wars*. When *they passed off* and they were hidden by the veil, 33 *he ordered*, Bring them back to me. Then he began to caress the legs and the necks. 34 And we tried Solomon and put on his chair a body.^a Then he turned unto God, 35 and prayed *saying*, Lord forgive and protect me and grant me a kingdom that may not extend to any one after me : verily thou art the munificent God 36 We subjected the wind to his services. It blew softly under His command whenever he journeyed, 37 and the devils too, 38 *namely* all the builders and divers. 38 Others *who refused to serve*, were bound in fetters. 39 O Solomon, this is our gift therefore either be bounteous or sparing *as thou liketh* without rendering an account. 40 Verily, he had a near approach unto us and an excellent resort. 41 And remember Our servant Job, when he called upon his Lord *saying*, Verily, the devil hath touched me with pain and torment. 42 *Strike the ground* with thy feet. It is a place for thee to wash in, to refresh and to drink. 43 And we restored unto him his people and as many more like them with them as a mercy from us and as an admonition unto men of brains. 44 Take in thy hands a bundle of brooms *b*

a. Viz. his reprobate son Rehoboam who was to be Solomon's heir and successor. This was a trial of God. But Solomon proved successful in the trial by expressing his dislike against the wicked and praying to have his kingdom terminated by him.

b. The commentators narrate a story to explain this verse that when Job was in extreme uneasiness and pain, Satan appeared before his wife and told her that he can cure Job, on the condition if she worshippeth him. She acknowledged to do so. Job coming to know this, became indignant against his wife and swore to flog her with a hundred stripes when he recovers. Thus he is directed to fulfil his oath by smiting her with a bundle of hundred brooms.

and smite thereby, and break not thy oath. Verily we found him patient and an excellent servant: verily he was very repentant. 45 And remember Our servant Abraham and Isaac and Jacob who possessed *powerful* hands and sights. 46 We selected them purely for the remembrance of the abode of *hereafter*, 47 and verily, they are of the righteous elect with us. 48 And remember Ismael and Elisha, *a* and Zulkifl: *b* they all were righteous men. 49 This is an admonition, and verily for the pious is an excellent resort, 50 *namely* gardens of eternity, whose doors shall be opened unto them. 51 *They shall be* reclining therein *on couches* asking for abundant fruits and drink. 52 With them shall be maids of modest looks and loving with obedience. 53 This ye are promised at the day of the account. 54 This is Our provision which shall never exhaust. 55 This *for the pious*, and for the outrageous is an evil resort, 56 *namely* hell which they shall enter. And how bad a cradle it is! 57 This *is your reward*. Therefore taste ye this boiling water and pus, 58 and other similar things of various sorts. 59 This army shall sink down with you. No welcome to them: verily they have to enter the fire. 60 They shall say, But ye deserve no welcome: ye have anticipated it for us. Therefore an evil resort it is. 61 They shall say, Our Lord, whoso hath anticipated that for us, *increase* unto him the torment manifold in the fire. 62 And they shall say, What aileth us that we do not see *certain* men whom we counted as wicked; 63 and made a jest of them. Are the sights distracted from them? 64 Verily this is the truth that fellows of the fire shall contend with each other. 65 Say, I

a. I. Kings 19.

b. *Viz.* Obadiah who saved the lives of many prophets by putting himself in danger for them.

am but a warner, and there is no god but God, the One, the Dominant, 66 the Lord of the heavens and the earth and of whatsoever is between them, the Mighty, the Forgiving. 67 Say, It is a great news. 68 Ye are turning aside therefrom. 69 I had no knowledge of the highest archangels when they disputed mutually. 70 I have been revealed only this that I am but a plain warner. 71 *Remember* when thy Lord said unto the angels, verily I am going to create a man of clay. 72 Therefore when I have fashioned him and breathed into him of my soul, ye fall down worshipping for him. 73 Thus all the angels worshipped except Eblis. He puffed up with pride and was one of the unbelievers. 75 He said, O Eblis,^a what prevented thee from worshipping for him whom I created with my own hands. Wast thou proud or one of the highest *angels*. 76 He said, I am better than him. Thou hath created me of fire and created him of clay. 77 He said, Get out then

^a. As a matter of fact, two opposite forces seem to be acting on every man—one inducing him to good intentions and actions and the other to the evil ones. Tirmzi relates a tradition of the prophet that “the devil exerts an influence on the son of man and the angel too. But the influence of the devil is to incite to wickedness and to deny the truth; and the influence of the angel is to excite to good and to verify the truth.”

Bukhari narrates from the prophet that “God hath sent no apostle and appointed no vicegerant but he hath two hidden comrades. One guides him to good actions and pursues to them, and the other teaches evils and incites to them. He only can escape sins, who is protected by God.”

The principle that induces to goodness is called an invitor to good, and the other that induces to wickedness is called an invitor to evil.

Those who attend to the calls of the invitor to good and follow him, they grow up gradually in virtues and the influence of the evil upon them becomes weaker and weaker, so

therefrom : verily thou art cursed, 78 and upon thee shall be my curse to the day of the judgment. 79 He said, My Lord give me respite to the day when they are raised. 80 He said, Yes, thou art respited, 81 to the day of the stated time. 82 He said, By thy glory, I will seduce them all 83 excepting such servants of thine from amongst them, who are purified

that finally it is reduced to nil. Thus the Holy Qurán says, "As to my servants, thou hast no authority, *O devil*" 27—65. The other variety of men attend to the calls of the devil and grow up in wickedness so that finally they become quite reprobate and incorrigible. "The devil hath got possession of them" 58—19. Another verse referring to the two classes of men says:—

"God is the patron of those who believe. He bringeth them out of the darkness into light. But those who disbelieve, their patrons are the devils. They bring them out of the light into the darkness" 2—257.

"Thus whoso disobeyeth the devils and believeth in God, he holdeth fast the rope that shall not break" 2—256.

On angels and the devil detailed notes have been given in 2—98 and 2—20, which should be seen. Here I wish to consider the word Satan in its different aspects as mentioned by the Holy Qurán.

- (1.) All wicked, unfaithful and ungodly persons are devils.

"And when they retire to their devils, they say, We are with you" 2—14.

"Verily the prodigals are the brothers of the devils" 17—26.

"And of the devils who used to dive for him and to do other works besides that" 21—82. "And the devils too namely all the builders and the divers and others who were bound up in the fetters" 38—37.

- (2.) The actions that have been attributed to the Eblis and other devils by the Holy Qurán:—

1.—To deny the truth, oppose the messengers of God and despise them.

"He refused and puffed up with pride and was one of the unbelievers" 2—34.

of all insincerity. 84 He said, It is the truth and I say the truth, 85 that I will fill up the hell with thee and with all those who follow thee from amongst them. 86 Say, I do not ask a reward thereat from you, nor I am one of those who speak affectedly.

"Thou hath created me of fire and created him of clay" 38—76.

2.—To advise wickedness, abomination, lie, perfidy and all sin.

"He only commandeth you the evil and the wickedness and that ye say concerning God what ye know not" 2—169.

"He promiseth them and giveth them false hopes, but the devil promiseth them nothing but deceit" 4—120.

"Verily the wine and the lots and the idols and the divining arrows are an abomination of the work of the devil" 5—90.

"The devil intendeth only to create between you the enmity and the hatred with the wine and the lots and prevent you from the remembrance of God and from the prayer" 5—91.

3.—To make evil whisperings, show false dreams and inspire wrong ideas against the messengers of God. "And similarly We have destined enemies of the men and genii against every prophet, who reveal false words deceitfully, some of them unto others" 6—113.

- (3) The devils get a possession of those who are disbelievers and sinners. "Those who believe not, their patrons are the devils" 2—257. "The devil caused them to slip simply for some of their actions" 3—154. "We have made the devils patrons of those who do not believe" 7—27. "A party he directed and against a party the error became justified, because they took the devils as their patrons besides God and think that they are directed" 7—30. "Verily his authority is upon those only who love him and who associate him with God" 16—100. "Shall I acquaint you with those upon whom the devils descend. They ascend upon every sinful liar. They impart only what they hear and most of them are liars" 26—221.

87 This is nothing else than an admonition unto the creatures. 88 And ye shall know what is delivered therein *to be true* after a time.

“And whoso neglects the admonition of the Providence, We appoint a devil upon him and he becometh his companion” 43—36. “The devil hath got possession of them and made them forgetful of the remembrance of God: these are the party of the devil” 58—19.

- (4.) The devil has no authority upon those who believe, act righteously, lead a pious life and trust in God. “As to my servants, thou hast no authority upon them” 27—64. “He said, O my Lord, because thou hath mislead me, I will make adornments for them in the earth and seduce them all, except such servants of thine from amongst them who are purified of all insincerity” 15—99.

“Verily he hath no authority upon those who believe and trust in their Lord” 16—99.

- (5.) The only way of escaping the influence of the devil or devils is to oppose all evil intentions or feelings or passions at their very start and to ask the forgiveness and protection of God with earnestness and fear.

“Whenever any movement from the devil move thee, ask the protection of God: verily He is the hearing and knowing God” 7—200.

“Verily those who are pious, whenever some temptation of the devil toucheth them, they remember God, and behold! they clearly see *the sin and the viles of the devil*.

For Bible on the devil see—Job 1—6; Matt. 4—1 to 11; Luke 4—12; John 8—42 to 45. 1 Peter 5—6 to 8; 1 John 3—7 to 8.

CHAPTER 39.

Entitled, The Troops, revealed at Mecca, containing 75 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 The revelation of the book is from God the Mighty the Wise. 2 Verily, We have sent down the book unto thee with truth. Therefore, worship God appropriating the religion purely unto him. 3 Is it not that the pure religion is God's? And those who take other patrons besides Him, say, We worship them not but that they may exalt us to a near approach unto God: verily, God will judge between them in what they disagree. Verily God directeth him not who is a liar and disbeliever. 4 Had God intended to take a son, He would selected what He pleased out of that which He hath created. Glory be to Him, He is God, the One, the Dominant. 5 He hath created the heavens and the earth with truth. He covereth the day with the night and covereth the night with the day and hath subjected the sun and the moon to *certain laws*. All are moving to a prefixed term. Is it not that He is the Mighty, the Forgiving? 6 He created you from a single person, then produced therefrom, her husband and sent down for you eight^a kinds of the cattle. He createth you in the bellies of your mothers a creation after creation in three^b darknesses: this is God, your Lord. His is the kingdom. There is no God but He. Wherefrom then are ye turned away? 7 If ye disbelieve—

a. *Viz.* Sheep, goat, cow and camel, each having males and females.

b. *Viz.* of the belly, womb and foetal membranes. The foetal membranes are also three which at one time envelop the fetus completely, namely Amnion, Chorion and Allantois.

verily God is independent of you, but He liketh not unbelief for His servants. If ye be grateful, He will like it for you. No burdened soul can bear the burden of another *soul*. Then unto your Lord shall be your return and He will let you know what ye have been doing : verily He knoweth the substance of the hearts. 8 When a loss toucheth the man, He calleth upon his Lord turning penitently unto Him. But when He bestoweth a favour upon him from Himself, he forgetteth what he used to pray for previously, and appointeth peers unto God, that he may mislead *men* from His path. Say, Enjoy thy infidelity a little : verily thou art one of the fellows of the fire. Shall he who is devout throughout the times of the night, prostrating and standing *before God*, fearing the hereafter and hoping for the mercy of his Lord, *be dealt with as sinners*. Say, Shall those who know, be held equal with those who do not know. Only the men of brains get admonished. 10 Say, O servants, who believe, fear your Lord. Those who do good in this world, shall have good. And the earth of God is spacious. Verily the patient shall be given their rewards fully without measure. 11 Say, I am commanded to worship God with sincerity of the religion, 12 and I am commanded to be the foremost of those who resign themselves *unto Him*. 13 Say, I fear the torment of a great day, if I disobey my Lord. 14 Say, I worship God, appropriating the religion purely unto him. 15 Ye worship what ye like besides Him. Say, the real sufferers are those who lose themselves and their people on the day of resurrection. Is it not the obvious loss ? 16 They shall have shades of the fire above them and under them shades. God frighteneth his servants thereby. Therefore fear me, O my servants. 17 Those who abstain from worshipping the Tagut and turn peitently unto God, the glad

tidings are for them Therefore give the glad tidings to my servants, 18 who hearken the words and follow the best *part* of it. These are the men whom God hath directed and they are the men of the brains. 19 *Can he attain salvation* against whom the word of punishment is justified? Canst thou save him who is in the fire! 20 But those who fear their Lord shall have upper chambers built over upper chambers from under which rivers flow. *This is a promise of God.* God acteth not contrary to His promise. 21 Didst thou not see that God sendeth down water from the heaven, then conducts it to springs in the earth, and produces thereby corns of various colours. Then it withers up and thou seest it turned yellow; then he reduceth it to grit: verily herein is an admonition unto the men of the brains. 22 Shall he therefore whose breast God hath expanded for Islam and he is in a light from his Lord, *be equal to one blind in darkness.* Therefore woe be unto those whose hearts are hardened against the remembrance of God: they are in an obvious error. 23 God hath sent down the most excellent discourse, a book conformable to itself and repeating *the admonitions.* The skins of those who fear their Lord shrink *at the hearing* thereof, then their skins and their hearts soften towards the remembrance of God. This is the direction of God, He directeth thereby whom He pleaseth. And whomsoever God leadeth astray, there is no guide for him. 24 Shall he therefore, who feareth the falling of an evil torment on his face on the day of resurrection, *be like him who is impious?* It will be said unto the sinners, Taste ye what ye have been earning. 25 They who preceded them disbelieved *also*, therefore the punishment came unto them from where they did not know. 26 Thus God caused them to taste the disgrace in the life of this world, and certainly the torment of the hereafter is very great,

if they knew it. 27 And We have propounded unto men parables of all sorts in this Qurán that peradventure they may understand. 28 *It is* an Arabic Qurán without any crookedness that peradventure they may become pious. 29 God stricketh out a parable—a man who hath joint masters opposing one another and a man who belongeth entirely to a man. Shall these be held in equal comparison? All the praises are God's but most of them do not know. 30 Surely thou art to die and they are to die. 31 Again on the day of resurrection ye shall dispute mutually before your Lord.

PART XXIV.

32 Therefore who is more unjust than him who uttereth a lie concerning God or disbelieveth the truth when it reacheth him. Is not the final abode of the unbelievers in hell ? **33** And he who bringeth the truth and verifieth it—they are the pious. **34** They shall have with their Lord what they wish : this is the reward of the righteous. **35** That God may expiate from them the evil of what they did and reward them their reward for the best that they have been doing. **36** Is not God sufficient for His servant ? And they frighten thee of others besides him ? But whomsoever God leadeth astray, there is no guide for him. **37** And whomsoever God directeth, there is none to mislead him. Is not God mighty and Lord of vengeance ? **38** And if thou ask them, who hath created the heavens and the earth ? They will reply, God. Say, Did ye consider what ye invoke besides God ? If God intend a harm to me, can they remove His harm ? or if He intend a mercy to me, can they withhold His mercy ? Say, God is sufficient for me ; on Him rely those who rely. **39** Say, O my people, work in your situation ; I am also working. But ye will surely know, **40** upon whom falleth a torment that disgraceth him and on whom alighteth a lasting woe. **41** Verily We have sent down unto thee the book with the truth for men. Therefore whoso gets directed, it is for *the good of his own self* ;

a. This mighty prophecy proved true in all the deadly hostilities and terrible wars against Muhammad, in which he succeeded and survived and all the enemies with their proud strengths failed and perished.

b. He proved himself to be so in overthrowing and extirpating all the enemies of Muhammad and establishing his glory for ever.

and whoso goeth astray, he strayeth away to his own loss : and thou art no guardian over them. 42 God taketh away the soul at the time of its death ; and one that is not dead, in her dream. Then He keepeth her upon whom death has been decreed and sendeth the other to a prefixed time : verily herein are signs for the people who contemplate. 43 Have they taken intercessors other than God. Say, What, even if they have no authority nor, understand *anything*, 44 Say, All the intercession is God's. His is the kingdom of the heavens and the earth and unto Him shall ye be returned. 45 And When God alone is mentioned, the hearts of those who do not believe in the hereafter, shrink *with denial*, but when others besides Him are mentioned, behold ! they become filled with joy. 46 Say, O Lord ! creator of the heavens and the earth, who knowest what is secret and what is manifest, Thou wilt judge between thy servants in matters concerning which they disagree. 47 Had the wrong-doers all that is in the earth and a like thereof with it, they would certainly give it in ransom for the evil torment on the day of resurrection ! and what they have never been thinking shall appear unto them from God. 48 The evils of their doings shall appear unto them and what they have been mocking at shall redound to them. 49 When a trouble toucheth man, he calleth on us, but when We bestow a favour upon him from Us, he saith, I am given that through knowledge. Nay, but it is a trial, but most^a of them do not know. 50 The same was said by those who

a. That the majority of men has always been in error and mistake as to religion, is repeatedly taught by the Holy Qurán. Here I quote a few of the verses. "And they do not understand except a few" 4—142. "Therefore they do not believe except a few" 4—155. "Verily most of the men are faithless" 5—49.

"What is sent down unto thee from thy Lord shall increase most of them in outrage and infidelity only" 5—64.

preceded them, therefore, what they earned availed them not. 51 Thus the evils of what they earned befell them. Those who act unjustly from amongst these men, shall have to suffer the evils of what they have committed, and they cannot frustrate *the design of God*. 52 Did they not know that God extendeth the provision unto whom He pleaseth, and limiteth it: verily herein are signs for the people who believe. 53 Say, O my servants who have wronged against themselves, do not despair of the mercy of God; verily God forgiveth all the sins: verily He is the most forgiver of sins and merciful. 54 And turn repentant unto your Lord and be resigned unto Him, before the punishment cometh to you—then ye shall not be helped. 55 And follow the best of what is sent down unto you from your Lord, before the torment befalleth you suddenly when ye shall not be aware of it; 56 lest a soul may say, Alas for what I have neglected *in my duties* towards God and that I have been one of the scorers. 57 Or lest it may say, Had God directed me, I would have been one of the pious, 58 or say when it seeth the torment, Would that I have a return *to the world* and become one of the righteous. 59 *He will be told*, But my signs came to thee and thou disbelieved them and wast puffed up with pride and was one of those who did not believe. 60 On the day of resurrection, thou wilt see those who have been speaking lies against God that their faces are blackened. Is not the resort of

“Say, The evil and the good cannot be equal, although the abundance of the evil astonish thee” 5—100.

“And if thou follow the majority of those who are in the earth, they will mislead thee from the path of God” 6—117.

“Then ye turned away except a few of you and ye always turn away” 2—83. “The devil hath verified his opinion about them, therefore they follow him except a part of the believers” 34—20.

the pious in hell? 61 And God will deliver those who are pious and take them to their place of bliss: neither the evil shall touch them nor they shall be grieved. 62 God is the creator of everything and He is the guardian over everything. 63 His are the keys of the heavens and the earth. But those who do not believe in the signs of God shall be losers. 64 Do ye command me to worship other than God, O ye ignorants. 65 It hath already been revealed unto thee and unto those who preceded thee that if thou practise polytheism, thy actions shall perish and thou shalt be one of the losers. 66 But worship God alone and become grateful. 67 They did not appreciate God with His due appreciation. The whole earth shall be a handful of His on the day of resurrection and the heavens shall be rolled up in his right hand. Celebrated be His praises! and exalted be He above what they associate with Him. 68 The trumpet shall be sounded and all those who are in the heavens and the earth shall faint except such as God pleaseth *to save*. Again it shall be sounded a second time and lo! they shall be standing and looking on. 69 And the earth shall shine with the light of its Lord and the book set forth and the prophets and martyrs brought *to the place*, and decrees passed between them with truth and they shall not be wronged. 70 Every soul shall be paid fully what it hath worked and He knoweth the best what they do. 71 The unbelievers shall be driven to hell in troops, until when they reach it, the doors thereof shall be opened and their keepers shall ask them, Did not the apostles come to you from amongst you, who recited unto you the signs of your Lord and warned you of the meeting of *this* day of yours. They shall reply, Yes, but the word of the punishment hath been verified against the unbelievers. 72 It will be said unto them, Enter the gates of hell to remain therein for ever. There-

fore evil is the resort of the proud. 73 And those who have been fearing their Lord, shall be driven to the paradise in troops, until when they come to it and the doors thereof are opened, their keepers shall say, Peace be unto you, ye have done well ; therefore enter it to remain for ever. 74 They shall say, All the praises are for God who hath made good His promise unto us and given us the earth to inherit. We can settle in the paradise wherever we please. Therefore excellent is the reward of the workers ! 75 And thou shalt see the angels circling round the throne and celebrating the praises of their Lord. And decrees shall be passed between them with truth and it will be proclaimed, ' All the praises are for God the Lord all the creatures.

CHAPTER 40.

Entitled, The Believer, revealed at Mecca, containing 85 verses..

In the name of Allah, the All-providing and the most Merciful God.

1 H. M. 2 The revelation of the book is from God the Mighty, the Wise, 3 the forgiver of sins, the acceptor of repentance, severe in punishing and long-suffering. There is no god but He, unto Him shall be the return. 4 None disputeth against the signs of God except those who do not believe. Therefore, let not their going to and fro in affluence through the cities allure thee to vain desires. 5 The people of Noah disbelieved before them and the confederates after them, and every nation schemed against their apostle to seize upon him and they wrangled with the false to refute the truth thereby. Therefore I seized them, and how severe was my vengeance ! 6 Thus

the sentence of thy Lord was justified against those who did not believe that they are the fellows of the fire. 7 Those who bear the throne and those who are around it, celebrate the praises of their Lord and believe in Him and ask forgiveness for those who believe *saying*, Our Lord, Thou hath pervaded everything with mercy and knowledge, therefore forgive those who repent and follow Thy path, and save them from the hell. 8 Our Lord, lead them into the gardens of eternity that thou hath promised unto them and unto such of their fathers, and their wives and their seed as do good : verily Thou art the mighty, the wise God. 9 And save them from the evils. And whoso escapeth the evils on that day, verily Thou hath been compassionate upon him : and this is the great success. 10 Verily the unbelievers shall hear a voice crying, certainly the hatred of God is greater than your hatred against yourselves when ye were called to the faith but ye denied. 11 They will pray *saying*, Our Lord, Thou gave us death twice and quickened us twice, we have confessed our sins. Is there a passage to escape ? 12 This is *all*, because when God alone was called, ye disbelieved ; and when others were associated with Him, ye believed. Therefore the command is God's, the Mighty, the Great. 13 It is He who showeth you His signs and sendeth down for you a provision from the heavens. But none will be admonished except him who turneth repentant *unto God*. 13 Therefore invoke God, purifying the religion of all insincerity for Him, although the unbelievers be averse *thereto*. 15 *He is* the exalter of ranks, Lord of the throne, inspireth the soul of His commandment unto such of His servants as He pleaseth that he may warn *people of the day of meeting*, 16 The day when they shall come forth *from their graves*—nothing of them is hidden from God. Whose kingdom is to-day ? God's,

the One, the Dominant 17 This day, every soul shall be rewarded according to what it hath earned. There shall be no injustice to-day. Verily God is swift in taking accounts. 18 Warn them of the approaching day when the hearts shall come up to the throats and strangle them. There shall be no friend and no intercessor for the wrong-doers, who may be obeyed. 19 He knoweth the dishonesty of the eyes and what the breasts conceal. 20 God will decide with truth. They whom they call besides him cannot decide anything: verily Allah is the hearing and seeing God. 21 Did they not journey on in the earth and observe, how was the end of those who preceded them: they were greater than them in power and vestiges in the earth. But God seized on them for their sins, and there was none to save them against God. 22 *This was so* because their apostles came to them with evident declarations of truth, but they disbelieved. Therefore God seized on them: verily He is mighty and severe in punishing. 23 We did send Moses with Our signs and manifest authority, 24 unto Pharaoh and Haman and Korah. But they said, *This is lying sorcerer.* 25 Thus when he reached them with truth from before us, they said, Slay^a the sons of those who have believed with him and let their females live. But the scheme of

a. The last words of this verse. 'But the scheme of the unbelievers ended in failure only' show that Pharaoh did not succeed in slaying their sons in the time of Moses. This intention and drawing the sword is referred to in Exod. 5—21, 22.

"And they said unto them. The Lord look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants; to put a sword in their hand to slay us."

And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me?

the unbelievers ended in failure only. 26 Pharaoh said, Let me stay Moses and let him invoke his Lord. Verily I fear that he will change your religion and spread disturbance in the land. 27 Moses said, I seek the protection of my Lord and your Lord against every proud fellow who believeth not in the day of accounts. 28 And a believing man, from amongst the people of Pharaoh who had concealed his faith, said, Do ye slay a man *simply* because he saith, My Lord is God and he hath come to you with evident signs from your Lord. If he be a liar, his lie shall fall upon him ; but if he be true, some of what he threateneth you with, shall befall you : verily God doth not direct him to success, who is a sinner and liar. 29 O my people, yours is the kingdom to-day that ye are superior in the earth. But who will help us against the punishment of God, if it cometh to us ? Pharaoh said, I show you only what I see and I do not guide you but to the path of righteousness. 30 And he who had believed, said, O my people, I fear for you the like of the day of the confederates, 31 like the condition of the people of Noah and Ad and Thamud and those who were after them. And God wisheth no injustice to *His* servants. 32 O my people, I fear for you the day of crying out, 33 the day whereon ye shall turn your backs to fly off, but there shall be none to save you against God. And whomsoever God leadeth astray, there shall be no guide for him. 34 And Joseph came to you with evident truths before this, but ye always remained in doubt concerning what he brought to you, until when he died, ye said, God shall never send any apostle after him. Thus God misleadeth every sinful sceptic— 35 who dispute against the signs of God without any authority that they may have received. This is very odious in the sight of God and of those who believe. Thus God sealeth up the heart of every proud tyrant.

And Pharaoh said, O Haman build me a tower that I may reach the tracts, 37 the tracts of the heavens, and ascend up to God of Moses. But really I think him to be a liar. Thus the evil of his action was made seemly unto Pharaoh and he was prevented from the path. The scheme of Pharaoh ended in nothing but failure. 38 And he who believed, said, O my people, follow me that I guide you to the path of righteousness. 39 O my people, the life of this world is but a *temporary* enjoyment, and certainly the hereafter is an abode of stability! 40 Whoso worketh an evil, he shall not be rewarded but equal to the same; but whoso worketh good, whether a male or a female and he is a believer, they shall enter the paradise—they shall be provided with *enjoyments* therein without measure. 41 O my people what aileth me that I invite you to the salvation but ye invite me to the fire. 42 Ye invite me that I may deny God and associate with Him what I have no knowledge of, but I invite to the mighty, the forgiving God. 43 No doubt that ye invite me to one who deserveth to be invoked neither in this world, nor the next, and surely our return is unto God, and that the sinners shall be the fellows of the fire. 44 Ye shall shortly remember what I say to you; and I entrust my business to God, verily

a. No mention is given of this Haman in the Bible and the Christians take as an occasion of objecting against Qurán that Haman existed in the time of Ahasuerus long after Moses. This is altogether absurd to suppose that if Haman is not mentioned in the Bible as living in the time of Moses, there was none at all. Brick making under task-masters by Pharaoh is mentioned in Exod. 5—10 and there must be some superintendent over them, though his name is not given. II. Timothy 3—8 mentions that Jannes and Jambres withstood Moses; but they are not mentioned in the Old Testament. It does not prove that they existed not at all in the time of Moses.

God seeth His servants. 45 Thus God saved him from the evils of what they had schemed and an evil torment redounded upon the people of Pharaoh. 46 They shall be presented^a to fire every morning and evening. When the hour of *resurrection* shall come it will be ordered, Take the people of Pharaoh into the severest torment. 47 And when they will contend mutually in the fire, the weak shall say to the proud, We were certainly your followers, can ye therefore relieve us from a portion of the fire? 48 Those who were proud shall say, All of us are therein; verily God hath judged between the servants. 49 And those in the fire, shall say unto the keepers of hell, Pray your Lord that He may mitigate the torment from us for a day. 50 They will say, Did not your apostles come to you with the evident declarations of truth. They shall say, Yes They will say, Pray, then, but the prayer of the unbelievers ends in failure only. 51 We will always help our apostles and those who believe, in the life of this world and on the day whereon the witnesses shall stand, 52 the day when their excuses will not profit the wrong-doers and the curse shall be on them and they shall have an evil abode. 53 And We gave the direction unto Moses and made children of Israel the heirs of the book of the law, 54 a direction and a reminder unto men of understanding. 55 Therefore bear patiently *their persecutions*: verily the promise of God is true; and ask pardon for thy sins and celebrate the praises of thy Lord in the evening and morning. 56 Verily those who dispute against the signs of God without an authority that may have come to them, there is

a. Bukhari and Muslim relate a tradition from Ibn-Umar that every dead is shown his final resort. If he is to fall in hell, he is shown the hell and if to enter paradise he is shown the paradise, and is informed of it that it shall be his abode at the resurrection.

nothing but pride in their breasts, which they cannot attain to. Therefore ask the protection of God: verily He is the hearing and seeing God. 57 Certainly the creation of the heavens and the earth is greater than the creation of men, but most of men do not know. 58 The blind and the seeing cannot be equal, nor those who believe and act righteously and the sinners. How little ye meditate. 59 Verily the hour is to come, there is no doubt therein; but most of men do not believe. 60 Your Lord hath said, call upon me, I will hear^a you. Verily those who puff up with pride against worshipping me they shall enter into hell abased. 61 God is He who hath made the night for you that ye may rest therein and the day that ye may see, verily God is gracious unto men but most of men do not appreciate. 62 This is God, your Lord, the creator of everything, there is no God but He. Whencefrom are ye then seduced away. 63 Similarly are the men seduced away who gainsay the signs of God. 64 God is He who hath made, the

a. The subject of prayer has been treated in diverse forms and perfect manner throughout the Holy Qurán. Here I wish to summarize it shortly under separate headings.

- (1.) The faith in the acceptability of prayers is impressed on the nature of every man. The more righteous and God-worshipping a man is, the stronger is the impression; and the more ungodly and wicked he grows, the weaker it gets. But however weak and imperceptible it be, it awakes rapidly under extremity of pain and distress. "But when they get into the boat, they call on God appropriating the religion entirely unto Him; but when We bring them safely to the land, lo! they begin to associate others with Him" 29—65.

When Pharaoh and his troops followed them in violence and malice, until when he was drowning, he said, I believe that there is no god but He in whom the children of Israel have believed and I am one of those who resign themselves wholly unto him" 10—89,

earth for you as a resting-place and the heaven as a foundation and formed you and made your forms excellent, and provided you with good things. This is God, your Lord. Wherefore blessed be God, the Lord of all creatures. 65 He is the living and the fountain-head of all life; there is no God but He, therefore invoke Him appropriating the religion wholly unto Him. All the praises are for God, the Lord of all the creatures. 66 Say, I am forbidden to worship those whom ye call upon besides God, when the evident truths have come to me from

- (2.) The acceptance of prayers raises up man towards God and changes the mere beliefs into certainty.

"And when my servants ask thee concerning me, *tell them* that I am near: I hear the prayer of him who prayeth when he is praying me: therefore they should ask the acceptance of prayers of me and should believe in me that peradventure they may attain to righteousness—2—186.

- (3.) Acceptability of prayers is an attribute of God that manifests itself in special graces, guidance, forgiveness, mercy and love towards the true believer when he prays Him with earnestness, hope and anxiety.

"Who heareth the distressed when he calleth on Him and removeth the evil and maketh you successors in the earth. Is there any other god with God" 27—62.

- (4.) Those who do not pray and take prayer as a vain fruitless thing, they lose all the living connections with God and fall into gross materialism and ungodliness.

"What aileth you that ye do not expect of God reverentially" 71—18.

"Say, My Lord careth not for you if ye invoke Him not. But ye have disbelieved, therefore *the torment* will be inevitable" 25—77.

"Should we attach the same to you while ye are averse to it" 11—28.

- (5.) If the prayers of a man are not accepted at all, it proves that he is destitute of the living connections with God which attract His attention, love and mercy, on account of some error in his beliefs or actions like

my Lord ; and I am commanded that I should resign myself entirely unto the Lord of all creatures. 67 It is He who created you from clay, then from a seed, then from an animalcule, then He bringeth you forth as a child. Then *He giveth you life that ye may attain to your puberty, then become old. Some of you there are who are taken off before this and some are prolonged in age that ye may reach a prefixed term and that ye may understand.* 68 It is He who giveth life and causeth to die Thus when He decreeth a thing, He simply sayeth, Be—and it is. 69 Didst thou not

idolatry and reprobate career. He should turn repentant unto God, ask His protection and forgiveness and amend his beliefs and actions.

"But the prayer of the unbelievers ends in failure only" 40—50.

"Verily God showeth not the way to success unto the faithless people" 63—6.

"Is not the curse of God upon the unjust."

"Verily God loveth not the transgressors" 2—190.

"Invoking Him is right, but those who invoke others beside Him, they answer him nothing but like the one who stretcheth forth his hands towards water to pray that it may reach his mouth. But it is not to reach him, so the supplication of the disbelievers goeth astray" 13—15.

Psalms 36—18. 'If I regard iniquity in my heart, the Lord will not hear me.'

John 9—31. 'Now we know that God heareth not sinners: but if any man be a worshipper of God, and doth his will, him He heareth' John 9—31.

- (6) The acceptance of one's prayers is a proof that he is acceptable in the sight of God and, His beloved. He heareth his prayers.

"Verily the mercy of God is near unto the righteous.

Psalms 34—17, 18. 'The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.' 'The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.'

observe those who wrangle concerning the signs of God. How are they turned away *from the truths*, 70 who disbelieve the book and what We have sent Our apostles with, But they shall *afterwards* know, 71 when the fetters shall be in their necks and the chains too. They shall be dragged 72 in the boiling water, then cast into the fire to be broiled. 73 Then it will be asked of them, Where are they whom ye used to call as gods 74 besides God? They shall answer, They have stayed away from us—nay but we never invoked anything before this. Thus God misleadeth the unbelievers. 75 This is so because ye exulted in the earth without justice and because ye swaggered. 76 Enter the gates of hell to remain therein for aye.

(7.) It is the moral and spiritual necessity of every believer to be praying for the mercy, forgiveness and grace of God.

"Therefore they should ask the acceptance of prayers of me and believe in me that perhaps they may attain to righteousness" 2—125.

"Pray your God with earnestness and secrecy" 7—55.

"O ye believers, ask help with patience and prayer" 2—153.

Matthew 7—7 to 12. "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you"

"For every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

"What man is there of you, whom if his son ask bread, will he give him a stone?"

"If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him."

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

(8.) In prayers, the good of this world and of the next

Therefore, how evil is the resort of the proud ! 77 Therefore be patient, verily the promise of God is true. Whether We show you some of what We have threatened unto them or take thee off—after all unto us they shall be returned. 78 We sent apostles before thee : some of whom We have mentioned unto thee and some We have not mentioned unto thee. No apostle had ever the power to bring a sign except by the permission of God. But when the *time of the* command of God came, the ease was nettled with truth and those who endeavoured to falsify *our signs*, were lost. 79 God is He who hath made the cattle for you that ye may ride some of them and eat some of them. 80 And there are other advantages for you in them *and also this* that ye may reach on them to the wants of your breasts ; and on them and in the boats ye are borne. 81 And He showeth you His

with the pleasure of God, should always be asked. To be asking the world only is a sign of infidelity and irreligion.

“There are some men who pray, Our Lord give us in this world and they have no portion in the next. And some of them pray, Our Lord, give us a good in this world and in the hereafter, and save us from the fire.” 2—200, 201.

Matthew 6—5 to 15. “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father which seeth in secret shall reward thee openly.”

“But when ye pray, use not vain repetitions, as the heathen *do* ; for they think that they shall be heard for their much speaking.”

“Be not ye therefore like unto them ; for your Father knoweth what thing ye have need of, before ye ask him.”

“After this manner therefore pray ye ; Our Father which art in heaven. Hallowed be thy name.”

“Thy kingdom come. Thy will be done in earth, as it is in heaven.”

“Give us this day our daily bread.”

“And forgive us our debts, as we forgive our debtors.”

signs. Therefore which of the signs of your Lord ye shall deny. 82 Did they not journey on in the earth and behold, How was the end of those who preceded them. They were larger than them in number and greater in strength and marks in the earth. But what they earned availed them nothing. 83 Thus when their apostles came to them with evident truths, they exulted in the knowledge which they had with them and what they mocked at redounded on them. 84 When they saw Our punishment, they said, We believe in God, the One and alone and deny what we have been associating with Him. 85 But their believing profitted them not when they saw Our punishment. This is the ordinance of God which hath been current in His servants, and there the unbelievers lose.

"And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

"For if ye forgive men their trespasses, your heavenly Father will also forgive you."

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

The first chapter of the Qur'an is the best prayer for it commences with the best and the highest praises of God in the most thorough and perfect system of words and confessions of pure devotion, sincerity and self-humiliation and asks in words which can be applied to all the human wants in this world and the next.

"All the praises are for Allah, the Lord of all the creatures, the all-providing the most merciful and the master of the day of judgment. Thee do we worship and of thee do we beg assistance. Direct us to the right path, the path of those upon whom Thou hast been gracious—not of those against whom Thou art enraged, nor of those who go astray" 1—1 to 7.

CHAPTER 41.

Entitled, H. M. of prostration, revealed at Mecca, containing
45 verses.

In the name of Allah, the All-providing, and the most Merciful God.

1 H. M. 2 *It is* a revelation from the all-providing, the most merciful God, 3 a book whose verses have been fully explained—a Qurán in Arabic for a people who know. 4 It is a bearer of good tidings and a denouncer of threats. But most of them turn away, therefore they do not hear. 5 And they say, our hearts are encapsuled concerning what ye invite us to, and our ears are plugged and there is a curtain between us and thee; therefore work *as thou willeth*, we are also working. 6 Say, I am but a man^a like you, it is revealed unto me that your god is but one God, therefore make yourselves upright towards Him, and ask pardon of Him. Woe be unto the polytheists 7 who do not pay the legal alms and deny the hereafter. 8 Verily those who believe and act righteously shall have an unceasing reward. 9 Say, Do ye deny

a. Every prophet has two sides:—One of the humility in which he resembles other men, the other of divinity in which he does nothing but what God willeth and speaks nothing but what God commandeth. Thus what a prophet says from his own part, it may be right or wrong just as the opinion of other men. Hence it may or may not be obeyed by others. But what he speaks as a messenger of God, any disobedience to it is a rebellion against God. Thus on the one hand the 159th verse of the 3rd Chapter ordains the prophet—"And consult with them in the matter"; on the other hand the 80th verse of the 24th Chapter says—"Whoso obeyeth the apostle, he really obeyeth God."

The following traditions illustrate this principle more fully.

Him who created the earth in two days and appoint peers unto Him. That is the Lord of all the creatures. 10 He hath made stable mountains therein from the upper part of it and put blessings therein and destined therein its foods in four days equally for all the beggars. 11 And He made for the heaven, and it was *all* a smoke. He commanded it and the earth *saying*, come obediently or against will. They answered, We come obediently. 12 And We made them seven heavens in two days. And He revealed unto every heaven its business. And We adorned the heaven of this world with lamps, and made it protected *against decay*. This is a destination of the mighty, the knowing God. 13 But if they turn away, tell them, I have warned you of a *sudden accident falling like the lightning* of Ad and Thamud. 14 When their apostles reached them from before them and from behind them, *preaching*, Worship nothing but God. They said, Had our Lord so pleased, He would have sent angels—therefore we disbelieve what ye are sent with. 15 The Adites behaved proudly in the land without justice and boasted, Who is stronger than us in power? Did they not see that God who

Barera, a maid-slave, being freed became disgusted of her husband who loved her very much. He came to the prophet and complained against the faithless change in Barera. The prophet advised Barera to reconcile with him. She asked, Do you say this by revelation or from your own part. The prophet replied, 'Not from revelation but from my own part as an advice. She said, Then I have the choice' (Bukhari.)

Ummi Salma relates that the prophet said, I am a man like you. And you bring your disputes to me for judgment. It is quite possible that some one of you may deceive me by his eloquence. Whomsoever I may give a part of the other, I do really give him a piece of fire. (Bukhari and Muslim.)

The same is illustrated by the story of the wife of Awas in 58th Chapter.

hath created them, is stronger than them in power ? And they gainsaid Our signs. 16 Therefore We sent against them a violent wind on the days of bad luck that We may make them taste the torment of disgrace in the life of this world. And surely the torment of the hereafter is more disgraceful and they shall not be helped. 17 And as to Thamud, We directed them, but they loved blindness against the direction. Therefore a lightning of the ignominious torment seized them for what they were doing. 18 And We delivered those who believed and feared God. 19 And on a day the enemies of God shall be assembled together towards the fire and marched in bands, 20 until when they reach it, their hearing and their sights and their skins shall bear witnesses against them concerning what they have been doing. 21 And they will say to their skins, Why did ye witness against us ? They will answer, God hath caused us to speak, who gave everything the power of speech, and He created you the first time and unto Him shall ye be returned. 22 Ye did not conceal *your actions for ye never thought* that your hearing and your sights and your skins shall bear witnesses against you, but ye imagined that God knoweth not much of what ye do. 23 This is your idea that ye had about your God : it hath destroyed you, therefore ye are lost. 24 Therefore, if they bear patiently, the fire is the resort for them ; and if they ask a favour they shall not be favoured. 25 And we appointed for them

a. In Arabic tongue the word 'Yom' generally translated into day, stands for a period marked by some great change, whether it be centuries, *e. g.* the day of Boas, the day of Honein, the day of Banu Bakr, the day of Ad, the day of judgment. One day has been pointed out in the Qurán as of a thousand years and one as of fifty thousand years. See 70—4 and 32—5.

Thus the word 'Yom' signifies here geological periods. In the beginning, the whole earth was a fiery gas which

companions who made seemly unto them what was before them and what was behind them and the sentence of *punishment* became justified against them with the nations of the genii and the men that passed before them and they became losers 26 The unbelievers said, Hear not this Qurán and raise up vain noises therein that peradventure ye may prevail. 27 Therefore, We will make the unbelievers taste a severe torment and reward them with the worse of what they have been doing. 28 That fire is the reward of the enemies of God. They shall have a permanent abode there as a reward for their rejecting Our signs. 29 And the unbelievers said, Our Lord, show us the genii and the men who lead us astray that we may put them under our feet and that they may become most abased. 30 Verily those who profess, Our Lord is God and persevere *therein*, the angels descend upon them *saying*, Fear not, neither be grieved and rejoice with the paradise which was promised unto you; 31 we are your friends in the life of this world and in the hereafter; therein ye shall enjoy what your souls desire and whatever ye want. 32 *It is* an entertainment from the forgiving and merciful God. 33 Who is more excellent in words than him who inviteth towards God and acteth righteously and professeth: I am one of those who

condensed gradually into a fluid expressed in the Qurán as al Má (the water). "His throne was on the water."

Further condensation reduced the fluid to a solid globe. Thus in a period the earth became fluid, in the next solid. Still an intensely hot fluid exists at the depth of 36 miles in the earth. To its habitable condition, the earth came gradually after extensive volcanic eruptions in various parts into mountains before which it was subject to violent quakes. The third and fourth days or periods may be those in which vegetables grew on its surface and animals could live.

In further two periods the firmament became complete

are resigned *unto Him*. The good and the evil cannot be equal. Repell *evil* with that which is more graceful and behold ! that he who is at enmity with thee shall become as if he were a warm friend. 35 But none enjoyeth it except the patient and none enjoyeth it except the men of a splendid fortune. 36 And if a movement from the devil move thee, ask the protection of God : verily He is the hearing, the knowing God. 37 And of His signs are the night and the day, and the sun and the moon. Worship neither the sun nor the moon but worship God who created them, if ye serve Him alone. 38 But if they reject proudly *let them*. But those who are with thy Lord, celebrate His praises in the night and the day and never feel tired. 39 And of His signs is this that thou seest the earth lying waste. But when We send down water upon it, it stirreth and heaveth up, verily, He who quickeneth it, can quiken the dead : verily He is the appointer of the destinations of every thing. 40 Verily those who pervert Our signs impiously, are not hidden from us. Is he then better, who shall be thrown in the fire or he who cometh in the fire or he who cometh in security on the day of the resurrection. Do what ye like : verily He seeth what ye do. 41 Verily those who deny the admonition when it cometh them, *shall suffer*. Verily it is a book of infinite value. 42 The falsehood cometh to it neither from before, nor from behind. It is a revelation of the wise *and* glorious God. 43 Nothing is said to thee but what was said unto the apostles before thee : verily thy Lord is the Lord of forgiveness and of a painfull vengeance. 44 Had We made it a Qurán of a foreign tongue, they would have said, Why its verses are not clearly set ; is it a foreign tongue *and* we are Arabians ? Say, It is a direction and a cure for those who believe. But those who believe not, their ears are plugged and it is a cause of

blindness for them. They shall be'called from a distant place. 45 And we gave Moses the book of the law but they disagreed in it. Had a word not passed from thy Lord, the case might have been settled between them ; but they are perplexed in a doubt concerning it. 46 Whoso worketh good, it is for his own soul and whoso doth evil, it is against it ; and thy Lord is not unjust at all unto His little servants.

PART XXV.

47 **The knowledge of the hour is reserved** unto Him. No fruits come out of their husks, nor any female conceiveth or delivereth but by His knowledge. On the day when He will call to them *saying*, Where are my partners? They shall say, We state before thee, there is no witness *of that* amongst us. 48 What they have been invoking previously shall stray away from them and they shall think, They have no way of escape. 49 Man wearieth not of asking good. And when the evil toucheth him, he becomes despairing and hopeless. 50 If we cause him to taste mercy from us after an affliction that toucheth him, he saith, This is mine and I think not that the hour is imminent. And if I be returned unto my Lord, verily I shall have the good with Him. Therefore We inform the unbelievers of what they have been doing and will make them taste a severe punishment. 51 When We show favours unto man, he turneth away and goeth aside; but when evil toucheth him, he offers lengthy prayers. 52 Say, What think ye, if it were from God and ye disbelieve it? Who shall be more lost than him who *jalleth* in a wide schism. 50 We will shortly show them Our signs^a in the world and in their persons

a. The miracles shown by the prophet Muhammad as mentioned in the Qurán and authentic traditions of the prophet, are innumerable. Here I wish to point out a few of them in a classified form. It must be remembered that the authority of the Qurán is unquestionably acknowledged by all historians of the world, Muhammadan or non-Muhammadan. The authenticity of the six books of Hadis is also far superior to that of the Gospels, for they trace every tradition to the prophet through a consecutive number of the most reliable narrators whose life and conduct they know

until it becometh clear unto them that it is certainly

well, rejecting every such tradition in which a link in the chain of narrators is wanting or unreliable or doubtful as to his memory or truthfulness. Compared with their hard tests of historical tracing, the Old and New Testaments are to be rejected totally as false, for they are not traceable to the original sources at all, the life and conduct of their compilers or narrators are unknown, the chain of the narrators is wanting in many links. Thus to deny the authority of the genuine traditions would justify the denial of the Bible to a far greater extent. A number of Christian writers have been shameless enough to profess that Muhammad showed no miracles but confessed his inability to do so repeatedly in the Qurán. It is true that on certain occasions he did so, simply because their time had not come yet. But it is altogether a white lie that he showed no miracles at all, and that he always refused to show a miracle or confessed his sheer inability to do so. On certain occasions Jesus also refused to show a sign. Mark 6—12. "And he signed deeply in his spirit and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation." Similarly he shewed no sign to Herod, notwithstanding his earnest wishes to see one. Let us now proceed to an enumeration of a few of the innumerable miracles of the prophet. (Their details may be seen in the references.)

(A.) The standing unrivalled of the Quran for ever notwithstanding the public challenge to all the nations of the world.

- (1.) In the impressiveness and eloquence of the language (2—23, note.)
- (2.) In controlling the minds of the world from making an attempt to match with it (2—23.)
- (3.) In the everlasting nature of the challenge (2—23.)
- (4.) In the comprehensiveness of its moral and religious teachings 2—111, 6—115, 16—84.
- (5.) In the vast amount of prophecies that it contains (see under (C).)
- (6.) In the unrelenting majesty and uprightness in warning the wicked and promising the good, notwithstanding the deadly hostilities in the helpless condition.

the truth. Is it not sufficient for thy Lord that He

at Mecca and victorious states at Medina. (4—82, note.)

(7.) In the purifying, elevating and satisfying effects on every one who reads it with reverence and earnestness. (10—56.)

(8.) In the large number of revealed personages that it hath been producing in every age. 13—45.

(9.) In the completeness and rapidity of moral, social and religious reforms that it produces in its followers, raising them from low animalism to high humanity and then to pure godliness. (41—53.)

(10.) In the conformity of its teachings to the universe and the human nature.

(11.) In its perfect protection against all corruptions and interpolations for ever. (15—9.)

(12.) In its effects on the rise and fall of its followers according to their state of obedience to it. 25—39.)

(B.) Speedy termination of its opponents in all ages, the rapidity of their destruction being proportional to the intensity of their bitterness and violence in the opposition.

(1.) Of the host of enemies at Mecca, not a single one survived the prophet: most of them were exterminated and the rest became converted to Islam before his death.

Abu Jehl, Utba, Valid, Ubaye, Uqba, Shiba, Umra and others who were the bitterest and the most violent opponets of the prophet, were destroyed the soonest in the battle of Badr.

(2.) This age affords examples in the deaths of Inderman, Dyanand, Lekhram and Abdullah Atham who died in accordance with the prophecies of the promised Messiah viz. Mirza Gulam Ahmad of Qadian.

(C.) Prophecies. These are innumerable. In fact every word and every sentence of the Holy Quran is an everlasting truth or a grand prophecy, but most of them are not comprehensible before their time. Here I point out only a few of them in five divisions.

I. Prophecies that are ever-lasting and prove true in every age.

watcheth over everything? 54 Is it not that they

- (1.) No individual or a combination shall ever be able to produce a chapter like any chapter of the Qurán. 2—23; 17—88.
- (2.) The Qurán shall remain secure for all ages. 15—9; 2—246; 27—76; 7—125, 75—17.
- (3.) The Qurán which is being revealed in pieces shall be gathered in the form of a book and kept secure against all corruptions and interpolations. 75—19; 56—78.
- (4.) If the Christians establish the Pentateuch and the Gospels, they shall obtain an abundance of provisions. 5—66;
- (5.) God will protect Muhammad against his foes and save his life against all their tricks and attacks. 5—67; 10—61; 39—37.
- (6.) Islam shall be spreading and conquering the hearts of all nations. 6—90; 13—41; 9—32; 9—33; 13—11;
- (7.) The guardians of Kaaba shall always be pious men. 8—34.
- (8.) The mountain like kingdoms shall pass off in opposition to Islam, if the Muslims adhere to it firmly.
- (9.) The Christians shall obtain worldly eminence and prosperity but remain deprived of the blessings of the next life. 10—70.
- (10.) Islam shall always be flourishing and growing, whilst the falsehood shall be dwindling and vanishing. 14—25; 26—8; 24—55.
- (11.) When the Muhammadans will differ in the Qurán or turn away from it, or disregard its commandments or deny it partly or wholly, they shall be punished in this world with poverty and disgrace. 15—91;
- (12.) New means of conveyance shall be discovered. 16—8.
- (13.) The companions and followers of Muhammad shall prosper in the world as long as they will keep their faith and do good works. 16—30.
- (14.) The Holy Land shall always remain in the possession of Muslims. 21—105.
- (15.) The enclosure of the Kaaba called Haram shall ever remain a place of peace and security whilst close outside it the people shall be plundered and killed. 29—67.

are in doubt about the meeting with their Lord?

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- 16.) The teachings of the Qurán will produce wonderful effects in the moral, social, religious and political conditions of men and astonishing changes in the world. 41—53.
- (17.) The infidels of Mecca shall surely be destroyed like the previous nations who opposed and disbelieved their prophets 54—43.
- (18.) The kingdom of Islam shall extend to such wide limits, that if civilized and barbarous nations try to get out of it, they shall not be able to do so. 55—33.
- (19.) The followers of Jesus shall always be victorious over those who disbelieve him, to the day of resurrection. 3—55.
- (20.) "Verily thy enemies shall be childless." 108—3.
- (21.) Imam Ahmad narrates that the prophet told Ali that his case will be like that of Jesus. The Jews hated and reproached Jesus and the Christians exalted him to divinity. So the Nawasib and Khwarij hate and revile Ali and the Rafizies call him God.
- (22.) The prophet said that God gathered whole land and showed its eastern and western ends to him and told him that so far will reach the sovereignty of thy followers. So the Islamdom has been progressing in the length and breadth of the world. (Muslim.)
- (23.) The prophet foretold that soon after him a sect called Rafizies will spring up, who will over-extol Ali and reproach his predecessors. (Dar Qutni.)
- 24.) The prophet said that the Qadrias in Muslims shall be like Magies. (Ahmad, Abu Daud.)
- (25.) The prophet said that his followers will soon become divided into 73 sects, all of whom shall be hellish but one. Some of the hearers asked, Who shall be saved. He said, Those who will adhere to my way and to that of my companions. (Ahmad, Abu Daud, Tirmazi and Hakim.)
26. The prophet said, My followers will spread beautiful cushions. (Sahihain.)

II. Prophecies that came true in Muham-mad's life time.

- (1.) The opponents of Arabia shall perish like Pharaoh

Is it not that He encompasseth everything ?

and his troops, like the people of Noah, of Lot, of Hud and of Salih and like Korah on account of their disbelief and hostilities. (2—23; 13—14; 14—74; 16—26; 27—48; 28—6; 22—44; 34—5; 34—27; 25—35 to 40; 55—45.

- (2.) All the preparations of the Meccans shall prove a failure and their plans and hopes frustrated and all their forces defeated. 3—12; 5—11; 8—18; 8—36; 12—102; 12—111, 13—11; 55—45.
- (3.) The Jews and Christians shall be compelled to leave Arabia and go back to wherefrom they came. 4—47; 4—76;
- (4.) The idolaters and Jews of Arabia that are making large preparations to exterminate the Muslims, shall be kept off from making an attack. 4—84.
- (5.) Those who apostatize from amongst the Arabian Muslims, shall be replaced by other nations who shall remain firm in their faith. 5—54.
- (6.) Mecca shall be conquered thoroughly both in bodies and in hearts. 6—36.
- (7.) The Meccans shall not be punished as long as thou art in them. 8—33.
- (8.) Until the conquest of Mecca, some or other calamity shall be falling on the Meccans or threatening them. 13—31.
- (9.) The Meccans shall be destroyed in a trench and in an open field. 17—68.
- (10.) If the Meccans force Muhammad out of Mecca, they shall not be allowed to stay there long. 17—76.
- (11.) The idolatry will vanish off and unity will establish. 17—81.
- (12.) The adversaries of Mecca shall be imprisoned and put in irons. 13—6.
- (13.) The Meccans who are persecuting the Muslims and committing boundless outrages against them shall fall and become subjugated; on the other hand the Muslims will rise and become victorious. 13—40; 13—14;
- (14.) The Meccans will make a treaty in the name of God and violate it; then they shall suffer an utter defeat on account thereof. 16—91.

CHAPTER 42.

Entitled, The Consultation, revealed at Mecca, containing 53 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 H. M. 2 A. S. Q. 3 Thus God, the Mighty,

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- (15.) A day the heavens will rain and the angels descend for the help of the Muhammadans. 25—25.
- (16.) A day the haughty persecutors shall be overwhelmed and confounded with terrible defeat. 22—2;
- (17.) No prayers shall ever be heard against Muhammad and no mortal shall ever be able to impede his progress. 22—15.
- (18.) God shall take Muhammad successfully back to his native city. 28—85.
- (19.) The cruel persecutions of Muhammadans shall be crushed by glorious successes. 29—2.
- (20.) The Greeks that have been defeated by the Persians, shall overcome their enemies within nine years and that day will be attended by a joy to the Muhammadans as well for their victory over the idolaters of Mecca. 30—3.
- (21.) The idolaters, Jews and other tribes of Arabia shall gather their forces to attack the Muhammadans, but they all shall be utterly discomfited and put to flight. 33—12; 38—11; 54—45;
- (22.) The hypocrites who rumour false reports against Muhammad, shall be entrapped and put at the mercy of the prophet. 33—60.
- (23.) The adversaries of Mecca shall be punished within an year after the flight of the prophet from Mecca 34—27.
- (34.) God will give the Muhammadans a conspicuous victory over the Meccans. 48—1.
- (25.) The hypocrites will shortly repent when they will see the victory of Islam and say, The Muhammadans left them back out of envy for the plunders. 48—15.
- (26.) The hypocrites who repented for their remaining behind, shall be called to join wars with great kingdoms.

the Wise hath revealed unto thee and unto those who preceded thee. 4 His is whatsoever is in the heavens

and if they fight bravely they shall be granted great conquests. 48—15.

(27.) God will certainly verify the dream of the prophet, that is ye shall enter Mecca with success, performing all the rights of pilgrimage 48—27.

(28.) No enemy shall be left at Mecca; some of them shall be destroyed and the rest become Muslims. 60—7; 70—41.

(29.) Abu Lahab shall perish and his riches shall be of no avail to him. 111—1, 2.

30. Muslim narrates from Umar that one day before the battle of Badr, the prophet pointed out the spots where each infidel was to be slain.

(31.) The prophet forewarned Obey-bin-Khalaf, the most inveterate enemy of his that he will be killed by him. So, in the battle of Uhud when Obey charged upon the prophet, he got wounded in the chin and died shortly after the injury at Batn Raha. (Behaqi.)

(32.) After the battle of the trench in which the infidels had attacked Madina, the prophet prophesied that no more the infidels shall attack upon us but we will march against them to Mecca. (Behaqi.)

(33.) In the days of ignorance, Muhammad, when entering the Kaaba with Usman, was treated harshly. He told Usman 'One day that key shall be in my hands, I will give it whom I will.' Usman said, 'The Quresh on that day will be abased and extinct. Muhammad replied, No, on that day they will be more exalted. So it came to pass at the conquest of Mecca when the prophet got the keys, made them over to Usman and reminded him of the prophecy. (Tabaqat.)

(34.) The prophet told about a Muhammadan named Cozman that he is hellish. He joined the battle of Hunen and fought bravely and got wounded. Up to the time all were perplexed about the prophecy. But under the pangs of the wounds he committed suicide. So the words of the prophet were proved true. (Bukhari.)

(35.) A day before the battle of Hunen the prophet prophesied that all the property of the Hovazan tribes

and the earth and He is the High the Glorious. 5

shall be a booty of the Muslims to-morrow. So it came to pass the next day. (Abu Daud.)

- (36.) During the expedition of Tabuc, the prophet foretold that Ukaidar, Governor of Dumatul-Jundul shall come out of his fort to prey upon Neelgham and thus fall in the hands of Khalid. It was so exactly. (Behaqi.)
- (37.) During the battle of Tabuc, the prophet foretold the blow of a severe sand storm and warned all men not to stir and keep the camels well tied. So it happened and many tents were blown away into the dale of Twai. (Sahihain.)
- (38.) Behaqi relates that the prophet gave out the news of the slaughter of Cæsar, the morning following the night he was murdered.
- (39.) Bukhari relates from Anas that the prophet intimated the people of the martyrdom of Zaid, Jaafar, and Abdullah-bin-Rawiha ere the news had reached any one. He also informed that a sword of God took the flag and won the day. So it happened that the first three were killed in the battle of Mota and finally Khalid-bin-Valid took the command and won the field.
- (40.) The prophet intimated his followers of the death of Najashi, the king of Absha, the very same day and led the funeral prayers for him. (Sahihain.)
- (41.) Muslim narrates from Jabir that on our way back to Medina we had a violent wind. The prophet told us that it was meant to kill an adversary of us. On entering Medina we knew that Rafea had died.

III. Prophecies that have proved true in this age.

- (1.) The body of Pharaoh shall be kept safe. 19—92.
- (2.) A Jesus shall come unto you, who shall be a leader of you from amongst you, O Muhammadans. (Bukhari); 62—2; 56—14.
- (3.) The camels shall be workless. 81—4.
- (4.) Wonderful revolutions shall occur on the earth and sciences advance to their fullest extents. 99—5.
- (5.) The population of the earth shall increase and its insides explored or brought out. 84—4.
- (6.) Distant people shall be united. 81—7.

The heavens are about to rend from above them, and

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- (7.) The savages shall be raised to high grades of civilization
 - (8.) The seas shall be cut into canals. 82—3.
 - (9.) The mountains shall be blown off. 77—10.
 - (10.) The heavens shall be explored. 84—1.
 - (11.) The books shall be disseminated very largely. 81—10.
 - (12.) In the fourteenth century after Muhammad, the second Jesus will appear. 23—15.
 - (13.) In the time of Mehdi the moon shall eclipse in the first part and the sun in the middle part of its period in Ramzan. 75—10, note.
 - (14.) A time will come when a large number of Muhammadans shall become Christians and a large number become wicked and faithless like the Jews. 1—6; 57—17;
 - (15.) The Christians shall gain the largest number of all before resurrection. (Ahmad and Abu Daood.
 - (16.) At the head of every century, a reformer shall be raised amongst the Muslims to revive their religion. (Mishkat.)
 - (17.) The promised Jesus shall break the cross and kill the swine in 1897 A. D. (Note on 3—55).
 - (18.) The coming Jesus shall marry and children will be born to him. (See note on 3—55).
 - (19.) The Mehdi shall call together his men in a village named Qada to a number equal to that of the men of Bedr viz. 313 and enter them in a printed book with their parentage, residence and occupation. (Note on 3—55.)
 - (20.) The Antichrist shall tread all the cities except Mecca and Medina. (Bukhari.)
 - (21.) A conveyance shall be invented, which shall go with fire. Another tradition mentions fire and water with it. (Note on 3—55.)
 - (22.) A general plague and other calamities shall befall all cities before resurrection.
 - (23.) The Gog and Magog shall overrun the whole world except Mecca and Medina and Jerusalem. Ultimately when they intend to attack these sacred places, they shall become divided amongst themselves and exhaust

the angels celebrate the praises of their Lord and ask

themselves against one another. 18—99; note on 18—83; 21—96.

(24.) The Gog and Magog shall be boastful of their excellent workmanship but they shall waste all their wisdom and skill in wordly things and shall be the greatest losers in the next life. 18—104, note.

(25.) The productions of the Gog and Magog shall be so wonderful that common people would confuse them with God. 43—57.

(26.) The prophet said that the Muhammadans will follow the ways of the Jews and Nestorians every inch in step so uniformly that if one has entered the hole of a mole, the other shall also enter it. (Sahihain.)

(27.) The Mediterranean and the Red seas shall be united, although they are separated now by an impassable barrier. 55—19.

IV. Prophecies that came true after the life-time of Muhammad.

(1.) The Muhammadans shall become governors of the earth. 27—62; 24—55.

(2.) All the descendants of the hostile Meccans shall become Muslims. 21—14.

(3.) The Muhammadans shall get possessions of rich soils watered by rivers and of palaces. 25—10.

(4.) A faithful adherence of Muhammadans to the Qurán will raise them to high honours and powers. 29—52.

(5.) The Muhammadans shall get beautiful women of big eyes, wearing green robes, in marriage. 44—54.

(6.) The hypocrites who repented their remaining behind in the past battles, shall be called to war with great kingdoms, and if they behave with bravery and fortitude, they shall be rewarded with great conquests. 48—15.

(7.) The Muhammadans shall get possessions of two gardens through which two rivers flow. 55—62.

(8.) The Jews shall be driven out of Arabia, twice. 59—2.

(9.) Abu Bakr, Umar and Osman will succeed the prophet successively. (Hakam and Behaqi.)

(10.) Abu Bakr shall remain safe and Umar and Osman shall be martyred. (Bukhari.)

forgiveness for those who are in the earth. Is it not

- (11.) There will be an insurrection against Usman and that he will be martyred by the insurgents. (Bukhari and Muslim.)
- (12.) Abu Bakr is Siddiq and Umar, Usman, Ali, Tulha and Zaber shall become martyrs. (Muslim.)
- (13.) As long as Umar is in them there will be no strifes and quarrels among the Muhammadans. (Muslim.)
- (14.) The prophet said, O Usman God will certainly put a chemise on you, which you should not put off with all the compulsions of the enemies, till you meet me. (Ahmad, Tirmizi, &c.)
- (15.) Pointing to Usman, the prophet said, He will be killed in a dispute innocently. (Tirmizi.)
- (16.) On the day of the Khyber, the prophet told that he would give the flag the next morning to such a man whom God should honor with the victory and who was a friend to God and prophet. The next morning he gave the standard to Ali who conquered the place. (Bukhari and Muslim.)
- (17.) The prophet told to Zaber that he will wage war with Ali and that he will be the aggressor. So it was in the battle of Jamal. (Behaqui.)
- (18.) The prophet said that the most wretched of our followers is he who shall cut the forehead of Ali with a sword so that his beard will be bedrenched with blood and the sword shall make a martyr. So it happened that Abdul Raman Bin Muljam smote Ali's forehead with a sword and killed him. (Ahmad.)
- (19.) The prophet foretold that the caliphate sway shall last for thirty years, after which shall be voracious monarchy. So it was that thirty years heavenly government ended with Imam Hasan. (Ahmad.)
- (20.) The prophet said that a multitude of Muslims will seize upon the treasury of the Cæsar of Persia, who dwells in white palaces. So it came to pass in the reign of Umar. (Muslim.)
- (21.) The prophet said to Abu Zar, you will shortly conquer the land of Egypt, you should treat the people of the country well. So it was conquered in the reign of Umar. (Muslim.)

that Allah is the most forgiving, the most merciful;

- (22.) The prophet said to Adi bin Hutam that if his life be long, he will see a single woman on a camel travelling from Heira and encompassing Mecca without any fear but God's; and that if his life be prolonged, the treasures of Cæsar shall be laid open; and that if his age be long, he will see a man with a handful of silver and gold searching another who may accept it but will not find any. Adi saw all this in his life time that the way to Mecca became quite secure, that the treasures of Cæsar came into Muslim's possession, and that they became so rich that no body would accept a handful of silver and gold. (Bokhari.)
- (23.) The prophet told to Saraqa bin Malik that both the golden bracelets of Cæsar shall be put on his hands. So it came to pass. Behaqi.
- (24.) Saad bin Waqqas who was apparently dying told the prophet that he like to bequeeth one-third of his property to his daughter, the only heir, and two-third to charity. The prophet told him that one-third will do for the charity, for he will live to benefit many and to cause injury to many. So it was that Saad recovered from the disease, lived for fifty years more, conquered Persia and got possession of its treasures. (Sahihain.)
- (25.) The prophet told Aoof to count six events before the last day :—
1. The prophet's death ;
 2. The conquest of Jerusalem ;
 3. An epidemic among them like murraine in goats ;
 4. Abundance of riches so that a man will not accept 100 dinars, if offered to him ;
 5. A general meeting of all the tribes of Arabia :
 6. A treaty between them and the Christians who will violate it and come under eighty banners to war. The first five parts of this grand prophecy have been fulfilled. (Bkhari.)
- (26.) The prophet saw in a dream that his followers are crusading on ships and Umm Haram is in them and they all are entitled to paradise. Next be dreamt that the first army that will war with constantinople shall have its sins forgiven. Umm Haram actually joined the crusade under Moawiya in the caliphate of Usman,

God. 6 And those who have taken patrons besides

through the Mediterranean sea and died of a fall. (Bukhari.)

- (27.) The prophet told Fatima of his death within a year and also told her that she would be the first to meet him when gone. So it happened that the prophet died the same year and next Fatima died after six months. (Sahihain.)
- (28.) The prophet prophesied that Imam Hasan will bring about reconciliation between two hostile multitudes of Muslims. So it came to pass in 41 H. H. when his army of 40,000 came in opposition to that of Moawya, he gave up his claim and offered peace simply to save thousands of lives. (Bukhari.)
- (29.) Umm-i-Fazl told a dream of her to the prophet that she saw in a dream that half of his body is severed and put into her lap. The prophet interpreted that Fatima will bring forth a child who will be put in her lap. So it was that Fatima gave birth to Husain and he was put in her lap. Further the prophet prophesied that Husain will be killed by his followers. (Behaqi.)
- (30.) Ibn-i-Asakar relates that when Imam Husain saw Shimar in Kerbla, he said, 'The prophet had said that he saw a white spotted dog putting his teeth into the blood of his kindreds.
- (31.) Bazar and Abu Nayim narrate that the prophet addressing his wives said that one of them shall march on a red camel so far that dogs shall bark at her at Hawaab, round about whom shall be killed many a people and then she shall be nearer to being killed. So it came to pass that after the martyrdom of Usman, Aisha led a large army on the red camel called Jamal, and when passing by the waters of Hawaab, dogs barked at her. Then she remembered the words of the prophet and determined to turn back. But the insurgents deceived her and led her on, until the two armies came in opposition and some men were killed about her dromedary.
- (32.) The prophet told to his wives that she of you who has got the longest hands (*i. e.* is the most liberal) shall meet him first. So Zenab who was the most liberal of the wives died first after the prophet. (Sahihain.)

Him, God watcheth over them. And thou art no

- (33.) The prophet told to Umme-Fazl, that she will bring forth a son who shall be the father of Caliphs. So she brought forth Abbas whose descendants reigned for five centuries. (Abu Naim.)
- (34.) During the battle of the Trench, the prophet said, 'Regretful, a band of rebels shall kill thee O son of Somayya.' So he was killed in the battle of Sufain. (Muslim.)
- (35.) In the days of ignorance, Muhammad when entering the Kaaba with Usman, was treated harshly. The prophet told to Usman, "One day thou shalt see the key in my possession that I may give to anyone I like" Usman replied, 'That day the Quresh will be extinct and abased.' The prophet replied, 'No, they shall be more exalted.' So it came to pass at the conquest of Mecca when Muhammad got the key of the Kaaba and gave it over to Usman and reminded him of the prophecy. (Tabaqat.)
- (36.) Abu Daud quotes a tradition from Abu Bakr that the prophet said that there will be a large Muslim city near the Tigris, spanned by a bridge. The city shall have a thick populace, and in the last days, broad-faced, short eyed Turks shall invade the city and encamp near the river. The residents of the city shall become three parties; one of which shall put their things on bullocks and fly off: they would be destroyed. Another would seek the protection of the Turks; they would also be extirpated. The third party shall have their women and children behind them and fight with the infidel Turks. They shall become martyrs. So it came to pass in the time of Mustasim Billah, an Abbasside caliph that the Tartars invaded Bagdad. A part of the citizens ran off and a part sought the protection of the Turks. Both were massacred. The third part fought desperately and became martyrs.
- (37.) The prophet said that there will be a great murderer in the tribe of Saqaf and a great liar. (Sahihain.) So Hajjaj arose from that tribe, who is a proverbial for cruelty and man-slaughter. Hasham relates that he killed 1,20,000 men without any cause. The great

guardian over them. 7 Thus have We revealed unto

liar was Mukhtar who rose to a high position through fraud.

(38.) The prophet told to Abu Zar that there will be such a terrible man-slaughter at Madina that the blood overflow the stones and hide them. (Hakim, Behaqi and Abu Naim.) So it happened in the days of Yazeed whose forces attacked Medina and martyred hundreds of the chiefs and their children.

(39.) The prophet said about Musalima the liar that God will destroy him. So in a battle with Khalid he was defeated and killed. (Sahihain.)

The number of prophecies in the Qurán and tradition being innumerable I content myself with the few enumerated above and proceed to the fourth class of miracles of the prophet.

(D.) Miraculous freedom of the Holy Quran from all the scientific errors with which the literature of the time overflowed, and hinting at the true principles.

(1.) The old philosophers held that the seed comes from the back. The Holy Qurán refuted this idea in decent words by expressing that the seed cometh out of a source situated between the ribs and the back. 86—7.

(2.) The earth was commonly believed to be stationary, but the Holy Qurán refuted it by comparing it to a cradle and by pointing out that every sphere moveth in the space. 36—40; 78—6.

(3.) Fruitless discussions were going on between the philosophers in proving the intuitive truths which are only to be believed in. The Holy Qurán announced their uselessness and established the desirability of believing in certain truths as for example in the existence of God and responsibility of man for his actions. 2—3.

(4.) It pointed out the origin of man from an animalcule and named it 'Alaq.' 96—2.

(5.) The common view as to the origine of man was that it began with Adam. The Holy Qurán refuted this by calling Adam a successor to other nations. (2—31. note.)

thee an Arabic Qurán that thou may warn the

- (6.) The words **خرق حادب** (breaking the law of nature) and **معجزة** (that which overcomes the other party or defeats it) were commonly used for miracles expressing that a miracle is an event that breaks the established laws of nature or overcomes the other party. Both the views about a miracle are altogether absurd and unnatural. Hence the Holy Qurán nowhere uses the words **خرق حادب** and **معجزة** for a miracle but uses the word **الآية** (the sign) for it. Some Christians, ignorant of the great scientific miracles of the Qurán, have foolishly objected that Qurán nowhere speaks of a **معجزة** or **خرق حادب**; and adduce the fact as an argument that Muhammad showed no miracle at all. It is a great miracle of the Qurán and of the prophet that they are absolutely free of the blunder in which the Christians have been involved even in this age of general enlightenment. Even the companions of the prophet seem to be free of the blunder.

(E.) Miracles relating to angels.

- (1.) Bukhari and Muslim relate from Saad-bin-Abi-Waqas that on the day of Uhad, he saw on the right and left of the prophet two persons clad in white, killing furiously whom he had neither seen before, nor did he see them afterwards, that is, Michael and Gabriel.
- (2.) Muslim relates from Ibn-i-Abbas that on the day of Badr, a Muslim was running after an infidel. On a sudden he heard the crack of a whip and the voice of a horseman saying, Be quick, Haizoom. The infidel fell flat before him and broke his nose and mouth by a stroke of the whip and the whole spot became green. When the prophet heard of the event, said, It was an angel and Haizoom was his horse.
- (3.) Instances of similar phenomena of the help of the angels have been narrated by Ibni-Ishaq, Behaqi, Ahmad, Ibn-i-Saad, and Ibn-i-Jareer.
- (4.) Tirmzi cites a tradition of Ibn-i-Abbas that he saw Gabriel twice with the prophet.
- (5.) Bukhari and Muslim relate from Asama that he saw Gabriel with the prophet.

metropolis and those around it and warn *them* of the

(F.) Miracles relating to spiritual influences of the prophet.

- (1) By the prophets' prayer, the mother of Abu Horaira, who used to revile him, immediately confessed Islam. (Bukhari and Muslim.)
- (2) By putting the prophets' blanket to his bosom, Abu Horaira got an extremely retentive memory. (Sahihain.)
- (3) Behaqi relates that the prophet put his hand on the head of Hanzla and pronounced a blessing. Men suffering from stomatitis could be cured by kissing the spot that was touched by the prophet's hand.
- (4) Tibrani relates that Amiz was wounded in the battle of Hunen in the forehead. The Prophet wiped off his blood and prayed for him, on account of which his forehead always shone.
- (5) Jarir-bin- Abdullah could not stick to the back of a horse and very often fell from it. The prophet prayed for him, after which he never fell off his horse and became an excellent rider (Sahihain.)
- (6) Many poor people became vastly rich and illiterate became learned through his prayers, as for example: Anas (Bukhari); Abdul Rahman-bin-Auf (Behaqi); Ibni Abbas (Sahihain); Abdullah bin Jaafar (Behaqi); Urwa. (Bukhari.)
- (7) Many persons maintained their youthful complexion and vigor through his prayers and many of indecent behaviours became modest after his prayers, as for examples; an immodest lass narrated by Tibrani; Abu Qatada maintained his black hair and juvenile face to the age of seventy;
- (7.) After the prayer of the prophet, Ali never felt the effects of cold and heat of the seasons. Ibni Maja and (Behaqi.)
- (8.) Fatima never manifested the effects of hunger and starvation after the prayer of the prophet. (Behaqi.)
- (9.) At the prayer of the prophet, the forehead of Tufail shone with a light as a sign for his family. Afterwards that light was transferred to the tip of his cane. Therefore he was called Zul Nur. (Behaqi and Ibni Jarir.)

day of assemblage wherein there is no doubt. **A**

(9.) Miracles of the prophet relating to sick and sufferers.

- (1.) Perfectly cured the broken leg of Abdullah bin Atiq by simply rubbing over it with his hands. (Bukhari.)
- (2.) Instantly cured the serious wound of Salma by breathing a prayer over it. (Bukhari.)
- (3.) Instantly cured the burnt hand of Muhammad bin Hatib by simply rubbing his spittle over it. (Behaqi and Nasai.)
- (4.) Opened the eyes of a blind by prayer. (Tirmzi, Nasai, Hakim and Behaqi.)
- (5.) The dropsy of Ibni Muhaib cured by taking simply dust mixed in the prophets' spittle. (Abu Naim and Waqidi.)
- (6.) Cured the leucoma and total blindness of Habib by breathing a prayer on his eyes. (Behaqi, Tibrani and Abu Shaiba.)
- (7.) Instantly cured the head injury of Abdulla bin Umar's by simply spitting on the hurt. (Tibrani.)
- (8.) Instantly cured the chronic soreness of the eyes of Ali by applyiny spittle to them. (Bukhari and Muslim.)
- (9.) Instantly removed all effects of snake bite from Abu Bakr by simply applying his spittle on the spot strung by the snake. (Zarrin.)
- (10.) Instantly cured the bruised foot of Ali bin Hukm by simply moving his hand over the galled foot. (Abul Qasim Bugwi.)
- (11.) Instantly cured the sword cuts of Jonaib by replacing the dangling portion and breathing prayer on it. (Behaqi and Ibni Ishaq.)
- (12.) Cured Ali instantly of a severe and painful illness. (Behaqi.)
- (13.) Immediately opened the tongue of the son of Khisiam, who could not talk, by throwing his gargle upon him and giving him the washing of his hands to drink. (Ibn-i-Abi Shaiba.) A similar case is narrated by (Behaqi.)
- (14.) Replaced the dislocated eyeball in the socket and cured it of the penetrating wound. (Behaqi and Ibni Ishaq.)

part is in the paradise and a part in the hell. 8 Had

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- (15.) Immediately healed Qutada of a wound by applying his spittle. (Tirmzi and Behaqi.)
 (16.) Cured a boy of insanity by simply moving his hand over his chest. (Behaqi and Ahmad.)

(H.) Miracles relating to the Quickening of the dead.

- (1.) A young Nestorian dying, his mother began to pray, saying O God, Thou knowest that I have sojourned for Thy sake and for the sake of Thy prophet, with the hope that they should succour me in all my distresses, therefore do not throw this misery upon me. The dead threw off his shirt and became alive after the prayer. (Behaqi and Ibn-i-Adi.)
 (2.) Sabat bin Qais, a martyr, when laid in his grave, said, Muhammad is the prophet of God, Abu Bakr, Umar Shahid and Usman Burrurrahim. (Behaqi.) Zaid bin Kharija also spoke after he was wrapped in his coffin and found dead.

It must be noted here that coming to life after actual death is declared to be impossible by all the scriptures as well as by the Holy Qurán as has been fully shown in the note on 5—110. Therefore the quickening of the dead in the first instance may only mean revival after an extreme collapse or apparent death. The speaking of the dead in the second instance may only be a spiritual phenomena.

(I.) Miraculous effects of the wrath of the prophet on the impertinent.

- (1) When Kisra Perwez tore the letter of the prophet, he prayed against him saying, O God, tear his country and dash to shreds his kingdom. Shortly after the curse, the Magian rule of Persia came to an end for ever. (Sahihain.)
 (2.) At his prayer against them, the Muzir tribe were distressed by a severe famine. (Sahihain.)
 (3.) A left handed man lost the use of his right hand altogether for enraging the prophet by his not eating with the right hand notwithstanding his injunction. (Muslim.)
 (4.) The prophet prayed against the life of the son of Abu Lahab, who divorced the prophet's daughter, so a lion

God so pleased, He would have made them one nation,

tore him in Palestine. (Behaqi, Hakim and Ibn-i-Ishaq.)

- (5.) The prophet was praying near Kaaba, when Uqba at the instigation of some Qureshites threw the bowels of camel on his back. After finishing his prayers, the prophet prayed against Abu Jahl. Utba bin Rubia, Valid bin Utba, Ubi bin Khalaf, Uqba and Umra. They all were killed in the battle of Badr and extirpated.

(J.) Miraculous feeding of a large number of men by a small quantity of food.

- (1.) Fed 130 men by three seers of flour and a liver of goat. (Bukhari and Muslim.)
- (2.) Fed all the men of Suffa who numbered above 100, by a cup. (Muslim.)
- (3.) Fed forty men by half a seer of flour. (Ahmad and Behaqi.)
- (4.) Tirinzi and Warimi have narrated from Samra bin Jandab, that with the prophet they ate every now and then from morn till eve out of the same bowl.
- (5.) Entertained 150 men at a feast that was prepared for two men only and after all, the dishes remained the same as they were. (Behaqi and Tibrani.)
- (6.) Muslim relates from Jabir that Umm-i-Malik used to send butter to the prophet in a pot. Whenever her sons got nothing else in their house to eat their bread with, she always found butter in the pot.
- (7.) Fed 300 men by a dish of dates butter and cheese that was sent to the prophet by Umm-i-Salim.
- (8.) Fed all the mendicants of the hall by a pale of milk (Bukhari.)
- (9.) Fed 100 men with $5\frac{1}{2}$ pounds of Barley and one kid to their fill. (Bukhari and Muslim.)

(K.) Miracles relating to the Moon, the earth and the stars.

- (1.) The moon was split at the pointing of the prophet to it. 54—1.
- (2.) At the birth of the prophet the whole house became filled with light and the stars drew near. (Behaqi.)
- (3.) The prophet praying against Saraqa who was going

but He leadeth whom He pleaseth into His mercy,

to attack upon him, the earth swallowed him with his horse. Again at the prayer of the prophet he was rescued. (Bukhari and Muslim.)

- (4.) Discomfitted the strong army of infidels numbering 950 by throwing a handful of dust against them in the battle of Badr. Behaqi Ibni Jarir Ibn-i-Manzar.)
- (5.) Discomfitted the enemies in the battle of Hunen by throwing gravels against them. (Muslim.)
- (6.) According to the prophecy of the prophet, his copyist who apostatized was thrown out of the grave. (Sahihain.)

(L.) Miracles relating to water and air.

- (1.) Bukhari and Muslim relate from Jabir that there being no water in the battle of Hudebiyya except a jug, the people complained to the prophet. He put his hand in the jug and water began to gush out of his fingers like so many jets, and the whole army drank and washed to their full satisfaction.
- (2.) Bukhari relates that there were 1,400 men at the well of Hudabiyya, who exhausted its water to the last drop and became anxious. The prophet coming to know the fact came to the well, gargled in the well with a prayer and it filled up again and never exhausted to the last hour of their leaving the place.
- (3.) Satisfied 40 men with two leathern bottles of water, without causing any diminution in them. (Bukhari and Muslim.)
- (4.) Made 300 men wash and drink from a pale of water in which he dipped his fingers and then the water gushed from them like so many jets. (Sahihain.)
- (5.) The same miracle is reported to have been shown on another occasion by Bukhari through Abdullah.
- (6.) Satisfied the whole army by a jug of water. (Muslim.)

Many other occasions have been narrated by other traditioners, but for brevity's sake I omit them.

- (7.) There being a severe draught in Arabia, people requested the prophet for prayers. No sooner, he lifted up his hands for prayers, big clouds came up and began to rain, and continued for a week. (Bukhari and Muslim.)

and for the sinners there shall be no patron and no

- (8.) In the battle of Ahzab, a violent storm of wind caused great confusion and horror in the invincible forces of the enemies and put them to a precipitate flight. 33—20 to 27. Bukhari relates that the prophet said, My help was rendered by the eastern wind, which put the infidels in the battle of Ahzab to flight and the Adites were destroyed by the western wind.

(M.) Miscellaneous miracles shown by the prophet.

- (1.) Tirmzi narrates that Ali said, I was with the prophet at Mecca and set out to see the suburbs of the town. Whatever hill or tree came in front, it said, Peace be upon thee, O prophet of God.
- (2.) A stone at Mecca used to salute the prophet. (Muslim.)
- (3.) The door-posts and the walls called Amen at a prayer of the prophet when he prayed for Abbas and his children. (Behaqi)
- (4.) After the conquest of Mecca, to whichever idol, the prophet pointed with his stick repeating the verse, "The truth hath come and falsehood vanished," it fell down. (Sahihain.)
- (5.) Two trees followed the prophet in a plain. (Sahihain.)
- (6.) A tree came to the prophet at his call and testified the unity of God and Muhammad's apostleship before Ibn-i-Abbas. (Warmi.) Similarly a branch came on another occasion and testified his apostleship to the conviction of an Arab. (Tirmzi)
Similar other signs have been related by Bazar, Behaqi, Abwiali, Ahmad, Tibrani and Abu Naim. They are omitted for brevity's sake.
- (7.) Bukhari and Muslim also relate that when genii came to the prophet, they asked him for a testimony as to his apostleship. He referred them to a tree who came away with its root, and bore testimony.
- (8.) Behaqi relates that on the day of Badr, the prophet gave Ukasba a wood which became a long shining sword in his hands. It continued with him till his death in the reign of Abu Bakr and the sword was called Aun.

helper. 9 Have they taken other friends besides

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- (9.) The prophet gave Abdullah bin Hajash a branch of date and it became a sword in his hands. (Behaqi.)
- (10.) The prophet gave Qatada a bough of tree which emitted light in the dark and showed the path. (Ahmad.)
A similar sign has been narrated by Bukhari
- (11.) Bukhari relates from Jabir that the prophet used to recline against a date-wood pillar of the mosque when preaching. When the pulpit was erected he began to preach from it. The wooden pillar began to weep aloud so that it was thought that it would splinter. But the prophet coming down of the pulpit and embracing it, it stopped weeping.
- (12.) Jabir's heap of date that was hardly sufficient to liquidate his debts was so blessed by the presence of the prophet that all the debts were paid off and the heap lessened nothing. (Bukhari.)
- (13.) He blessed the few dates of Abu Horera so that the sack containing them always remained full for 30 years notwithstanding his eating and giving out of them daily. (Tirmizi.)
- (14.) He satisfied 400 cavaliers with 15 pounds of dates without incurring any loss in them. (Abu Daud.)
) In the battle of Batuk he blessed the little provisions of the army so much that all the individuals ate to their fill and filled up their jars without causing any decrease in the heap. (Muslim.)
) Fed 70 or 80 men with few breads of barley at the entertainment of Tulha. (Bukhari and Muslim.)
- (17.) Abu Tulha's horse that was very slow became incomparably swift after the prophet's riding only once.
- (18.) Jabir's camel that had got too tired to go, went a head all other camels at the prayer of the prophet (Bukhari and Muslim.)
- (19.) The bowing down of a furious camel before the prophet that used to attack upon men coming in front is related by Muslim, Abu Daud, Behaqi, Hakim Warmi, Bazar and others through different narrators.
- (20.) Tibrani, Behaqi, Abu Naim, Bazar and Ibn-i-Saad have narrated that when the prophet and Abu Bakr hid themselves in the cave, a tree overcovered them, a pair of pigeons made the nest and laid the eggs, there and

Him? But God is the only patron, He quickeneth

a spider wove a web at the entrance, so that the pursuers that reached the mouth could not see them.

(N.) Wonderful reforms effected by the teachings of the prophet, that stand unparalleled in the history of the world as to their completeness, rapidity and permanence. Let any one come forward and show if any other prophet or reformer or government ever succeeded in making so thorough and permanent reforms. They being innumerable I mention here only a few of them, as examples.

- (1.) Swept away the gross idolatry of Arabia for ever and established pure unity in its place. The Arabs before Islam were gross idolators. Even the Christians had an idol of Mary which they adorned with ornaments and worshipped. The Zorostarians believed in two Gods. A sect of Jews believed in Ezra as God as the Christians now believe in Christ and the Holy Ghost. 6—106. The sun, the moon, the stars, mountains, rivers cows. camels and almost every thing was worshipped as it is being worshipped still in India.
- (2.) Stopped drinking and adultery totally and for ever. Farnication and drinking were no crimes amongst the pre-Islamic Arabs. They rather held them as acts of honour and pride and practised them openly and commonly. They had drinking and dancing parties five times daily, which were replaced by five timely prayer. 2—219; 4—43; 4—15; 24—3; 4—25.
- (3.) Stopped infanticide and human-sacrifices which were very common in Arabia.
- (4.) Stopped the inhumane and constant fighting that involved almost all the individuals, families and tribes and went on for ever without remission or control, and resulted in illegal and unlimited murders. 3—104.
- (5.) Repressed the common practice of theft and robbery.
- (6.) Restricted the number of wives from an unlimited one to that of four and even that with the condition of justice. 4—3.
- (7.) Cut down the absolute despotism of husbands by laws of justice and equality. 4—19.
- (8.) Regulated the arbitrary principles of divorce by

- (12.) Elevated the rude Arabs from lowest barbarism to the highest civilization and godliness.

Mr. Thomas Carlyle, the greatest English writer of the 19th century, referring to the reforms says:—

“A great change: what a change and progress is indicated here in the universal condition and thoughts of men.”!

“A greater number of God’s creature believe in Muhammads’ word at this hour than in any other word whatever.”

“Islam means in its way Denial of self, Annihilation of self. This is yet the highest wisdom that Heaven has revealed to our Earth.”

“To the Arab nation it was a birth from darkness into light; Arabia first became alive by means of it.”

“These Arabs, the man Muhammad, and that one century,—is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticeable sand; but lo, the sand proves explosive powder, blazes heaven-high from Dehli to Grenada! I said, the great Man was always as lightning out of heaven; the rest of men waited for him like fuel, and then they too would flame.

Sir William Muir says:—

“Few and simple as the positive precepts of Muhammad up to this time appear, they had wrought a marvellous and a mighty work. Never, since the days

all things. 10 And whatever matter, ye disagree in,

when primitive Christianity startled the world from its sleep, and waged a mortal combat with Heathenism, had men seen the like arousing of spiritual life, the like faith that suffered sacrifice and took joy in the cause of good for conscience's sake

"From time beyond memory, Mecca and the whole Peninsula had been steeped into spiritual torpor. The slight and transient influence of Judaism, Christianity, or Philosophy upon the Arab mind, had been but as the *ruffling* here and there the surface of a quiet lake;—all remained still and motionless below. The people were sunk in superstition, cruelty, and vice. It was a common practice for the eldest son to marry his father's widows inherited as property with the rest of the estate. Pride and poverty had introduced among them, as it has among the Hindus, the crime of female infanticide. Their religion consisted in gross idolatry, and their faith was rather the dark superstitious dread of unseen beings whose goodwill they sought to *propitiate*, and to avert their displeasure, than the belief in an over-ruling Providence. The Life to come and *Retribution* of good and evil were, of motives of action, practically unknown.

"Thirteen years before the Hegira, Mecca lay lifeless in this debased state. What a change those thirteen years had now produced! A band of several hundred persons had rejected idolatry, adopted the worship of one great God, and surrendered themselves implicitly to the guidance of what they believed a revelation from Him;—pray to the Almighty with frequency and fervour, looking for pardon through His mercy, and striving to follow after good works, almsgiving, chastity and justice. They now lived under a constant sense of the Omnipotent power of God, and of His providential care over the minutest of their concerns. In all the gifts of nature, in every relation of life, at each turn of their affairs, individual or public, they saw His hand. And, above all, the new spiritual existence in which they joyed and gloried, was regarded as the mark of His especial grace, while the unbelief of their blinded fellow citizens was the hardening stamp of His predestined

its decision belongeth unto God: this is God, my

reprobation. Muhammad was the minister of life to them,—the source under God of their new-born hopes; and to him they yielded a fitting and implicit submission."

"In so short a period, Mecca had from this wonderful movement, been rent into two factions, which, unmindful of the old land-marks of tribe and family, were arrayed in deadly opposition one against the other. The believers bore persecution with a patient and tolerant spirit. And though it was their wisdom so to do, the credit of a magnanimous forbearance may be freely accorded to them. One hundred men and women, rather than *abjure* the precious faith, had abandoned their homes, and sought refuge, till the storm should be overpast, in Abyssinian exile. And now even a larger number, with the Prophet himself, emigrated from their fondly-loved city, with its sacred temple,—to them the holiest spot on earth,—and fled to Medina. There the same wonder-working charm had within two or three years prepared for them a brotherhood ready to defend the prophet and his followers with their blood. Jewish truth had long sounded in the ears of the men of Medina, but it was not till they heard the spirit-stirring strains of the Arabian Prophet, that they two awoke from their slumber, and sprang suddenly into a new and earnest life."

Further on Sir William Muir says —

"And what have been the effects of the system which, established by such instrument Muhammad has left behind him. We may freely concede that it banished for ever many of the darker elements of superstition which had for ages shrouded the Peninsula, idolatry vanished before the battle-cry of Islam; the doctrine of the unity and infinite benefactions of God, and of a special all-pervading Providence, became a living principle in the hearts and lives of the followers of Muhammad, even as it has in his own. An absolute surrender and submission to the divine will (the very name of *Islam*) was demanded as the great requirement of the religion. Nor ~~are~~ social virtues wanting. Brotherly love is inculcated within the circle of the

Lord, on Him I rely, and unto Him I turn. 11 *He*

faith; orphans are to be protected, and slaves treated with consideration; intoxicating drinks are prohibited, and Muhammadanism may boast of the degree of temperance unknown to any other creed."

Dr. Marcus Dods writes:—

"But is Muhammad in no sense a Prophet? Certainly he had two of the most important characteristics of the prophetic order. He saw truth about God which his fellowmen did not see, and he had an irresistible inward impulse to publish this latter qualification. Muhammad may stand comparison with the most courageous of the heroic prophets of Israel. For the truth's sake he risked his life, he suffered daily persecutions for years, and eventually banishment, the loss of property, of the goodwill of his fellowcitizens, and the confidence of his friends—he suffered in short as much as any man can suffer short of death, which he only escaped by flight and yet he *unflinchingly* proclaimed his message. No bribe, threat or inducement could silence him. 'Though they array against me the sun on the left, I cannot renounce my purpose.' And it was this persistency, this belief in his call, to proclaim the Unity of God which was the making of Islam. Other men have been monotheists in the midst of idolators, but no other man has founded a strong and enduring monotheistic religion. The destination in his case was his resolution that other men should believe.

His giving himself out as a prophet of God was, in the first instance, not only sincere, but probably correct in the sense in which he himself understood it. He felt that he had thoughts of God which it deeply concerned all around him to service, and he knew that these thoughts were given him by God, although not, as shall see, a revelation strictly so called. His mistake lay by no means in his supposing himself to be called upon by God to speak for him and introduce a better religion, but it lay in his gradually coming to insist quite as much on men's accepting him as a prophet as on their accepting the great truth he preached. He was a prophet to his countrymen in so far as he proclaimed

the creator of the heavens and the earth He hath

the unity of God, but this was no sufficient ground for his claiming to be their guide in all matters of religion, still less for his assuming the lordship over them in all matters civil as well."

The learned doctor further on in his book, "Muhammad, Buddha, and Christ," remarks:—

"But as we endeavour to estimate the good and evil of Islam, it gradually appears that the chief point we must attend to is to distinguish between its value to Arabia in the seventh century and its value to the world at large. No one, I presume, would deny that to Muhammad's contemporaries his religion was an immense advance on anything they had previously believed in. It welded together the disunited tribes, and lifted the nation to the forefront of the important powers in the world. It effected what Christianity and Judaism had alike effect—it swept away, once for ever, idolatry, and established the idea of one true God. Its influence on Arabia was justly and pathetically put by the Muslim refugees in Abyssinia, who when required to say why they should not be sent back to Mecca, gave the following account of their religion and what it had done for them: O king, we were plunged in ignorance and barbarism; we worshipped idols; we ate dead bodies; we committed lewdness; disregarded family ties and the duties of neighbourhood and hospitality; we knew no law but that of the strong, when God sent among us a messenger of whose truthfulness, integrity, and innocence we were aware; and he called us to the unity of God, and taught us not to associate any god with him; he forbade us the worship of idols, and enjoined upon us to speak the truth, to be faithful to our trusts, to be merciful, and to regard the rights of others; to love our relatives and to protect the weak; to flee vice and avoid all evil. He taught us to offer prayers, to give alms, and to fast. And because we believed in him and obeyed him, therefore are we persecuted and driven from our country to seek thy protection."

Rev. Stephens say:—

"The aim of Muhammad was to revive among his

made for you wives from amongst yourselves and

countrymen the Arabs, as Moses revived among his countrymen, the Jews, the pure faith of their common forefather Arabian. In this he succeeded to a very great extent. For a confused heap of idolatrous superstitions he substituted a pure monotheistic faith; he abolished some of the most vicious practices of his countrymen, modified others; he generally raised the moral standard, improved the social condition of the people, and introduced a sober and rational ceremonial in worship. Finally he welded by this means a number of wild independent tribes, mere floating atoms into a compact body politic, as well prepared and as eager to subdue the kingdoms of the world to their rule and to their faith, as ever the Israelites had been to conquer the land of Canaan.

"The Qurán also enjoins repeatedly and in every emphatic language the duty of showing kindness to the stranger and the orphan, and of treating slaves, if converted to the faith with the consideration and respect due to believers. The duty even of mercy to the lower animals is not forgotten, and it is to be thankfully acknowledged that Muhammadanism as well as Buddhism shares with Christianity the honour of having given birth to hospitals and asylums for the insane and sick."

"The vices most prevalent in Arabia in the time of Muhammad which are most sternly denounced and absolutely forbidden in the Qurán were drunkenness, unlimited concubinage and polygamy; the destruction of female infants, reckless gambling, superstitious arts of divination and magic. The abolition of some of these evil customs and the mitigation of others, was a great advance in the morality of the Arabs, and is a wonderful and honourable testimony to the zeal and influence of the reformer. The total suppression of female infanticide and of drunkenness is the most signal triumph of his work."

The revered gentleman quoted above continues:—

"First of all, it must be freely granted that to his own people Muhammad was a great benefactor. He

made pairs of the cattle also. He multiplieth you

was born in a country where political organization, and rational faith, and pure morals were unknown. He introduced all three. By a single stroke of masterly genius he simultaneously reformed the political condition, the religious creed, and the moral practice of his countrymen. In the place of many independent tribes he left a nation; for a superstitious belief in gods many and lords many he established a reasonable belief in one Almighty yet beneficent Being; taught men to live under an abiding sense of this Being's superintending care, to look to Him as the rewarder, and to fear Him as the punisher of evil-doers. He vigorously attacked, and modified and suppressed many gross and revolting customs which had prevailed in Arabia down to his time. For an abandoned profigacy was substituted a carefully regulated polygamy, and the practice of destroying female infants was effectually abolished."

"As Islam gradually extended its conquest beyond the boundaries of Arabia, many barbarous races whom it absorbed became in like manner participators in its benefits. The Turk, the Indian, the Negro, and the Moor were compelled to cast away their idols, to abandon their licentious rites and customs, to turn to the worship of one God, to a descent ceremonial and an orderly way of life. The faith even of the more enlightened Persians was purified: he learned that good and evil are not co-ordinate powers, but that just and unjust are alike under the sway of one All-wise and Ruler, who ordereth all things in heaven and earth."

"For barbarous nations, then, especially—nations which were more or less in the condition of Arabia itself at the time of Muhammad—nations in the condition of Africa at the present day with little or no civilisation, and without a reasonable religion—Islam certainly comes as a blessing as a turning from darkness to light and from the power of Satan unto God."

"That part of Islam * * * which most distinctly reveals the mind of its author is also its most complete and its most shining part—We mean the ethics of the Qurán. They are not found, any more than the other laws, brought together in one, or two, or three Surats

therein There is nothing like unto Him, and He is

but "like golden threads," they are woven into the huge fabric of the religious constitution of Muhammad. Injustice, falsehood, pride, revengefulness, calumny, mockery, avarice, prodigality, debauchery, mistrust and suspicion are inveighed against as ungodly and wicked; while benevolence, liberality, modesty, forbearance, and patience, and endurance, frugality, sincerity, straightforwardness, decency, love of peace and truth, and above all, trusting in one God, and submitting to His will, are considered as the pillars of true piety, and the principal signs of a true believer." Chambers's Cyclo-pedia, Vol. VI.

"The morality of the Qurán has not been less unjustly attacked than its dogmas. It condemns debauchery, and excesses of every kind, usury, avarice and pride, slander and calumny, covetousness, hypocrisy, the thirsting after wordly goods; it ordains on the contrary, almsgiving, filial piety, gratitude towards God, fidelity to engagements, justice, specially towards orphans and without respect of persons, chastity and decency even in words, the ransoming of captives, patience, submission, benevolence, forgiveness of injuries, the returning of good for evil, and the walking in the path of virtue not with the view of obtaining the approbation of the world, but for being acceptable to God."—J. Davenport,

"By a fortune absolutely unique in history, Muhammad is a threefold founder—'of a nation, of an empire, and of a religion.' Illiterate himself, scarcely able to read or write, he was yet the author of a book *which is a poem, a code of laws*, a book of common prayer, and a Bible in one, and is revered to this day by a sixth of the whole human race as a miracle of purity of style, of wisdom, and of truth. It is one miracle claimed by Muhammad—his 'standing Miracle,' he called it; and a miracle indeed it is.' Bosworth Smith, Muhammad p. 343.

"The language of the Qurán is considered the purest Arabic, and contains such charms of style and poetic beauties, that it remains inimitable. Its moral precepts are pure. A man who should observe them strictly

the hearing the seeing God. His are the keys of

would lead a virtuous life,—*The Popular Encyclopedia*, Division VII, p. 326.

"The law of Islam contains admirable moral precepts, and, what is more, succeeds in bringing them into practice and powerfully supporting their observance."—*The Herbert Lectures*.

'Within a confined circle the code of the Qurán makes doubtless a deeper impression than has been made on Christianity by the code of the Bible.'—Dean Stanely, *Eastern Church*, p. 279.

'The Qurán contains pure, elevated and benignant precepts.'—W. Irving, *Muhammad*, p. 208.

"Among many excellencies of which the Qurán may justly boast are two eminently conspicuous; the one being the tone of awe and reverence which it always observes when speaking of, or referring to the Deity, to whom it never attributes human frailties and passions; the other the total absence throughout of all impure, immoral, and indecent ideas expressions, narratives, &c., blemishes, which, it is much to be regretted, are of too frequent occurrence in the Jewish Scriptures. So exempt, indeed, is the Qurán from these undeniable defects that it needs not the slightest castigation, and may be read, from beginning to end, without causing a blush to suffuse the cheek of modesty itself." J. Davenport.

"It (the Qurán) is most unsparing in its condemnation of envy, hypocrisy, hatred, pride, vain-glory, uncharitable judgments, and such like, and as emphatic in insisting on the virtues of patience, gratitude, sincerity, and the fear of God." Rev. Professor Robertson.

'The contents of the different parts of the Qurán are extremely varied. Many passages consist of theological and moral reflections. We are reminded of the greatness, the goodness, the righteousness of God, as manifested in nature, in history, and in revelations through the prophets, especially through Muhammad. God is magnified as the one, the All-powerful. Idolatry, and all deifications of created beings, such as the worship of Christ, as the son of God, are unsparingly condemned.' *Encyclopedia Britannica*. Vol. XVI, p. 599.

the heavens and the earth, expandeth the provision unto whom He pleaseth and limiteth it: verily He

“The Qurán abounds with arguments drawn from Nature and Providence, with a view to prove the existence of God as the Supreme Ruler and enforces His sovereign claim on the obedience and gratitude of mankind. The retribution of good and evil in the world to come, the obligation to follow virtue and eschew vice the duty and happiness of the creature in worshipping and serving the Creator, and such like topics, are set forth in language of beauty and vigour abounding often with real poetry. Thus, also, the reasonableness of the Resurrection is taught by many forcible considerations and especially by the analogy, so striking in southern climes, of the earth long dry and dead, quickened suddenly into exuberant life by the copious rain from heaven.”—W. Muir.

The wonderful reforms effected and extraordinary successes achieved, by Islam, are not only the events of the past but it is doing the same now in Africa.

“As to the effects of Islam when first embraced by a Negro tribe, there cannot, when viewed as a whole be any reasonable doubt. Polytheism disappears almost instantaneously, sorcery with its attendant evils gradually dies away; human sacrifice becomes a thing of the past. The general moral elevation is most marked; the natives begin for the first time in their history to dress, and that neatly. *Squalid* filth is replaced by some approach to personal cleanliness; hospitality becomes a religious duty: drunkenness instead of the rule becomes a comparatively rare exception. Though polygamy is allowed by the Qurán, it is not common in practice, and, beyond the limits laid down by the prophet, *incontinence* is rare; chastity is looked upon as one of the highest, and becomes, in fact, one of the commoner virtues. It is idleness henceforward that degrades, and industry that elevates, instead of the reverse. Offences are henceforward measured by a written code instead of the *arbitrary caprice of a chieftain*, a step, as every one, will admit, of vast importance in the progress of a tribe. The Mosque

gives an idea of architecture at all events higher, than any the Negro has yet had. A thirst for literature is created, and that for works of science and philosophy as well as for commentaries on the Qurán.

.....Of course, enormous trades of heathenism were left, and are still left, in various parts of this area, and it is mainly among these that, at this day, Muhammadan Missionaries are meeting everywhere with a marked success which is denied to our own. We hear of whole tribes laying aside their devil-worship, or memorial *Fetish*, and springing at a bound, as it were, from the very lowest to one of the highest forms of religious belief—Christian travellers, with every wish to thank otherwise, have remarked that the Negro who accepts Muhammadanism acquires at once a sense of the dignity of human nature not commonly found even among those who have been brought to accept Christianity.....The Rev. James Johnson, a native clergyman, and a man of remarkable energy and intelligence as well as of very Catholic spirit deplors the fact that of the total number of Muhammadans to be found in Sierra Leone and its neighbourhood, three-fourths were not born Mahammadans, but have become so by conversion, whether form a nominal Christianity or from Paganism.”—*Bosworth Smith*.

“At Niger the houses were square and very often whitewashed, and that there were Moorish Mosques in every quarter. ‘The view of this extensive city,’ the the numerous *canoes* upon the river, the crowded population, and the cultivated state of the surrounding country, formed altogether a prospect of civilisation and magnificence which I little expected to find in the bosom of Africa.....’ The beverages of the pagan Negroe’s are beer and *mead*, of which they frequently drink in excess, The Muhammadan converts drink nothing but water.”—*Mungo Park*

“That the only art that the natives of Africa have acquired from their five hundred years’ acquaintance with the Portuguese has been the art of distilling spirits from a gun-barrel; and that the only permanent

We have revealed unto thee and what We prescribed unto Abraham and Moses and Jesus that ye observe

belief they owe to them is the belief that man may sell his brother man.”—*Dr. Livingstone*.

“If these Christians who are so unmeasured in their *denunciation* of Muhammadanism could travel as I have travelled, through those countries in the interior of West Africa, and witness, as I have witnessed, the vast contrast between the Pagan and Muhammadan communities, the habitual listlessness and continued deterioration of the one, and the activity and growth, physical and mental, of the other; the capricious and unsettled administration of law, or rather absence of law, in the one, and the tendency to order and regularity in the other; the increasing prevalence of ardent spirits in the one, and the rigid sobriety and *conservative abstemiousness* of the other—they would cease to regard the Mussalman system as an unmitigated evil in the interior of Africa.”—*Rev. Edward Blyden*.

As to the rapid spread of Islam, Dr. Barth says that a great part of the Berbers of the desert were once Christians and they afterwards changed their religion and adopted Islam; and he describes that continual struggle which, always extending further and further, seems destined to overpower the nations at the very Equator if Christianity does not presently step in to dispute the ground with it.

He remarks in another place, that Muhammadans alone seem able to maintain any Government in Africa: and, what is more important, that there “is a vital principle in Islam which has only to be brought out by a reformer to accomplish great things.”

The census of 1901 A. D. shows that during the period of ten years from 1891 to 1901, the number of Muhammadans in India has increased by more than fifty Lakhs, whilst that of Hindus has diminished by 5,85,000. The Christians have increased by 6,39,000, the Budhists by 23,45,000 and Sikhs by 1,27,400. Thus the total increase in all the religions taken together is 25,86,400 whilst that in Islam alone is more than 50,00,000.

the religion and be not divided therein. It is grievous unto the idolaters what thou inviteth them to. God choseth unto Himself whom He pleaseth and directeth unto Himself, him who turneth repentantly. 14 And they did not divide into sects but out of malice amongst themselves after the knowledge had reached them. Had a word not been decreed from thy Lord to a prefixed time, the matter would have been decided between them. And those who were made to inherit the book after them are in a perplexing doubt thereat. 15 Therefore invite *them* unto that and persevere as thou art commanded and follow not their lusts, and say, I believe in the scriptures that God hath sent down and am commanded to do justice between you. Allah is our Lord and your Lord. For us our actions and for you your actions. There is no dispute between us and you. God will assemble us *all* and unto Him shall be the return. 16 Those who dispute against God after believing in Him, their arguing is vain before their Lord. An indignation *shall fall* upon them and they shall suffer a severe punishment. 17 God is He who hath sent down the book with truth and the balance. What shall make thee know that perhaps the hour be nigh. 18 Those who do not believe want to hasten it on, and those who believe, shrink thereat and know that it is the truth. Is it not that those who doubt concerning the hour are in a distant error? 19 God is gracious unto His servants, He provideth whom He pleaseth and He is the strong the mighty. 20 Whoso seeketh the tillage of the hereafter, We give an increase unto his tillage; and whoso seeketh the tillage

As to the population, the Muslims amount to 6,12,50,000 and the whole population to 29,40,00,000: Muslims being about 21 per cent. only.

Thus the increase in Islam is about ten times that of all the other religions taken together.

of this world, We give him thereout, but he shall have no portion in the next world. 21 Have they partners of divinity who have ordained them the religion for which God hath given no permission? Had there not been the words of decision *already decreed*, the matter between them would have been settled. Verily the sinners shall suffer a painful punishment. 22 Thou wilt see the sinners shrinking from what they have done, and it shall fall on them. But those who believe and act righteously *shall be in* gardens of the paradise. They shall have with their Lord whatever they desire: this is the greatest grace *of God*. 23 This is *the* grace which God promiseth unto His servants who believe and act righteously. Say, I ask of you no reward for that except the love^a for the relations. Whoso earneth a good, We will add a good thereto for him: verily God is the most forgiving and ready to reward. 24 Do they say that he hath forged a lie concerning God. If God so pleased, He would have sealed up thy heart; but God will obliterate the false and establish the truth by His words: verily He knoweth the substance of the hearts. 25 He accepteth the repentance from His servants and forgiveth the evils and knoweth what ye do. 26 He heareth those who believe and act righteously and increaseth them from His grace. And the unbelievers shall suffer a severe punishment. 27 Had God extended the provision unto His servants, they would have grown rebellious in the earth, but He sendeth down by a measure as He pleaseth: verily He knoweth and seeth His

a. This may admit of the following acceptations.

- (1.) Show the love due to me for my relationship with you.
- (2.) Love my relations.
- (3.) Do such action in the love for God that ye may acquire a near approach unto Him.

servants. 28 It is He who sendeth down the water after they become hopeless and scattereth His mercy : and He is the most praiseworthy patron. 29 And of His signs is the creation of the heavens and the earth and what he hath scattered between them of the cattles, and He hath destined to bring them all together when He willeth. 30 Whatever calamity befalleth you, it is on account of what your hands have committed, and He forgiveth many *actions*. 31 Ye cannot frustrate *God* in the earth, and there is no helper for you besides God. 32 And of His signs are the ships, like the mountains, in the sea. 33 When He willeth, He stoppeth the wind and they remain standing on its back. Verily, herein are signs for every patient *and* grateful person. 34 Or He may destroy them for what they have done. But He forgiveth many *sins*. 35 Those who wrangle in our signs shall know that they have no way to escape. 36 Whatever thing ye are given, it is a provision of the life of this world ; and what is with God is better and more lasting for those who believe and trust in their Lord, 37 and those who avoid the greater sins and the vices and forgive when they are enraged, 38 and those who hear their Lord and observe the prayer and they have the habit of mutual^a consultation, and expend in alms out of what We have given

a. This was the foundation for the republican form of government. The prophet is also commanded to consult with them in matters of the government in 3—159. "And consult with them in the affairs."

The order of the successors showed practically that kingdoms are not the hereditary rights of any body but they should be given by majority of opinions to such as deserve it on the ground of personal merits. After the prophet, Abu Bakr became the first successor by election. Next to him Umar was made the Khalifa and not his son on the same principle, and so on Usman, Ali and Hasan, to the predicted term of true succession.

them, 39 and those who avenge themselves after the people have rebelled against them. 40 The reward of an evil is an evil like unto it, but whoso forgiveth and amendeth, his reward becometh *incumbent* on God: verily He loveth not the wrong-doers. 41 And whoso avengeth himself after being wronged, there is no way *of objection* against them. 42 Verily the objection is against those only who wrong men and create disturbance in the earth without justice, they shall suffer a painful punishment. 43 But whoso beareth patiently and forgiveth—verily this is an act of heroism. 44 Whomsoever God misleadeth, there can be no friend unto him after His *forsaking him*. And thou wilt see the wrong-doers when they will see the torment, saying, Is there any way to return? 45 And thou wilt see them being presented to it dejected on account of the disgrace and looking sideways and stealthily. And the believers shall say, verily the losers are those who lose themselves and their family on the day of the resurrection. Is it not that the wrong-doers are in a lasting torment? 46 They shall have no patrons who may help them in opposition to God. Whomsoever God misleadeth, he can have no path. 47 Harken unto your Lord before the day cometh, which shall not be averted from God. On that day ye shall have no refuge and no denial *from the sins*. 48 Thus if they turn away, *let them* for We have not sent thee as a guardian over them. Thy duty is only to preach. Verily, when We cause man taste a mercy from us, he exulteth therewith. But if an evil befall them for what their hands have forwarded—Verily the man is ungrateful. 49 God's is the kingdom of the heavens and the earth, He createth what He pleaseth. He giveth females whom He pleaseth and giveth males whom He pleaseth, 50 or makes them twins of males and females, and rendereth barren whom He pleaseth: verily He knoweth

and destineth everything. 51 It is for no man that God may speak with him but through revelation or from behind a screen or by sending a messenger who revealeth by His permission what He willeth : verily, He is the High, the Wise. 52 Thus did we reveal a spirit of our command unto thee. Thou didst not know what is the book and what is the faith, but We have made it a light ; We direct thereby whom We please from amongst Our servants. Verily thou directeth to the right path, 53 the path of God whose is whatsoever is in the heavens and in the earth. Is it not that all the affairs return unto God ?

CHAPTER 43.

Entitled, The Ornaments, revealed at Mecca, containing 89 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 H M.^a 2 By the perspicuous book. 3 We have made it an Arabic Qurán that ye may understand. 4 Verily it is in the original book with us very high and full of wisdom. 5 Should we do away with the admonition because ye are a sinful people ? 6 How many prophets We sent in the past nations ? No prophet came to them but they mocked at him. 8 Therefore we destroyed them who were mightier in strength than them, and the example of the predecessors had past *before them*. 9 If thou ask them, Who created the heavens and the earth, they will reply, The mighty the knowing God hath created them, 10 who hath made the earth a cradle for you and produceth paths therein for you that peradventure

^a. Literally H. M. means, What was to be hath already been decreed.

ye may become directed ; 11 and who sendeth down water from the heavens according to a measure—thereby We raise up the dead country—similarly, ye shall be brought forth *from the graves* ; 12 And who created the pairs of all kinds and made for you the boats and the cattle which ye ride upon, 13 that ye may sit on their backs, and remember the favours of your Lord when ye sit over them saying, Praise be to Him who hath subjected this to our services, which we could not sway by ourselves : 14 and verily unto Our Lord shall we return. 15 Yet they ascribe some of His servants unto Him as an offspring : verily man is openly ungrateful. 16 Hath He taken daughters out of what He hath created and chosen the sons for you. 17 But when any one of them is given the news of what they strike out for the Providence as parables, his face becomes blackened and he becomes chocked. 18 Is she *for God* who is brought up in the ornaments and is unintelligible in the contentions. 19 They hold the angels who are the servants of God as females. Did they witness their creation ? Their witness shall be written down and they shall be questioned *about it*. 20 They say, Had the Providence, so pleased, we would have not worshipped them. They have no knowledge of that, they do not but guess. 21 Have We given them a book from before, which they adhere to ? 22 Nay, but they say, We found our fathers on a religion and we are directed on their footsteps. 23 Similarly, We sent no warner before thee in any city but the well-to-do thereof said, We found our fathers on a religion and we are made to follow their footsteps. 24 Say, What, even if I be sent with a better direction than what ye found your fathers on ? They say, We surely do not believe what ye are sent with. 25 Therefore, We avenged upon them. Therefore, observe how was the end of the disbelievers. 26 And *remember* when Abraham said unto his father

and his people, verily I am clear of that which ye worship 27 except Him who hath created me ; He will surely direct me *to success*. 28 We made it a lasting word after him that haply they may return. 29 But I provided them and their fathers with enjoyments until the truth came to them and an apostle who declareth *the truths* plainly. 30 Whenever the truth reached them, they said, This is sorcery and we do not believe therein 31 And they say, Why this Qurán is not sent down on a great man of the two cities ? 32 Do they divide the mercy of thy Lord ? We have divided their livelihood in the life of this world amongst them and raised some of them above others in ranks that some of them may subjugate others—and the mercy of thy Lord is better than what they hoard up. 33 And if it were not so that the people would become one nation of *infidels* We would have destined for the houses of those who disbelieve the Providence, roofs of silver and stairs on which they might ascend, 34 and *destined* for their houses doors and couches of *silver* whereon they might lean ; 35 and of gold *too*. And all this would have been only a provision for the life of this world. And the hereafter with thy Lord is only for the pious. 36 And whoever turneth away from the reminder of the Providence, We appoint a devil for him and he becometh his companion. 37 And they prevent them from the path, but they think themselves to be directed ; 38 until when he cometh to us, he saith, Ah ! there would have been a distance of the two easts between me and thee. Therefore an evil companion is he. 39 He shall not avail you that day if ye have wronged : verily ye shall be the partners in the torment. 40 Can thou make the deaf to hear or direct the blind and him who is in an obvious error. 41 Therefore when We take thee away, We will surely avenge upon them ; 42 or We show thee what We have threatened them with—surely We have des-

tined them. 43 Therefore adhere to what is revealed unto thee—verily thou art on the right path. 44 And certainly, it is a reminder unto thee and unto thy people and ye shall be questioned. 45 And ask, What apostles we sent before thee? Did We make other gods besides the Providence to be worshipped. 46 We sent Moses with our signs unto Pharaoh and his chiefs and he said, Verily, I am an apostle of the Lord of Creatures. 47 Thus when he came to them with Our signs, lo! they mocked at him. 48 Whatever sign We showed them, it was greater than its kind, and We seized them with the torment that haply they may return. 49 They said, *unto Moses*, O magician, pray thy Lord for us with the covenant which thou hast—surely We shall be directed. 50 But when We removed the torment from them, lo! they broke their promises. 51 And Pharaoh cried out in his people saying, O my people, have I not the kingdom of Egypt? and these are the rivers flowing from under me. Do ye not therefore see? 52 Am I not better than this person who is contemptible and can scarcely express himself. 53 Why the bracelets of gold have not been thrown upon him or the angels come in procession with him? 54 Thus he made his people childish and they followed him: verily they were a faithless people. 55 Thus when they provoked us, We took vengeance on them and drowned them all, 56 and made them a precedent and an example for others. 57 When the son of Mary was proposed as an example, behold! thy people broke into laughter thereat, 58 and they said, Are our gods better or he. They propound for thee only for wrangling; yea, they are a disputatious people. 59 He is no more than a servant of us, We showed, graces upon him and made him an example unto the children of Israel. 60 Had we so pleased, We would have made out of you angels to be successors in the earth. 61 And he is a sign for the resurrection,

therefore do not doubt therein and follow me : this is *the* right path. 62 Let not the devil prevent you *from the right path* : verily he is an open enemy unto you. 63 When Jesus came with clear declarations of truth, he said, I have come to you with the wisdom and I will clear unto you some of the points in which ye disagree ; therefore fear God and follow me. 64 Verily God is my Lord and your Lord, therefore worship Him : this is the right path. 65 But the confederates from amongst them created difference. Therefore, woe be unto the wrong-doers for the torment of a painful day. 66 Do they but wait the hour that it may come upon them suddenly whilst they are unaware. 67 The friends on that day shall be enemies unto one another excepting the pious. 68 O my servants, there is no fear on you to-day, nor ye shall be grieved, 69 who believed in our signs and were resigned. 70 Enter ye and your wives^a in the paradise—ye shall be entertained *therein* 71 Dishes of gold and cups shall be sent round to them, and therein *shall they find* what the souls desire and what the eyes delight in, and ye shall remain therein for ever. 72 This is the paradise which ye are made to inherit for what ye have been doing. 73 Ye shall have abundant fruits therein, out of which ye eat. 74 Verily the sinners shall continue long in the torment of hell. 75 It shall not be intermitted to them and they shall be confused therein. 76 And We did no wrong to them but they themselves have been wrong-doers. 77 They will cry out saying, O Malik, let thy Lord make an end of us. He will answer, Verily ye shall have to stay. 78 We have surely brought you the truth but most of you are averse to the truth. 78 Have they destined anything—*no*, but We are the destiners of everything. 80 Do they think that We do not hear their secrets and their

a. This shows that the wives of the righteous men shall be admitted into paradise with them.

whisperings? Yea, and our messengers who are near them, write down. Say, If there be a son for the Providence, then I am the first worshipper. 82 Praise be to the Lord of the heavens and the earth, the Lord of the throne, above what they attribute to Him. 83 Therefore let them vade *in vanity* and sport until they meet the day of theirs which they are promised. 84 It is He who is the god in the heaven and the god in the earth and He is the Wise the knowing God. Blessed is He whose is the kingdom of the heavens and the earth and whatever is between them, and with Him is the knowledge of the hour, and unto Him shall ye be returned. 86 And they whom they call upon besides Him, can have no power to intercede except them who bear witness with truth as far as they know. 87 And if thou ask them who hath created them, they will say, God. How then they are turned away? 88 By his saying, O Lord, verily these people shall not believe. 89 Therefore pass over them and say, Peace. They shall afterwards know.

CHAPTER 44.

Entitled, The Smoke, revealed at Mecca, containing 59 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 H. M. 2 By the perspicuous book. 3 Verily We sent it down in a blessed night for We had *destined* to warn. 4 Therein every affair of wisdom is separated, 5 as an order from before us. Verily We had *destined* to send apostles, 6 as a mercy from thy Lord: verily, He is the hearing the knowing God, 7 the Lord of the heavens and the earth and of whatever is between them—if ye believe. 8 There is none

to be loved and none to be worshipped but He who giveth life and causeth to die, who is your Lord and the Lord of your forefathers. 9 But they are sporting in a doubt. 10 Therefore, wait for the day whereon the heaven shall bring a visible smoke,^a 11 which shall cover the men. This shall be a painful punishment. 12 Our Lord, remove the torment from us: verily we are believers. 13 How shall they understand? for they had already received a plain apostle, 14 but they turned away from him and said, *He is instructed by others and distracted.* 15 We will remove the punishment a little, but ye shall do the same again. 16 On a day, We will seize them with the greater seizure,^b for We have *destined* to take vengeance. 17 We did try the people of Pharaoh before them and an honourable apostle came to them. 18 *He told them,* Deliver the servants of God unto me: verily I am a faithful apostle unto you, and do not rise up against God, verily I have come to you with an obvious authority. 20 And I ask the protection of my Lord and your Lord, that ye may not stone me. 21 And if ye do not believe in me, then go aside ^c from me. 22 Then he called upon his Lord saying, verily these people are sinners. 23 Then *he was commanded,* Go out with my servants by night and ye

a. On account of the opposition of the prophet, the Arabs had a severe famine for seven years and reduced to such a condition that they began to eat carcasses, bones and camel's hair. The dark mist that appeared before their eyes for the starvation, is compared to smoke. The Arabs call such an extreme calamity as smoke. The traditions also foretell of a smoke that will appear before the resurrection.

b. This came true in the battle of Badr in which the haughty Meccans were completely overthrown.

c. For they cannot be punished as long as the prophet is in them. This principle is clearly laid down in 8—38. "God is not disposed to punish them whilst thou art in them."

shall be pursued, 24 and leave the sea in the ebb : verily they are a host *destined* to be drowned. 25 How many gardens and fountains they left ? 26 and corn-fields and a noble place, 27 and enjoyments in which they delighted 28 This *is the rule*, and We gave them in inheritance to other^a people. 29 Thus the heaven and the earth did not weep^b over them, nor they were respited. 30 And we delivered the children of Israel from the ignominious distress, 31 *namely* from Pharaoh : verily he was a high transgressor. 32 And We chose them, knowingly, above all the people 33 and We gave them the signs which contained an obvious trial. 34 Verily, these people say, We have no other death but the first one and we shall not be raised. 36 Bring Our fathers, if ye speak the truth. 37 Are they better or the people of Tubba^c and those who preceded them ? We destroyed them because they were sinners. 38 We did not create the heavens and the earth and whatever is between them in sport. 39 We have not created them but with truth, but most of them do not know. 40 Verily the day of the judgment is the determined time for them all, 41 the day when a friend shall not avail a friend in the least and they shall not be helped, 42 except him upon whom God showeth mercy : verily He is the mighty the merciful God. 42 Verily the tree of Zaqqum is the food of the sinner, 45 like the molten brass, it shall boil in the bellies, 46 like the boiling of the hottest fluid. 47 Take hold of him and drag him in the

a. Not to the children of Isreal as is wrongly supposed by some commentators.

b. That is none mourned for them as they were extremely outrageous and iniquitous people.

c. He was a unitarian king so called for his gaining a large number of followers. He ruled some settlements in Yaman. His descendants were also called Tubba after him.

midst of the hell, 48 then pour upon his head some torment of the boiling water. 49 Taste *this*, verily thou art the mighty honourable. 50 This is what ye doubted in. Verily the pious shall be in a secure place, 52 in gardens and fountains, 53 shall wear fine silk and stout silk *reclining on couches* face to face. 54 This is *all predestined*. And We will wed them to large-eyed beautiful damsels. 55 They shall ask therein for all sorts of fruits in security. 56 They shall taste no death therein except the first one and *God* will save them from torment of the hell. 57 This would be a grace from thy Lord: this is the most splendid success. 58 Therefore We have made it easy in thy tongue that peradventure they may understand. 59 Therefore wait and they are also waiting.

CHAPTER 45.

Entitled, The Kneeling, revealed at Mecca, containing 37 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 H. M. ^a 2 The revelation of the book is from God, the mighty, the wise. 3 Verily, there are signs ^b in the heavens and the earth for the believers. 4 And in your creation *too* and in what He spreadeth of cattles, there are signs for the people who believe. 5 And in the changes of the night and the day and in

^a. Literally H. M. means, What is to be hath already been decreed.

^b. The arguments proving the existence and unity of God and demonstrating His universal Lordship and Providence as mentioned by the Holy Qurán are innumerable. Here I wish to give a short resume of them under separate headings.

the food which God sendeth down from the heaven quickening thereby the earth after its death and in blowing of the winds, there are signs for the people who understand. 6 These are the signs of God which We read unto thee with truth. Therefore, which tradition shall ye believe in after God and His signs? 7 Woe be unto every sinful liar, 8 who heareth the signs of God read unto him, but persists haughtily *in his obstinacy* as if he hath not heard it. Therefore bear unto him the glad tidings of a painful torment. 9 And when he cometh to know something of our signs, makes a jest of it—these shall suffer a disgraceful punishment. 10 Beyond them is hell. What

Firstly the intuitive arguments which are impressed on the nature of every human being. These are:—

- (1.) Intuitive knowledge of the good and bad with feeling of pleasure and satisfaction the good actions and pain and uneasiness at the bad ones.

“By the soul and Him who perfectly formed it, and inspired into her the knowledge of its wickedness and piety” 91—8. For details see note on piety

- (2.) Every man, however good or bad, naturally calls on God in smaller or greater difficulties and distresses.

“Thus when they get into the ship, they invoke God; appropriating the religion purely unto Him; but when We bring them safely to the land, lo! they ascribe partners to God” 29—65.

- (3.) Every man, in the simple and sound condition of his minds, naturally believes in God, feels satisfaction, pleasure and an elevation in worshipping Him, and seeks His help of a strong internal impulse.

“Am I not your Lord. They answered, yes” 7—172.

- (4.) Almost all the nations have been worshipping a deity in some form or other from the very beginning of the creation.

- (5.) Unlimited advances in the love and devotion towards God exhibited by saints in all ages and nations.

Secondly the arguments which are deducible from the government and system of the universe. These are:—

- (1.) Adequate supply of the wants of all animals,

they have earned, shall not serve in the least, nor the patrons whom they have assumed besides God, and they shall suffer a great punishment. 11 This is a direction, and those who disbelieve the signs of their Lord shall suffer a painful chastisement. 12 God is He who hath subjected the sea for you to certain laws that the ship may move in it with His command and that ye may seek of His abundance and that haply ye may give thanks. 13 And He hath subjected for you to certain laws all that is in the heavens and the earth : verily, herein are signs for the people who meditate. 14 Say unto the believers that they should ask pardon for those who do not expect the day of God that He may reward the people for what they have been doing. 15 Whoso doth good, it is for his own soul and whoso doth evil, it is against it ; then unto your Lord shall ye be returned. 16 And We gave the book and the wisdom and the prophethood unto the children of Israel and gave them of the good things and preferred them over all the people. 17 And We gave them clear truths concerning the religion, and they differed not but through mutual envy after the knowledge had reached them.

“He is the Lord of every thing.” “There is no beast in the earth but God supplieth its food” 11—6.

(2.) Every animal recognizes its food instinctively.

“And He who appointed destinations and directed the creatures to them” 87—3.

(3.) Every animal knows instinctively, how to procreate and to bring up its youngs,—and how to earn their food.

“And thy Lord inspired unto the bee saying, Take a house in the mountains and in the trees and in what they build as hives” 16—68.

(4.) An immense amount of provisions is prepared every season and consumed without incurring a disorder.

“And We send down water from the heavens by a measure” 23—18.

Verily, thy Lord shall judge between them on the day of the resurrection concerning what they have been disagreeing. 18 And We have appointed thee on a law of the religion, therefore follow it and follow not the degenerate lusts of those who do not know. 19 They shall not avail thee nothing against God, and verily the wrong doers—some of them are friends to others ; and God is the friend of the pious. 20 This *Qurán* contains lights for men and a direction and a mercy for the people who believe. 21 Do the evil-doers think that We will treat them like those who believe and act righteously. Their living and their dying are equal. Evil it is what they judge. 22 God hath created the heavens and the earth with truth that every soul be rewarded for what it hath earned, and they shall not be wronged. 23 Didst thou observe him who taketh his degenerate lusts as his God, and God hath, knowingly, mislead him and sealed up his hearing and his heart and put a covering

- (5.) Every animal knows the mode of its living and recognizes its habitation. "Did they not behold the birds above them expanding and contracting *their wings*. None sustaineth them but the Providence" 67—19.
- (6.) Every creature is endowed with organs suitable to its mode of living.
 "Praise the name of thy Lord, the most high, who created *everything*, then perfected it, and who appointed the destinations and directed" 87—3.
- (7.) Uniformity of the laws of nature and immutability of the properties of things. "Therefore thou shalt never find a change in the ordinance of God, and thou shalt never find a modification in the ordinance of God" 35—43.
- (8.) The organization of the whole universe with the immense varieties of its constituents into one system. "The sun cannot overtake the moon, nor the night can outstrip the day—all are moving in the firmament" 36—40.

over his sight. Therefore, who can judge him against God? Do ye not therefore understand? 24 And they say, There is nothing but the life of this world; we die and we live and nothing killeth us but the time. But they have no knowledge thereof, they do not but guess. 25 When Our clear signs are read unto them, they present no argument but this that they say, Bring our fathers, if ye speak the truth 26 Say, God giveth you life and maketh you die and will gather you for a day of resurrection wherein there is no doubt; but most of the men do not know 27 And God's is the kingdom of the heavens and the earth. On the day when the hour shall stand, those who endeavour to falsify *our signs* shall suffer. 28 And thou shalt see all the nations kneeling down. Every nation shall be called to its book. That day

"Had there been a god in them besides God, they would have been disordered" 21—22.

"This is the disposition of the mighty, the knowing God" 41—42.

- (10.) Perfect arrangement for the uniform distribution of food in the bodies of all animals and vegetables.

"Lord of the heavens and the earth and of whatever is between them: their protection causes no fatigue in Him, and He is the high, the glorious God" 2—256.

"O man, what hath seduced thee against thy generous Lord who created thee and put thee together and rightly disposed thee and composed thee in whatever form He liked" 82—8.

- (11.) Every man believes naturally in the uniformity and unchangeability in the laws of nature and properties of things. All the actions and successes of men are based on this belief only.

"Ordinance of God is that which hath passed" 40—85.

- (12.) The diversity of tongues, colours and complexions of men.

"And of His signs is the creation of the heavens and the earth and diversity of your tongues and complexions: verily herein are signs for the men" 30—22.

ye shall be rewarded what ye have been doing. 29 This is Our book which shall speak against you with truth. Verily, We were writing down what ye were doing. 30 Therefore, whoever believe and act righteously, their Lord will lead them into his mercy: this is the obvious success. 31 But as to the unbelievers, *He will ask* Were not our signs read unto you? but ye behaved arrogantly and remained a sinful people. 32 And when it was said *unto you*, verily the promise of God is true and there is no

Thirdly the arguments that are deducible from the past and present histories of men.

- (1.) Rise and fall of nations, dynasties, families and individuals in accordance with their good or bad qualifications and actions.

"Verily God changeth not what is with a people unless they change what is with themselves" 13—12.

- (2.) Rapid fall and ruin of the unjust and wicked persons.

"Therefore the roots of the people who acted unjustly were cut off" 6—14.

"Verily He alloweth not the iniquitous to prosper" 12—23.

- (3.) Permanent prosperity of the righteous in the world.

"For those who do good, in this world, is good and the mansion of the hereafter is better" 16—30.

"And the end is for the pious only" 7—128. "Verily success is for the piously only" 78—31.

- (4.) Permanency of works of real utility in the world.

"What profiteth men, stayeth in the earth" 13—18.

"Verily We sent down the reminder and We are its protectors" 15—9.

Fourthly the arguments that are deducible from the histories of prophets and saints.

- (1.) Their marvellous sincerity in words and action in the midst of deadly oppositions.

- (2.) Their superhuman patients, perseverance and trust in God.

- (3.) Their heavenly philanthropy, even for the bitterest enemies.

- (4.) Their deliberate devotion and self-denial for the good of mankind.

doubt in the hour, ye answered, We know not what the hour is, we presume it to be a guess and we do not believe it. 33 The evils of what they did shall appear unto them and what they mocked at shall redound on them 34 It will be said, To-day We forsake you as ye forgot the meeting of this day of yours and your final resort is hell and ye shall have no helper. 35 This is so, because ye made a jest of the signs of God and the life of the world deceived you. Therefore to-day, ye shall not be taken out therefrom, nor ye shall be excused. 36 Therefore all

- (5.) Their sincere true and superhuman teaching in morals and religion.
- (6.) Their attainment of permanent glory and success in opposition to the fiercest and incomparable oppositions.

Fifthly the arguments which a seeker of God experiences himself as he advances towards Him by devotion and righteousness.

- (1.) The accompaniment of God in times of difficulty and ease.
- (2.) Ever-increasing devotion and love towards God without any bounds.
- (3.) Special guidance, patronage and protection offered to him by God.
- (4.) Special help in times of difficulty.
- (5.) Appearance of angels in true visions and revelations.
- (6.) Progress in righteousness, internal light and exaltation towards God.
- (7.) Acceptance of prayers with the foreknowledge of their fulfillments.
- (8.) Total freedom from all fear and grief with a reception of shekinah and enjoyment of heavenly pleasures in this world.

In reality these are the only arguments which change mere belief into certainty, leading the seeker from the mist of reasoning and presumption into clear light and real assurance.

the praises are for God, the Lord of the heavens, and the Lord of the earth, the Lord of all the creatures.
37 His is the greatness in the heavens and the earth and He is the Mighty, the Wise.

CHAPTER

PART XXVI

Entitled, The Ahqaf, revealed at Mecca, containing 35 verses.

In the name of Allah, the All-providing, and the most Merciful God.

1 H. M. 2 The revelation of the book is from God, the Mighty, the Wise 3 We created not the heavens and the earth but with truth and for a prefixed term. But the unbelievers turn aside from what they are warned. 4 Say, Did ye consider what ye invoke besides God? Show me what they have created in the earth, or have they a share in the heavens. Bring me a book of *scripture* preceding this or some vestiges of knowledge, if ye speak the truth. 5 And who is more astray than him who invoketh besides God what cannot respond to him to the day of resurrection? but they are unaware of their calling. 6 When the people shall be gathered together, they shall become enemies unto them and deny their being worshipped by them. 7 When our clear signs are read unto them, the unbelievers say about the truth when it reacheth them, this is an obvious sorcery. 8 Do they say, He hath forged it? Say, If I have forged it, ye cannot control any thing for me against God—He knoweth best what ye utter concerning it. He is a sufficient witness between me and you, and He is the forgiving, the merciful God. 9 Say, I am no innovator amongst the apostles, and I know not what shall be done with me or with you; I follow not but what is revealed unto me; and I am nothing more than a plain preacher. 10 Say, Did ye consider, if it were from God and ye disbelieved it? And a witness from amongst the children of Israel

testified about a like^a of him and he believed, but ye behaved proudly—verily God directeth not the iniquitous. 11 The disbelievers said unto the believers, Had it been a good thing, ye would have not preceded us in that. And when they do not get directed thereby, they say, This is an old fiction. 12 And before it, is the book of Moses, a model and a mercy, and this book verifieth it, an Arabic tongue that it may warn the wrong-doers and be a glad tidings unto the righteous. 13 Verily those who profess, Our Lord is God and persevere in it, no fear shall come on them nor they shall be grieved. 14 These are the fellows of the paradise: therein shall they remain for ever as a reward for what they have been doing. 15 And we prescribed unto man to be kind unto his parents. His mother beareth him with trouble and delivereth him with trouble, and the bearing of him and the weaning of him are thirty months. Until when he attains to his strength and to an age of forty years, he saith, My Lord, stir me up that I may be thankful for the favours which thou hath shown upon me and upon my parents and that I may work righteousness which Thou liketh, and destine good for me in my issue: verily I turn repentant unto thee and am one of those who are resigned unto Thee. 16 These are the men from whom we accept the best of what they do and pass over their vices—they are among the fellows of the paradise. It is a promise of truth that hath been promised unto them. 17 And he who saith unto his parents, Fie on you! do ye threaten me that I shall be taken out of *the grave*, and the generations have already passed before me. And they both complain to God *and say to him*, Woe be unto thee! believe; verily the promise of God is true. But he replieth *saying*, This is nothing but stories.

a. The prophet Muhammad is a like of Moses. For details see note on 26—196.

of the past. 18 Such are the men upon whom the sentence of *punishment* hath been justified with the nations of *genii* and men who have passed before them : verily they were losers. 19 Every one shall have degrees according to what he hath done—and He will repay them their actions fully and they shall not be wronged. 20 On a day the unbelievers shall be presented to the fire *and they shall be told*, Ye made away with your good things in your life of the world and ye enjoyed yourselves therein, therefore to-day ye shall be rewarded with a torment of disgrace, for ye behaved arrogantly in the earth without justice and because ye acted faithlessly. 21 And remember the brother of Ad,^a when he warned his people *who lived* in the Ahqaf, and the warners had passed before and behind him *preaching*, ye worship not but God : verily I fear for you the torment of a great day. 22 They said, Hast thou come to turn us from our gods ? Bring us then what thou threateneth us with, if thou speaketh the truth. 23 He replied, verily the knowledge is with God, and I deliver unto you what I am sent with ; but I see you a people acting foolishly. 24 And when they saw *the punishment* as a traversing cloud^b approaching towards their valleys, they said, This is a cloud traversing *towards us* to rain upon us. Nay, it is what ye wished to hasten on, *namely* a wind containing the painful torment. 25 It will destroy everything by the order of its Lord. So it was that nothing was seen except their habitations. Thus do we reward the sinful people. 26 And we had given them powers what we have given you no power in and given them hearing and sights and hearts. But their hearing and their sights and their hearts availed them nothing when they gains aid the signs of God

a. *Viz.* the prophet Hud.

b. See not on 7—65.

what they mocked at redounded at them. 27 We have already destroyed the cities^a that were round about you and we set forth the signs variously that peradventure they may return. 28 Then why they received no help from those whom they assumed as gods besides God as means of approach to God? Rather they strayed away from them. This was their fiction and what they had forged. 29 And when we returned towards thee some genii who hearkened the Qur'án. When they presented themselves to it, they said, Be silent. And when it was over, they returned to their people as preachers. They said, O our people, we have heard a book sent down after Moses, verifying that which is before it and directing to the truth and to the right path. 31 O my people, hearken unto the crier of God and believe in Him. He will pardon you your sins and deliver you from the painful punishment. 32 And whoso hearkeneth not unto the crier of God, he cannot frustrate God in the earth, and he can have no friends in opposition to Him. Such are the men in an error cutting them from God. 33 Did they not see that God who created the heavens and the earth and was not wearied by their creation, can destine to quicken the dead. Yea, verily He is the appointer of destinations of everything. 34 On a day unbelievers shall be presented to the fire *and asked*, Is it not the truth? They shall answer, yes, by our Lord! He will say, Therefore taste the punishment for what ye have been disbelieving. 35 Therefore bear patiently just as the apostles who possessed resoluteness behaved patiently and do not hasten for them. The day when they will see what they are threatened with, they shall think as if they tarried not at all except an hour of a

^a. As for example the people of Ad and Tubba in the south and Thamudites in the north-west of Mecca; Sodom and Gomorra on the coast of the dead sea.

of the past. 18 Such are the men upon whom the sentence of *punishment* hath been justified with the nations of genii and men who have passed before them : verily they were losers. 19 Every one shall have degrees according to what he hath done—and He will repay them their actions fully and they shall not be wronged. 20 On a day the unbelievers shall be presented to the fire *and they shall be told*, Ye made away with your good things in your life of the world and ye enjoyed yourselves therein, therefore to-day ye shall be rewarded with a torment of disgrace, for ye behaved arrogantly in the earth without justice and because ye acted faithlessly. 21 And remember the brother of Ad,^a when he warned his people *who lived* in the Ahqaf, and the warners had passed before and behind him *preaching*, ye worship not but God : verily I fear for you the torment of a great day. 22 They said, Hast thou come to turn us from our gods ? Bring us then what thou threateneth us with, if thou speaketh the truth. 23 He replied, verily the knowledge is with God, and I deliver unto you what I am sent with ; but I see you a people acting foolishly. 24 And when they saw *the punishment* as a traversing cloud^b approaching towards their valleys, they said, This is a cloud traversing *towards us* to rain upon us. Nay, it is what ye wished to hasten on, *namely* a wind containing the painful torment. 25 It will destroy everything by the order of its Lord. So it was that nothing was seen except their habitations. Thus do we reward the sinful people. 26 And we had given them powers what we have given you no power in and given them hearing and sights and hearts. But their hearing and their sights and their hearts availed them nothing when they gains aid the signs of God

a. Viz. the prophet Hud.

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and what they mocked at redounded at them. 27 We have already destroyed the cities^a that were round about you and we set forth the signs variously that peradventure they may return. 28 Then why they received no help from those whom they assumed as gods besides God as means of approach to God? Rather they strayed away from them. This was their fiction and what they had forged. 29 And when we returned towards thee some genii who hearkened the Qurán. When they presented themselves to it, they said, Be silent. And when it was over, they returned to their people as preachers. They said, O our people, we have heard a book sent down after Moses, verifying that which is before it and directing to the truth and to the right path. 31 O my people, hearken unto the crier of God and believe in Him. He will pardon you your sins and deliver you from the painful punishment. 32 And whoso hearkeneth not unto the crier of God, he cannot frustrate God in the earth, and he can have no friends in opposition to Him. Such are the men in an error cutting them from God. 33 Did they not see that God who created the heavens and the earth and was not wearied by their creation, can destine to quicken the dead. Yea, verily He is the appointer of destinations of everything. 34 On a day unbelievers shall be presented to the fire *and asked*, Is it not the truth? They shall answer, yes, by our Lord! He will say, Therefore taste the punishment for what ye have been disbelieving. 35 Therefore bear patiently just as the apostles who possessed resoluteness behaved patiently and do not hasten for them. The day when they will see what they are threatened with, they shall think as if they tarried not at all except an hour of a

^a. As for example the people of Ad and Tubba in the south and Thamudites in the north-west of Mecca; Sodom and Gomorra on the coast of the dead sea.

day A clear delivery ! Shall any other be destroyed except the faithless people ?

CHAPTER 47.

Entitled, The Muhammad, revealed at Mecca, containing 38 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 Those who disbelieve and become an obstacle in the way of God, have lost their actions 2 Those who believe and act righteously and believe in what is sent down on Muhammad, which is the truth from their Lord, He will expiate from them their evil deeds and rectify their condition ? This is so, because the unbelievers follow the false and the believers follow the truth *which hath come* from their Lord. Thus God propoundeth unto men their examples 4 Thus when ye encounter the disbelievers, strike off their heads^a until ye massacre them and tie them up in strong bounds. After that ye do either dismiss them generously or exact a ransom until the war lay down its arms. This is *the right*. Had Lord so pleased, He would have taken vengeance on them. *He destined so* that He may prove some of you with others. Those who are slain in His path, He will never waste their actions. 5 He will surely lead them to success and reform their condition, and lead them into the gardens which he hath made known to

^a. As to the severity of punishment the criminals may be divided into four classes.

- (1.) First class criminals addicted to robbery and murder whose living is dangerous to others. They are to be slain. "It is not right for the prophet to keep prisoners until he hath shed blood in the earth" 8—67. Second.

them. 7 O believers if ye help God, He will help you and confirm your steps. But as to those who believe not they shall be ruined and He will waste their actions. 9 This *is so*, because they hated what God sent down, therefore He wasted their actions. 10 Did they not travel in the earth and observe, how was the end of those who preceded them. God destroyed them. And for the unbelievers are like unto them. 11 This *is so* because God is the patron of those who believe, but as to the unbelievers, there is no patron for them. 12 Verily God will admit those who believe and act righteously into gardens from under which rivers flow. The unbelievers enjoy and eat like the eating of the beasts, and the fire is their resort. 13 How many cities there were that were

class criminals who may be let loose without any apprehension of danger from them. "Ye either dismiss them generously or exact a ransom." 47—4. Third class criminals who may give a surety in property or person. They may be let loose on giving a surety or at the payment of a fine. Fourth class criminals who may be let loose on a surety or a fine, but being unable to do so they may be kept in prison. But prison being no place of education or reformation it is much better to keep them as slaves with the view of educating them. "Train them and better their training" is the well known saying of the prophet concerning the slaves. The prophet advised to marry them when they attain to puberty. The prophet's further precepts referring to the slaves are:—"Keep them like brothers." "Give them to eat what you eat, and to wear what you wear." "Extract not such labour from them as may tire them, and if it be unavoidable you should join them in the work." "No body should call them my slave or my maid, but should call them my son or my daughter."

These advices were practically followed to their highest sense, so much that Fatima, the prophet's beloved daughter used to grind corn with her hand-maid; and Umar, the second Khalifa used to ride his camel in turn with his slave when journeying.

stronger than thy city which turned thee out ; we destroyed them and there was no helper for them. 14 Can he, therefore, who followeth clear truths *received* from his Lord, be like him for whom his bad actions are made seemly and who follow their degenerate lusts ? 15 The similitude of the paradise which is promised unto the pious is :—therein are rivers of incorruptible water, and rivers of milk that changeth not in taste and rivers of wine which is delicious unto those who drink and rivers of clarified honey ; they shall enjoy therein all sorts of fruits and pardon from their Lord. Can he *who liveth in the paradise* be like him who shall remain for ever in the fire and who shall be made to drink of a boiling water that will burst open their bowels. 16 Some of them listen

The Holy Qurán made the following provisions for the emancipation of slaves.

- (1.) A portion of the legal alms should be expended in liberating the slaves. 2—177.
- (2.) In backing away wives, one slave is to be manumitted as an atonement for the vice. 58—3.
- (3.) As an atonement for killing another believer by mistake. 4—92.
- (4.) Muslims should subscribe to the manumission of a slave, if he wants so. 24—33.

Kind treatment with the slaves is recommended as an act of high merits.

- (1.) “But he attempted not the cliff. And what shall make thee understand what the cliff is It is to free a captive, or to give food in a day of starvation to an orphan of kin or a poor lying in the dust” 90—11 to 16.
- (2.) “Do good to your parents and kindreds and orphans and poors and neighbours, that are of kin to you and also neighbours that are strangers and your companions and travellers and *the slaves and animals* that are possessed by your right hands: verily God loveth not the *haughty vain glorious*” 4—36.

Moses and Jesus left slavery as it was in its barbarous condition without taking any notice against it.

unto thee, until when they go out from before thee they say unto those who possess the knowledge, What did he say now? These are the men whose hearts God hath sealed up and who have followed their degenerate lusts 17 Those who follow the direction, He increaseth them in direction and granteth them their piety. 18 Do they but wait the hour that it may come to them suddenly. But its conditions have already come. Therefore, how their understanding shall avail them when it cometh to them actually. 19 Know therefore, that there is no god but God and ask pardon for thy sins and for the believing men and women. God knoweth your going about and your *final* resort. The believers say, Why

a. This may have three acceptations:—

- (1.) The sins of the believers. It is an idiom of the scriptures to mean a nation by the name of its leader, as in the following verses.

“O prophet, when ye divorce the women” 65—1.

Deut. 32—15. “But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the book of his salvation.”

God becomes angry with Moses for the sins of his people.

Deut. 3—26. “But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter.”

Deut. 4—21, 22. “Further more the Lord was angry with me for your sakes, and aware that I should not go over Jordan, and that I should not go in unto that good land which the Lord thy God giveth thee *for* an inheritance:

But I must die in this land. I must not go over Jordan: but ye shall go over, and possess that good land.

Similarly the prophet Muhammad had to suffer in the battle of Honein and Ohad for the mistake of his followers.

a sura is not sent down *permittino religious war?* But when a definite sura shall be sent down containing a mention of the war, thou wilt see those who have a disease in their hearts, looking unto thee with the look of a person who is fainting in death. But better for them is 21 obedience and reasonable speech. And when the affair is determined, if they prove true to God, it would be better for them. 22 Would you therefore perhapse, if ye be given an authority, commit outrages in the earth and break your ties of consanguinity. 23 These are the men

- (2.) The wrongs that thy followers have now and then done to thee especially before embracing Islam.
- (3.) The original word 'Zanb' stands for slight faults which occur sometimes from the prophets as well, as the result of their human frailties and are no sins at all from the points of view of other men. But they feel an instant remorse at the slightest mishaps and turn with deepest repentance towards God asking his forgiveness for the past and protection for the future. Adam took of the forbidden tree under oblivion but repented deeply. Noah prayed for a son of his and was warned immediately. Jonah fled away from Nenevah with the idea that God being very compassionate will not punish them and had to suffer hard for the mistake. Abraham prayed for his uncle who was an idolator, but he was warned against doing so and he repented deeply. Muhammad took ill of the obstinacy of Meccans and he was immediately warned. He feared the exposure of Zenab's hatred against Zed to the public and was warned against thinking so. Moses simply asked to have his brother Aaron as his assistant and was replied in angry words.

Such are the sins of the prophets and their repentance at them as illustrated by the Holy Qurán. But the current Bible containing contradictory statements on the point is very confusing and has lead the Christians to propound the preposterous dogma that all the prophets were sinful and that Jesus Christ being the only innocent creature became sacrificed for the sins of the world.

whom God hath cursed and hath made them deaf and blinded their eyes. 24 Do they not therefore meditate on the Qurán or are their hearts locked up? Those who turn on their backs after the direction being manifest unto them, the Satan allureth them on and filleth them up *with vanity*. 26 This is so because they said unto those who hated what God sent down, We will follow you in some matters. God knoweth what they conceal. 27 What shall therefore be their condition when the angels shall take them away, smiting their faces and their backs. 28 This is so because they followed what enrageth God and

Let us have a collective view of Biblical statements on the point with regard to all the prophets including Jesus.

Genesis 9—21, states that Noah got drunk and was seen naked by his son Ham. But the 25th verse of the same chapter says that he cursed Canaan.

This cannot be understood, why Canaan is cursed for the mistakes of Ham?

Genesis 19—31 to 38, states that Lot got drunk and had an incestuous intercourse with his elder daughter the first day and with the younger one the next day. They gave birth to Moab and Ben-Ammi, the fathers of Moabites and Ammon. How strange it is that Noah who preceded him cursed Canaan simply because his father Ham saw his nakedness; but here Lot goes in unto his daughter and takes no ill of the act at all!! Sodom and Gomoriba and other villages are destroyed for their wickedness but he and his daughters are saved for their innocence. Even Zoar is saved for their sake in the heat of the wrath.

Fornication and adultery were considered so heinous at the time that Abi-Melech is warned in a dream against his evil intention towards Sarah. (See Genesis 20—3 to 9.)

Other parts of the Bible show that drinking has always been spoken against and condemned by the prophets.

hated His pleasure, therefore He rendereth their actions null and void. 29 Do the people who have a disease in their hearts think that God will not bring their malice to light. 30 If we so pleased, we would have shown them unto thee and thou wouldst have recognized them by their features. Thou shalt recognize them by the modulation of *their* speech and God knoweth their actions. 31 We will surely prove you until we mark those who strive hard from amongst you and who bear through patiently and will prove your news. 32 Verily those who disbelieved and prevented *men* from the way of God and persecuted the apostle after the direction being clear unto them, they shall not be able to hurt God in the least. He will render their actions null and void. 33 O

Proverbs 20—1. ‘Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.’

Proverbs 23—20, 21. ‘Be not among winebibbers; among riotous eaters of flesh: [for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.]’

Also see Numbers 7—21; Judges 13—2; Jeremiah 35—1 to 7; Habakkuk 2—15, Ephesians 5.

Genesis 27—19. Shows that Jacob obtained the blessing of Esau by deceiving his father Isaac. Still more astonishing is the fact that Esau sold off his blessing to Jacob for bread and pottage of lentils.

Moses who is spoken of as the like of God on earth, is accused of slaying an Egyptian and hiding him in the sand, Exod. 2—11, 12.

Kings 15—5. Speaking of David says, ‘Because David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded how all the days of his life, save only in the matter of Uriah, the Hittite.’ This is self-inconsistent. The life history of all criminals proves that capital crimes like murder or rape are undertaken after a long practice in slighter vices. For a man whose whole life has been perfect in chastity and piety, such crimes are too horrible to be committed at once.

believers, obey God and obey the apostle and do not make your actions vain. 34 Verily those who disbelieve and prevent *men* from the way of God, and die infidels, God will never forgive them. 35 Therefore, loose not your hearts and invite *them* to Islam. Ye shall have the upper-hand. God is with you and will never defraud you in your actions. 36 Verily the life of the world is only a play and a sport. If ye believe and live piously, He will give you your rewards. He asketh not of you your riches *in whole*. 37 If He ask that of you and press upon you, ye shall become niggardly, and it will raise your grudge *against the apostle*. 38 Behold, ye are the men who are invited to expend in the way of God. Therefore

With all these charges against the prophets, Daniel 6—4 says:—

“Though the presidents and princes sought to find occasion against Daniel concerning the kingdom: but they could find no occasion nor fault: forasmuch as he *was* faithful, neither was there any error or fault found in him.”

As to Zaccharias and his wife Elizabeth, Luke 1—6 says:—

“And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.”

Jeremiah 1—4 to 6 proves that prophets are made prophets and sanctified while still in the womb.

“Then the word of the Lord came unto me, saying,

Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations.”

Similar is the expression about John the Baptist in Luke 1—15 to 16.

“For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink: and he shall be filled with the Holy Ghost, even from his mother's womb.”

“And many of the children of Israel shall he turn to the Lord their God.”

some of you behaveth niggardly, and whoso behaveth niggardly, he behaveth niggardly against himself only, for God is self-sufficient and ye are the poor. If ye turn away, He will bring other people in your place who shall not behave like you.

This is exactly what the Holy Qur'án and the prophet have taught about the prophets. But this simple truth has been contradicted not only by numerous practical charges against them, as quoted above, but also as a general principle in the following verses.

Job 15—14, 15. "What *is* man, that he should be clean? and *he which* is born of a woman that he should be righteous?

Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight."

Job 26—3 to 6. "Is there any number of his armies? and upon whom doth not his light arise?

How then can man be justified with God? or can he be clean *that is* born of a woman?

Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

How much less man, *that is* a worm? and the son of man, *which is* a worm?"

It appears from the story of Balaam as given in Numbers 22, that the saints of God are immediately warned and reprov'd at perverse intentions and restrained from carrying them out through mysterious agencies. When Balaam was repeatedly urged with great earnestness by the princes of Balak to pray for him against the children of Israel and he saddled his ass and started with them to meet Balak, God's anger was kindled against him and an angel stood in the way to prevent him from proceeding further unless under certain conditions.

But John 10—7 makes a sweeping expression against all the prophets who according to Jeremiah (1—4 to 6) are born saints, being sanctified by God whilst still in the wombs and in whom, according to Daniel 6—4, no fault or error can be found.

"Then said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep. All that

CHAPTER 48.

Entitled, The Victory, revealed at Medina, containing 27 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 Verily we have given thee a distinguishing victory,^a 2 that God may forgive thy preceding and subsequent sins^b and complete His favours upon thee and guide thee by the right path 3 and help thee

ever came before me are thieves and robbers: but the sheep did not hear them." John 10—7, 8.

It is really incomprehensible to note that the Christians in proving the divinity of Jesus Christ quote the words of the very prophets whom they call thieves and robbers. It is still more so when one observes that their so called god was lead and tempted by the devil for forty days and that he got rid of his guiles through the words of the prophets only whom he calls thieves and robbers. See Matthew 4—1 to 11; Mark 1—12, 13; Luke 4—1 to 13.

The very inconsistency of the Old and New Testaments upon the innocency of the true profits of God shows that it is due to the omissions, perversions and interpolations that occurred in them in different ages as has been fully shown in the note on 5—48.

The great stumbling block for the Christians in accepting the unity of God, innocency of the prophets and the truths of the Holy Qurán is the dogma of the Trinity about which John Davenport remarks;—

The celebrated text of the three witnesses (John v. 7) which is the foundation of the doctrine of the Trinity, has been proved, by the labours of Newton, Gibbon, Porson, and others, to have been an interpolation; and

a. This mighty prophecy was followed by the conquest of Khyber, Mecca, Yeman, the rest of Arabia, Syria and Persia.

b. See note on 47—19.

with a mighty help. 4 It is He who sent down the tranquillity in the hearts of the believers, 5 that they may advance in faith with their *previous* faith. And God's are the hosts of the heavens and the earth and God is ever knowing and wise. 5 *This is His rule* that He may lead the believing men and women into gardens from under which rivers flow. Therein shall they remain for ever and He will expiate from them their evil deeds : This is the most splendid success in the sight of God. 6 And that He may punish the hypocritic men and women, the idolatrous men and women and those who think evil thoughts concerning God. A turn of evil fortune awaiteth them. God

Calmet himself acknowledged *that this verse is not found in any ancient copy of the Bible*. Jesus taught the belief in *One* God, but Paul, with the Apostle John, who was a Platonist, despoiled Christ's religion of all its unity and simplicity, by introducing the incomprehensible *Trinity* of Plato, or *Triad* of the East, and also by deifying two of God's attributes—namely, His Holy Spirit, or the *Agion Pneuma* of Plato; and His Divine Intelligence, called by Plato the *Logos* (Word), applied under this form to Jesus (John i.). See Apology for Muhammad, page 53.

The Holy Qurán asserts the innocency of the apostles and prophets repeatedly in plain and definite terms. Here I quote a few instances.

- (1.) "We elected them and directed them to the right path" 6—88.
- (2.) "Verily, they are of the righteous elect with us" 38—47.
- (3.) "Verily, he was one of those servants of us who are purified of all insincerity" 12—24.
- (4.) "Verily, as to my servants, thou hast no authority upon them except such wretches who follow thee" 15—42.
- (5.) The devil says, "I will seduce them all except such servants of thine from amongst them who are purified of insincerity" 38—83.

is incensed against them and hath cursed them prepared hell for them. An evil retreat it is ! 7 God's are the hosts of the heavens and the earth and God is ever mighty and wise 8 Verily we have sent thee as a witness and a bearer of glad tidings and devouncer of threats. 9 *This we did so* that ye may believe in God and His apostle and help him and rever him and celebrate His praises morning and evening. 10 Verily those who swear allegiance unto thee, they really swear allegiance unto God. God's hand shall be upon their hands. But whoso perjureth himself ? he really perjureth himself to his own loss.

The present Gospels not only assail the innocency of the prophets but they do the same with Jesus as well. To quote a few examples :—

- (1.) Jesus is said to have insulted his mother in Matthew (12—58) which was a sin according to Pentateuch.
- (2.) He wasted the property of an innocent person. (Matthew.)
- (3.) He did not forbid his disciples from eating the substance of another without his permission. (Matthew.)
- (4.) He did not shun touching the body of a harlot and anointing with an oil purchased by the wages of prostitution. Luke 7—37, 38.
- (5.) Claimed to be God and the son of God. This is the most horrible sin according to all scriptures.
- (6.) He had free intercourse with Mary Magdalene, a woman of doubtful character.
- (7.) He stopped circumcision which was an everlasting rite according to the Old Testament and permitted pork which was forbidden for ever.
- (8.) Jesus confessed himself not to be good. Mark 10—18, Matthew 19—16, Luke 18—18 to 20.
- (9.) Matthew 11—19, speaking of Jesus says :—"The son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children."

Such is the description of the innocent Jesus of Christians whose whole life duty is to prove that all the

And whoso fulfilleth what he hath covenanted^a with God, He will give him a magnificent reward. The Arabs of the desert who were left behind, will say, Our properties and families engaged us, therefore ask pardon for us. They will say with their mouths what shall not be in their hearts. Tell them, Who can control anything for you against God, when He intendeth a profit for you? But God is well-acquainted with what ye do. 12 Really ye knought that the apostle and the believers shall never return to their families and this was made seemly in your

prophets were liars, robbers, thieves, murderers and sinners!

Matthew 7—1 to 5. "Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged: and with what measure ye made, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye.

Or how wilt thou say to thy brother, Let me pull out the mote of thine eye; and, behold, a beam *is* in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

a. In the sixth year of the Hijra, the prophet started to Mecca with a number of Muslims to visit the Kaaba. The idolaters of Mecca stopped them at Hodebiyya and agreed to allow them to visit the next year. Therefore the prophet sacrificed his offering at the very spot. This grieved his companions. On their reaching back to Medina they received the prophecies of a distinguishing victory which recompensed the grief and cheered them up.

Bukhari relates a tradition. "O men, do ye take the conquest of Mecca as the victory. Ye shall have it, but to me the treaty of Hodebbiyya is the victory. We were 1400 men with the prophet at the water of the well of Hodebiyya

hearts and ye thought evil thoughts and ye became
 a people destined to perdition. 13 Whoso believeth
 not in God and His apostle, we have prepared for *such*
 unbelievers a burning fire. 14 God's is the kingdom
 of the heavens and the earth, He forgiveth whom He
 pleaseth and punisheth whom He pleaseth : and God
 is ever forgiving and merciful. 15 Those who were
 left behind shall say when ye start to take the spoils,
 Let us follow you. They intend to change the words
 of God. Say, Ye shall never follow us. The same,
 God had said before. Then they will say, Nay, but
 ye envy us. Truly, they do not understand but
 little. 16 Say unto the Arabs of the desert that ye
 shall be called *to fight* against a people possessed of
 great prowess : ye shall fight with them or they will
 surrender. Thus if ye obey, God will give you an
 excellent reward, but if ye return back as ye turned
 back previously, He will punish you with a painful
 torment 17 There is no compulsion on the blind,
 nor on the lame, nor on the sick. And whoso obeyeth
 God and His apostle, He will lead him into gardens
 from under which rivers flow ; and whoso turneth
 away, He will punish him with a painful torment, 18
 God was pleased with the believers who swore alleg-
 ance unto thee under the tree. He knew what was in
 their hearts, therefore He sent down the shekinah
 upon them and rewarded them with a near victory,
 19 and abundant spoils which they shall gain : and
 God is ever Mighty and Wise. 20 God hath pro-
 mised unto you abundant spoils which ye shall gain.
 Therefore He hastened this on for you and restrained

was exhausted to the last drop. The prophet sent for some
 water, made his wazu and then gargled into the well. It
 increased the water in the well to such an extent that all the
 men and animals were fully satisfied." Bukhari, Muslim,
 Abu Daud, Tirmzi and other books of tradition narrate that
 this chapter was revealed after the treaty of Hodebiyya.

the hands of the people from you. *We did all this* that it may become a sign unto the believers and that He may direct you to the right path. 21 *And He promised victories too* which ye cannot achieve now, but God hath encompassed them, and God is the appointer of the destinations of everything. 22 And if the unbelievers fight with you, they shall certainly turn their backs and they shall find no patron and no helper. 23 *This is* an ordinance of God that hath already passed, and thou shalt never find a change in the ordinance of God. 24 It is He who restrained their hands from you and your hands from them in the inside of Mecca after He had given victory over

The prophet sent Usman to the Quresh at Mecca as an ambassador to get their permission for the visitation of Kaaba, but they imprisoned him and it was rumoured that he is slain. This provoked the Muslims. Thereupon the prophet took oaths of allegiance from them all numbering to 1400, under a large shady tree. They all swore to fight against the Meccans and not to show backs. Behaqui and other traditioners have related on a reliable authority that the prophet prayed for Usman on the occasion saying, "O God, Usman is in the business of God and His apostle. He put one hand of his for Usman's hand on the other and swore allegiance on his part." God expressed His approbation of the oaths in the following words:—"God was pleased with the believers who swore allegiance unto thee under the tree; He knew what was in their heart, therefore He sent down His shekinah upon them and rewarded them with a near victory and abundant spoils which they shall gain: and God is ever Mighty and Wise" 48—18.

"Verily those who swear allegiance unto thee, they really swear allegiance unto God. God's hand is upon their hands" 48—10.

Hence the agreement was called the agreement of pleasure for it pleased God, and was taken as a herald of glorious victories and abundant spoils, for it was followed by the definite promises of successes and gains. A few months after the prophecy, Khyber came into the possession of the Muslims with all its gardens and corn-fields,

them : and God was seeing what ye did. 25 They are the same who disbelieved and prevented you from the sacred mosque and did not allow the offering to reach the place of its being sacrificed. Had it not been that ye might have trampled on believing men and women whom ye did not know *for their being mixed with the unbelievers*, and that a crime might have involved you on their account, without your knowledge, *He would have not restrained you and them. But this was done* that God might lead into His mercy whom He pleased. Had they gone aside, He would have punished those who disbelieved from amongst them with a painful torment. 26 When the unbelievers harboured the pique, the pique of ignorance, God sent down His shekinah on His apostle and on the believers and endued them with the word of piety for they were more rightful for it and fit for it : and God knew everything. 27 Verily God verified^a the vision unto His apostle with truth, that ye shall enter

The tribes who had accompanied the prophet in his march for the visitation of Kaaba, desired to go with them to Khyber in the hope of sharing the victory and spoils. But they were disallowed by the 15th verse of this chapter. The next verse promised to enlist them in future wars against the mightier and more warlike nations. So they joined the wars against Persia, Greece and different tribes of Arabia with remarkable victories and gains in the time of the prophet and his successors. These prophecies prove the rightfulness of Abu Bakr, Umar and Usman beyond any doubt for all of them came true at their hands and they were present at the agreement of Hodebiyya.

The prophet showed so much trust in Usman that he took his own hand for Usman's hand and swore allegiance for him.

a. That is God has destined the dream of the prophet to prove true. It is an idiom of the scriptures to mention the certain prophecies in past tenses. It was in the sixth year of Hijra that the prophet saw in a vision that he has

the sacred mosque in security when God pleaseth, with your heads shaved and *the hair* cut, without fearing *any body*. But He knew what ye did not know. And He destined a near victory besides that. 28 It is He who sent His apostle with the direction and the religion of truth that He may make it victorious over all the religions, and God is sufficient to witness. 29 Muhammad is an apostle of God and those who are with him are hard against the unbelievers but compassionate amongst themselves. Thou seest them bowing and prostrating before God, seeking a grace from God and a pleasure of *His*. Their marks are in their faces as an effect of the adoration. Their similitude in the Pentateuch and their similitude in the Gospel is this: *they are* as a seedling^a that puts forth its sprout, then strengtheneth it, then it becomes stout and standeth up on its stem; it pleaseth its sower *so much* that the infidels get enraged at it. God hath promised unto those who believe and act righteously, a pardon and a magnificent reward from *before* Him.

entered the sacred mosque of Kaaba in security with his followers and is performing the ceremonies of pilgrimage in peace. Their heads are being shaved and the hair cut off.

He had informed some of his followers of the dream. After that he started to Mecca with 1400 followers to perform the pilgrimage but was stopped at Hodebyya by the Meccans who encountered them with a strong army. The Muslims not being ready for war, a treaty was negotiated on the following conditions:—

- (1.) If any Qureshite flies to Medina, Muhammad should send him back; and if his man comes over to Mecca, he won't be returned.
 - (2.) He should perform the pilgrimage next year with arms bound up and swords sheathed.
 - (3.) There shall be no mutual warring for ten years and the allies of each party shall also come under them.
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^a. Matthew 13—8, 31, 32.

CHAPTER 49.

Entitled, The Chambers, revealed at Medina, containing 18 verses.

In the name of Allah, the All-providing, and the most Merciful God.

1 O believers, do not anticipate God and His apostle and fear God : verily God is Hearing and knowing. 2 O believers, do not raise your voice above the voice of the prophet and do not speak to him aloud as you speak aloud with one another—lest your actions perish without your knowledge. Those who lower their voices near the apostle of God—These are the men whose hearts have been proved by God for piety ; they shall have forgiveness and a magnificent reward. 4 Verily those who call thee from behind the chambers, most of them have no sense. 5 Had they waited patiently until thou came out to them, it would have been better for them ; and God is forgiving and merciful. 6 O believers, if any

In working the treaty, Schail, the representative of the Meccans showed so stiffness that he did not allow it to be commenced with the words, *In the name of Allah, the all-providing and the most merciful God*, but in its place allowed the words, *In thy name O God*. Further he did not allow the word apostle to be written with Muhammad. The hypocrites and opponents made it an occasion of speaking against the prophet that his dream proved false, although the time was neither fixed in the dream, nor pointed out by the prophet. Even at his start he never expressed that he is going to visit the Kaaba on the ground of the dream.

However, the humble mood in the treaty and the consequent reproaches of the adversaries inflamed the followers of the prophet so much that they would have violated it at the spot, had they not been pacified by the divine shekina. The dream proved true literally the next year and a train of victories followed.

faithless person come to you with a news, you should investigate it—lest ye fall on a people in ignorance and then become ashamed at what ye did. 7 And know that the apostle of God is in you—if he follow you in most of the affairs, ye shall surely fall into difficulties. But God hath made the faith beloved unto you and made it seemly in your hearts and made infidelity, faithlessness and sin hateful unto you. These are the men who are righteous. 8 It is a grace of God and a favour, and God is knowing and wise. 9 And if two parties of the believers fight with each other, ye should reconcile them. But if one *party* of them transgresseth against the other, fight against that which transgresseth, until it turneth to the command of God. Then if it returneth, compose the matter between them with justice and do justice: verily God loveth the just. 10 Verily the ~~believers are brothers, therefore make peace between~~ two brothers of yours and fear God that ye may obtain mercy. 11 O believers, let not one people mock other people, haply they may be better than them; nor let any women mock other women, haply they may be better than them; nor blame each other; nor call each other bad names. It is bad to grow in faithlessness after believing. Whoso returneth not repentantly—they are the wrong-doers. 12 O believers, avoid much of the suspicion; verily some suspicions are a sin. And do not spy *into each other's failings or secrecies*, nor backbite each other. Doth any one of you like to eat the flesh of his dead brother? Surely ye will abhor it. And fear God, verily God is the most repentant and compassionate. 13 O men, we have created you from a male and a female and divided you into nations and tribes that ye may recognize each other: but the noblest of you in the sight of God is he who is the most pious. Verily God is knowing and well-aware. 14 The

Arabs of the desert said, We believe. Say, Ye have not believed ; but say, We have obeyed, for the faith hath not yet entered in your hearts. If ye obey God and His apostle, He will not defraud you aught in your actions : verily Allah is the most forgiving and merciful God. 15 Verily the true believers are those who believe in God and His apostle, then doubt it not and strive hard with their properties and persons in the way of God : these are they who speak the truth. 16 Say, Do ye teach God your religion ? God knoweth whatever is in the heavens and whatever is in the earth : and God is omniscient. 17 They deem to have obliged thee by adopting Islam. Say, Do not think that ye have obliged me by your embracing Islam ; but God hath obliged you that He directed you to the faith, if ye are speaking the truth. Verily God knoweth the secrets of the heavens and the earth, and God is seeing what ye do.

CHAPTER

Entitled, The Q. revealed at Mecca, containing 45 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 Q. *a* By the Glorious Qurán. 2 But they wonder that a warner hath come unto them from amongst them and the unbelievers say, This is a wonderful thing. 3 *Shall we be raised* when we are dead and become dust ? This is a returning, remote from thought. 4 We know surely what the earth consumeth of them, and with us is the book that

a. Q. Stands for Qayamat, meaning resurrection. Thus the verse means that the resurrection is true and the Qurán is a sufficient proof for it.

keepeth *everything* from loss. 5 But they disbelieved the truth whenever it came to them, therefore they are in a confused^a state. 6 Did they not look up to the heaven above them, How we have made it and adorned it and there is no vacuum in it. 7 The earth, we extended and put in it the mountains and caused every kind of beautiful vegetation to spring up, 8 as a subject for meditation and an admonition unto every repentant servant. 9 We send down from the heaven a blessed water whereby we cause gardens and harvest grains to spring forth, 10 and the tall palm trees having piled up spathes, 11 as a food for the servants; and quicken the dead country thereby. Similarly, shall be the coming forth of the dead. 12 The people of Noah and the fellows of the Rass and Thamudites 13 and Adites and Pharaoh and the bretheren of Lot and the people of the wood and of Tubba accused *their apostles* of imposture before them. All of *them* accused the apostles of imposture and the threat of *punishment* was justified for them. 15 Have we been tired of the first creation. Nay, but they are in doubt concerning the new creation. 16 Verily we have created man and know what his mind whispereth in him; and we are nearer unto him than the venous cord.^b 17 When the two guardians guard *him* sitting on the right and the left, not a single word he uttereth but they are ready watchers by him. 18 *When* the agony of death cometh in truth, *it is said unto him*, This is *O man*, what thou soughtest to avoid. 20 When the trumpet

^a. Thinking of the Qurán as sorcery or divination or forgery or an eminent piece of poetry and similarly entertaining mere whims about the future life.

^b. *Viz.* the corpuscular roulox that forms in the veins. One corpuscle is an impediment to the circulation of another but there is no impediment to God. Hence He is nearer than the venous cord.

shall be sounded, *it will be said unto them* : This is the day which was promised *unto you*. 21 Every person shall come with a driver^a and a witness. 22 Certainly thou wast heedless of this, therefore we have removed thy veil from thee and thy sight is piercing to-day. 23 His companion will say, 'This is ready with me.' 24 *It will be said*, hurl every stubborn disbeliever into the hell, 25 who forbade good and was rebellious and sceptic, 26 who set up other god with *the true* God ; therefore throw him in the grievous torment. 27 His companion^b will say, 'Our Lord, we did not make him outrageous, but he *himself* was in a wide error.' 28 God will say, 'Do not wrangle near me, for I did forewarn you with threats.' 29 The sentence changeth not with me and I am in no way disposed to do injustice to my little servant. 30 The day when we will ask the hell, 'Art thou filled up?' She will say, 'Is there any thing more^c?' 31 The paradise shall be brought near unto the pious *and there shall remain* no distance. 32 *It*

a. e. g. the driver of the righteous shall be their love and attraction towards God, and that of the wicked, their evils, towards the hell and his condition shall be the witness

b. *Viz.* the devil who accompanieth every wicked person but has no authority over any except mere persuasions. See 43—36 and the note on 38—74.

c. There is an authentic tradition—"The hell will go on saying, 'Is there anything more?' until lord of the honours shall put his step in it. Then she will say, 'No more, no more.'" There 'the lord of honour' signifies every proud and arrogant person, as appears from the following verses:—

(1.) 'The honor seizeth him with sin, therefore hell is sufficient for him' 2—206. 'Taste, verily thou art the mighty and honourable' 44—29. 'A tradition expresses that there is a pit of hell called 'Hab Hab' which is satisfied by every haughty person. Another tradition says that God will put His step in it. Here the step stands for the wicked who are a step of God for the hell as the righteous are his step for paradise.

will be said unto them, This is what was promised unto you for every one who was penitane and kept the commandments of God, 33 who feared the Providence in secrecy and came with a repenting heart. 34 Admit him with peace ; this is the day of eternity. 35 They shall enjoy what they shall desire and with us shall be *a bliss* above *their wishes*. 36 How many generations we destroyed before them that were stranger than them in power so that they rushed ^a into countries ? could they find any refuge ? 37 Verily herein is a lesson unto him who possesseth a heart or giveth an ear with the presence of mind. 38 We created the heavens and the earth and whatever is between them in six periods and no weariness touched us. 39 Therefore, be patient at what they say and celebrate the praise of thy Lord before the rising of the sun and before its setting ; 40 and in a part of the night also sanctify Him, and also after the prostrations. 41 And hearken that on a day a crier shall call from a near place, 42 a day when they shall hear the call with truth. This is the day of coming forth. 43 Verily, we give life and cause to die and unto us is the return *of all* 44 A day the earth shall split from *above* them *and they shall come forth* ^b running. This resurrection is easy with us. 45 We know best what they say and thou art not to force *them to faith* But remind with the Qurán him who feareth the threats.

a. The original word may also signify :—

- (1.) Made plunderous incursions into the countries with successes ;
- (2.) Had risen to high ranks ;
- (3.) Kept themselves veiled for their high positions ;
- (4.) Broke the ramparts and entered into cities ;
- (5.) Ran into cities for refuge.

b. This is a correction of the mistaken reference of fatigue to God in Exodus 20—11.

CHAPTER

Entitled, The Dispensing, revealed at Mecca, containing 60 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 By those^a that disperse according to the rules of dispersion 2 and those that bear a regular load 3 and those that move swiftly and easily 4 and by those that distribute government, 5 verily that wherewith ye are threatened is surely to happen 6 and verily the *last* judgment is surely to take place. 7 By the firmament of orbits, 8 ye are certainly *sunk* in variance. He is turned aside from it who is *naturally* turned aside. 10 Cursed be the presumptuous who are heedless in a flood of ignorance. 12 They ask thee, When shall be a day of the judgment, 13 a day when they shall be tried on the fire. 14 *It will be said unto the presumptuous*, Taste ye your trials : this is what ye demanded to be hastened. 15 Verily the pious shall be in gardens and fountains, 16 taking what their Lord will give them ; verily they were before this righteous doers. 17 They slept only a little part of the night.^b 18 and in the mornings they used to ask forgiveness and protection *of their Lord*. 19 And there was a due portion of their properties *given* to him who asked and *also* him who was forbidden to ask *by shame*. 20 In the earth, there are signs for the believers, 21 and in your persons as well ; do ye not therefore see. 22 In the

^a. The formation of clouds and falling of rains and all the phenomena of nature that exhibit wonderful systems of dispersions diffusions and combinations are sufficient reasons for the possibility of resurrection.

^b. That is, expended a greater part if it in meditations in God and adoring Him.

sky is your provision and what ye are promised. 23 Wherefore, by the Lord of the heaven and the earth, it is certainly true like what ye talk with each other. 24 Hath the story of the honourable guests of Abraham, came to thee, 25 when they entered in unto him and said, *Slám !* He said, *Slám !* *and thought within himself, these are* strange people. 26 Wherefore he went to his family and brought a fat calf. 27 Then he presented it to them. *But when he saw that they touch it not,* he said, Do ye not eat? 28 And entertained a fear of them *within himself*. They said, Fear not and they gave him the good tidings of a wise boy. 29 His wife drew near them exclaiming and she smote her face and said, An old woman and barren ! 30 They said, Thus saith thy Lord ; verily He is the wise, the knowing God.

c. That is the description of the future life is as plain and unreserved as your every day talk, containing no ambiguities or esoterics.

PART XXVII.

31 He asked, What is your errand? O ye messengers. 32 They replied, We are sent unto a wicked people, 33 that we may shower stones of clay over them, 34 marked near thy Lord for the transgressors. 35 Therefore we brought out those who were believers in them. 36 But we found no more than a *single* house of the Muslims. 37 We left therein a sign for those who feared the painful punishment. 38 *There was a sign in the history of Moses*, when we sent him to Pharaoh with an obvious authority. He turned away with *an overconfidence* in his force and said, *He is a sorcerer or a mad man.* 40 Wherefore we seized him and his forces and cast them in the sea, and he was reprehended. 41 And in Adites *too*, when we sent the desolating wind against them. 42 Whatever thing, it came upon, made it like rotten things. 43 And in Thamudites also, when it was announced unto them, Enjoy yourselves for a time. 44 They rebelled against the commands of their Lord, wherefore a fatal accident seized them whilst they looked on. 45 Then they neither could stand *at their feet*, nor could be saved. 46 The people of Noah had passed before them; verily they were unfaithful people. 47 We have made the heaven with strength and we are the givers of expansion. 48 And the earth we have made as a bedding: what an excellent manufacturer of cradles we are. 49 Of every thing we have made pairs^a that peradventure ye may understand. 50 Therefore fly unto God: verily I am a plain warner from Him unto you. 51

a. E. g. male and female, light and darkness, good and bad, large and small, high and low, sweet and bitter, friend and enemy, heaven and the earth.

Make no other god with *the true* God : verily I am a plain warner from Him unto you. 52 Similarly, no apostle came before them but they said, He is a sorcerer or a mad man. 53 Have they bequeathed the *behaviour*, one to the other : nay, but they are an outrageous people. 54 Therefore turn aside from them and thou art not to be blamed *for that*. 55 But go on preaching, for the preaching of *truths* benefitteth the believers. 56 We have not created the genii and the men but that they should serve me. 57 I do not want any provisions from them nor that they should feed me. 58 Verily God is the only provider and the lord of steady might. 59 Verily those who behave outrageously, have a bucket^a like their fellows ; wherefore they should not ask me to hasten it. 60 Therefore, woe be unto the disbelievers for their day with which they are threatened.

CHAPTER 52.

Entitled The Mountain, revealed at Mecca, containing 44 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 By the mountain of Sinai,^b 2 by the book written 3 on an expanded scroll, 4 by the *much*

a. When the bucket is filled, it is emptied ; similarly they have a time for their prosperity, after which they shall be ruined and destroyed.

b. The oaths here as well as in other parts of the Holy Qurán, imply certain arguments.

(1.) The mount Sanai is an argument, because Moses received the law there, which contained the prophecy that an apostle like unto him shall be sent.

frequented house, 5 by elevated roof, 6 by the swelling ocean ; 7 verily the punishment of thy Lord is sure to happen. 8 There is nothing to avert it. 9 A day the sky shall shake a certain shaking 10 and the mountains fly off a certain flight. 11 Woe be therefore on that day on those who accuse *our apostles* of imposture, 12 who amuse themselves in vain discussions. 13 On a day they shall be pushed to the fire of hell by a certain pressure 14 *It will be said unto them*, This is the fire which ye used to deny as fiction ; 15 is it a sorcery ? or do ye not see. 16 Enter ye into it, whether ye can bear it or cannot bear it. It is equal for you ; ye shall only be rewarded that which ye have been doing 17 Verily the pious are in gardens and pleasures, 18 enjoying what their Lord hath given them. Their Lord hath saved them from the torment of the hell. *It will be said unto them*, Eat and drink with ease and pleasure because of that which ye have wrought : reclining on couches disposed in order ; and we will espouse them unto large-eyed maids. 21 Those who believed and their posterity followed them in faith, we will join

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- (2.) The Qurán is a potent argument for its standing unrivalled in its language and effects.
 - (3.) The Kaaba is an argument for its standing in the midst of populations which were destroyed on account of their infidelity and wickedness and for the permanence of its respect and prosperity.
 - (4.) The Arabs generally believed that one who takes too many false oaths is rapidly ruined and destroyed. But Muhammad went on rising to the highest honor and never perished with all his oaths.
 - (5.) The prophet always received helps and blessings from the heaven, and all the heavenly systems afforded abundant proofs in favour of Muhammad's divine origin.
 - (6.) The swelling sea points to the superabundant knowledge of theology flowing in the Qurán.
 - (7.) The prophecy, that the punishment of the Lord is sure to happen, is in itself a proof, for all the opponents

them with their seed and diminish nought of their actions. Every person is pledged for that which he earneth. 22 We will give them an abundance of fruits and flesh that they will desire. 23 They will snatch cups from each other therein, in which there will be no inducement to nonsensical talk or wickedness. 24 Their children^a shall play about them as if they are hidden pearls. 25 Some of them will interview others and question one another. 26 They will say, We were afraid before this in our family. 27 But God hath been gracious unto us and saved us from the torment of the burning flame. 28 We invoked Him heretofore; verily He is the most beneficent and the most merciful God. 29 Therefore admonish them. By a grace of thy Lord, Thou art neither a soothsayer nor an insane. 30 Do they say, *Muhammad* is a poet^b and we wait a fatal revolution for him. 31 Say, Wait I am also waiting *a change* with you. 32 Do their senses command them so or are they an outrageous people. 33 Do they say that he hath forged it. Nay, but they disbelieve it. 34 Let them, therefore, produce a speech like it, if they speak truth. 35 Have they been created of nothing?

of the prophet were punished by repeated defeats and famine and finally disappeared altogether from Arabia. In the battles of Badr, Ohod and Hunen, angels came down to help and in that of Ahzab, the heaven was shaken into storm which put the enemies to flight

(8.) The kingdoms of Turkey, Persia and Greece that looked like mountains, were blown off.

a. These will be their virtuous sons as appears from 52—23; 56—19 and 76—19.

b. The soothsayers and false poets bring about a rapid decline in their family and nation. The Mugul dynasty in India declined by the rise of fictitious poetry. The Arabs believed Muhammad to be a fictitious poet and a soothsayer; hence they expected his rapid ruin, therefore, they are told to wait for the results which may decide the question.

or are they themselves the creators. 36 Have they created the heavens and the earth? No, but they do not believe. 37 Are the treasures of thy Lord with them? or are they the supreme lords? 38 Have they a ladder by which they hear *the divine discourses*? Let him who heareth from amongst them, bring a manifest authority. 39 Hath He the daughters and ye the sons? 40 Dost thou ask them a reward? whilst they are overburdened by the fine. 41 Is the unseen with them? wherefore they write it down. 42 Do they intend to play a trick? But those who do not believe are always to be entrapped. 43 Have they a god besides Allah. Far clear is Allah from what they associate with Him. 44 When they will see a piece of the sky falling *upon them*, they will say, It is a cloud thickened by layers. 45 Wherefore leave them until they meet their day wherein they shall swoon, 46 the day^c when their battle shall not avail them at all, nor shall they be helped. 47 Verily those who have been acting outrageously shall have a punishment besides this *as well*, but most of them know it not. 48 Wait patiently for the order of thy Lord, for thou art certainly in our eyes; and celebrate the praise of thy Lord when thou standeth, 49 and in parts of the night and also after *the setting of the stars*.

CHAPTER

Entitled The Star, revealed at Mecca, containing 62 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 By the star^b when it declineth, 2 your

a. i. e. That of Badr.

b. In the dry sandy plains of Arabia, without any

companion^a hath neither erred nor failed. 3 He speaketh not from his lust. 4 It^b is nothing but the revelation *that hath been revealed unto him*. 5 One^c of mighty powers hath taught him, 6 who possesseth sound understanding. Therefore he rose high, ^d 7 whilst he was in the highest tract. 8 Then he drew nearer and became more humbled; 9 finally it became like the arcs of two bows^e or rather nearer. 10 Then He revealed unto His servant what He

roads and sign boards, the people used to get directions from the Pleiades. The 16—16 verse pointing to it says, 'And by the Pleiades they get directed.' It helps in pointing out the direction when rising or setting, and not when at the zenith. The word 'Hawa' means both rising and declining. Similarly the prophet Muhammad who has inclined towards you is a guide to you in your spiritual journeys.

a. That is whom you know well; you have been calling him truthful, honest and faithful; his high morals and wisdom are known to you.

b. That is the Qurán is the truest and purest revelation.

c. i. e. Gabrael or the Holy Ghost or Holy Spirit.

d. In divinity and spirituality.

e. i. e. went on rising towards God and becoming perfect in true devotion and submission so that he became one with Him. It was a custom in Arabia that two persons when contracting mutual friendship used to unite the arcs of their bows and shoot one arrow. It meant perfect unity so that the enemies or friends of the one were also considered as the enemies or friends of the other, and the one was to be the sole heir of the other at the exclusion of his children and other relatives. This union of the prophet with God is also expressed similarly in 18—17. "Thou did not cast when thou *seemed to cast* but God did cast *the gravels*." The more a man advances in true submission and devotion, the grater he attracts the Holy Spirit and the more he gets absorbed in the divine will. This is the true trinity that has been perverted into polytheism.

revealed.^a 11 The heart did not err in what he saw.
 12 Do ye, therefore dispute concerning what he
 saw? 13 He hath certainly seen him a second time,
 14 near the lote^b tree beyond which none can pass,
 15 close to which is the paradise of eternal abode.
 16 When the lote tree was covered with that which
 covered it. 17 The sight did neither err nor trans-
 gress. 18 He did really see some of the greatest
 signs of his Lord. 19 Have ye seen the Lat^c and
 the Uzza, 20 and Manat the other third? 21 Are
 the males for you and the females for him? 22 This
 is then a perverse division. 23 They are nothing
 but names that ye and your fathers have named: God
 hath sent down no authority for them. Ye follow
 not but the suspicion and what the hearts wish;
 verily, the direction hath come unto them from their
 Lord. 24 Is there for the man what he wisheth.
 25 But God's is the ending and the beginning. 26
 Many angels there are in the heavens, whose interces-
 sion availeth not at all but after God hath permitted
 for whom He willeth and pleaseth. 27 Verily, those
 who believe not in the next life they call the angels
 by female names. 28 They have no knowledge
 thereof; they follow not but the presumption; but
 the presumption^d means nothing against the truth.
 29 Therefore turn aside from him who turneth away

a. *i. e.* the Qurán whose sublimity is beyond description.

b. The Arabs used to call large conferences under big trees for want of tents.

c. That is your intellects have been so erroneous as to believe divinity in Lat, Uzza and Manat and to call angels as His daughters.

d. Mere presumptions or theories that are so common in almost all the religions, form the basis of the most of the errors in theology, Idolatry, Polytheism, Trinity, Ascension of Christ in body to heavens, Saint-worship and sure belief

from our admonitions and desireth nothing but the life of this word. 30 This is their highest reach of the knowledge: verily thy Lord knoweth best who wandereth away from His path and *also* He knoweth best who becometh guided. 31 And God's is whatever is in the heavens and the earth, that He may reward the wicked doers for what they have done and reward the good-doers with excellent rewards, 32 who avoid the grievous sins and vices except mere ideas: verily thy Lord is the extender of forgiveness. He knoweth you best when He created you from the earth and when ye were embryos in the wombs of your mothers. Therefore justify not yourselves; He knoweth him best who leads a pious life. 33 Didst thou behold him who turned away, gave little and then became niggardly? 35 Doth he possess a knowledge of the unseen and he seeth it? 36 Hath he not been informed of that which was

in irrational old practices are the common examples of the errors so introduced.

"If thou follow the majority of the men who are in the earth, they will mislead thee from the path of God: they do not follow but the presumptions and they do not but guess" 6—116.

"And those who call other gods with God, they follow not but presumptions and they do not but guess" 10—66.

The Holy Qurán repeatedly warns against over-confidence in mere presumptions and theories and commands to give it up at once when a truth is proved against them. It also enjoins not to entertain evil suspicions against any one without sufficient reasons.

"O believers avoid most of the suspicions: verily some of the suspicions are a sin" 49—12.

"Why did the true believers not entertain good suspicions in themselves when ye heard *the charge against Ayesha*? and why did they not speak out that this is but an obvious calumny" 24—12.

Also see 3—153; 4—158;

contained in the books of Moses, 37 and of Abraham who fulfilled *the words*, 38 that no burdened *soul* shall bear the burden of another, 39 and that there is nothing for man but what he striveth for, 40 and that *the result of* his efforts, he shall surely see. 41 Then he shall be given a full reward; 42 and that unto thy Lord is the end of *all*; 43 and that it is He who causeth to laugh and to weep; 44 and that it is He who killeth and enliveneth; 45 and that it is He who createth the two kinds *viz.* the male and the female, 46 from semen when it is emitted; and that unto Him *belongeth* the second creation; and that it is He who maketh rich and giveth possession; 49 and that He is the Lord of the Dog-star;^a 50 and that He destroyed the first^b Adites, 51 and Thamudites, so that none were left alive; 52 and before that *He destroyed the* people of Noah for they were the most iniquitous and outrageous people. 53 He threw down the overturned villages, 54 wherefore they were covered by what they were covered. 55 Therefore concerning what favours of thy Lord they wrangle? 56 He is a preacher of the same kind as the previous preachers have been. 57 The approaching *day of judgment* draweth near; 58 none can disclose it but God. 59 Do ye therefore wonder at this speech, 60 and laugh but weep not, 61 diverting yourselves idly. 62 But adore God and serve Him.

^a The sirius or the dog-star was worshipped by the idolatrous Arabs.

^b They are called the first because they were destroyed first after the deluge of Noah. They lived in Yemen and Hud was sent to them as a prophet. The second Adites are those who survived the first destruction and lived in Iram.

CHAPTER 54.

Entitled, The Moon, revealed at Medina, containing 55 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 The hour approached and the moon was split *a* in sunder. 2 But when they see a sign they turn aside from it and say, It is a usual sorcery. 3 They disbelieved and followed their degenerate lusts ; and every matter hath an appointed time^b for it. 4 They have already received the news from which they should get admonished : 5 a consummate wisdom *it* is, but the warnings profitted them not. 6 Therefore turn aside from them. A day the crier shall call *them*

a. That is the hour that was predestined for splitting of the moon approached and it became split up in parts. In astrology we know that the various phenomena in connection with the sun, the moon and the stars take place at immutably fixed times. The splitting of the moon was a miracle because it took place at the pointing of the prophet and the infidels were led by the Providence to ask for it in exact time. Bukhari, Muslim, Ahmad and other traditioners have narrated the miracle as follows:—

“ When the prophet was at Mecca, the infidels asked him to show a miracle. The prophet pointed to the moon by his finger, and it appeared unto men into two parts, one on the Mountani of Abu Qabis and the other on Qai Qaan, another mountani near it. The people looked at them for a long time.

No authentic tradition seems to mention any thing further about the piece that was separated off—how large it was and what became of it? But many prodigious fictions have been added to the real fact which we need not detail here.

b. That is the ruin and termination of such people is inevitable but it has its time as has been illustrated by the disbelieving nations of yore.

to an unpleasant thing. 7 With their eyes cast down, they shall come out of the graves, as if they are locusts spread far and wide ; 8 and shall run towards the crier. The unbelievers shall say, This is a calamitous day. 9 The people of Noah disbelieved before them and called our servant an imposter and said, An insane is he, and rebuked him. 10 Wherefore he called upon his Lord *saying*, I am overpowered, therefore avenge *me*. 11 Then we opened the gates of the sky with water pouring down heavily, 12 and we caused the earth to break forth in springs. So the water reached to an extent that was predetermined. 13 And we bore him on *the arc* composed of planks and vails, 14 that floated on under our eyes.^a It was the reward for him who was ungratefully rejected. 15 We left it as a sign, but is there any one to get admonished. 16 Wherefore *see* how was my punishment and my warning. 17 We have made the Qurán easy for admonition but is there any one who will get admonished. 18 The Adites disbelieved, therefore *see* how was my punishment and my warning. 19 We sent upon them a roaring wind in a day of continued ill-luck. 20 It carried away men as if they were roots of palms forcibly torn up. 21 Therefore *see* how was my punishment and my warning. 22 We have made the Qurán easy for admonition but is there anyone who will get admonished? 23 The Thama-dites charged my warners with imposture. 24 They said, Shall we follow a single man from amongst us. *If we do so* we shall fall into error and misery. 25 Is the admonition revealed unto him from amongst us ? Nay ; but he is a great liar and braggart. 26 Tomorrow they will know who is the great liar and the braggart ? 27 We will send the she-camel as a trial for them, wherefore wait and behave patiently. 28 Let them know that the water is divided between

a. i. e. under our special protection.

them : all men should go to *their own* drinking places. 29 But they called their companion . He attacked and hamstrung her. 30 Therefore *see* how was my punishment and my warning. 31 We sent upon them a single accident and they became like the trodden sticks of a fold. 32 We have made the Qur'án easy for admonition but is there any one who will get admonished ? 33 The people of Lot accused my warners of imposture. 34 We sent a shower of stones upon them except the family of Lot. We delivered them in the morning. 35 It was a grace from us. Thus do we reward him who is grateful. 36 He warned them of my torture, but they wrangled with my warners. 37 They desired of him the person of his guests, wherefore we smote their eyes and *commanded them saying* Taste ye my punishment and my warning. 38 The unavoidable punishment caught them in the morning. 39 And *it was said unto them* Taste ye my punishment and my warning. 40 We have made the Qur'án easy for admonition, but is there anyone who will get admonished. 41 The warners came unto the people of Pharaoh. 42 They disbelieved our signs, all of them, wherefore we seized them with the seizure of a mighty powerful one. 43 Are your infidels better than them or is there any exemption for you in the scriptures. 44 Do they say, We are a victorious company ? 45 Surely, the whole congress shall be routed and turn their backs in flight.^a 46 But the hour is the promised time *of punishment* for them and the hour shall be very disastrous and bitter. 47 The sinners are in an error and burning. 48 A day, they shall be dragged in the fire on their faces *and they will be commanded,* Taste ye the relish of hell 49 We have created

a. This prophesy was fulfilled by the complete overthrow of the Qureish at Badr and in the battle of Ahzab. See 33—12, note.

everything with a destination. 50 Our bidding is but once like the twinkling of the eye. 51 And we destroyed their parties but is there any one who will get admonished. 52 Everything that they do is in the scriptures; 53 and everything small or great is written down. 54 Verily the pious are in gardens and an abundance, 55 in a right place near the mighty king.

CHAPTER

Entitled, The Providence, revealed at Mecca, containing 78 verses.

In the name of Allah, the All-providing, and the most Merciful God.

1 The All-providing God! 2 He hath taught the Qurán, 3 created man, 4 and taught him how to speak. 5 The sun and the moon are in a regular motion. 6 The plants and trees obey *Him*. 7 He elevated the heaven and appointed the balance, 8 that ye should not be outrageous in the balance. 9 Weigh ye, aright and defraud not in the balance. 10 And He made the earth for the people, 11 therein are fruits and the palms having the sheaths of *fruits*, 12 and the grains with chaffs and fragrant flowers. 13 Then which of the bounties of your Lord will ye deny? 14 He created man of a crackling clay, 15 and created the genii of a flaming fire. Then which of the bounties of your Lord ye will deny? 17 *He is the* Lord of the two easts and Lord of the two wests. 18 Then which of the bounties of your Lord will ye deny? 19 He let loose the two seas that shall meet; 20 between them is an isthmus which

a. Viz. the Red and the Mediterranean seas which were separated by the Isthmus of Suez, have been united now artificially by a canal.

they do not exceed. 21. Then which of the bounties of your Lord will ye deny? 22 The pearls and the corals are produced in them. 23 Then which of the bounties of your Lord will ye deny? 24 His are the ships that rise up like mountains in the sea. 25 Then which of the bounties of your Lord will ye deny? 26 Every one that is thereon is to perish, 27 but the glorious and majestic face of thy Lord shall last for ever. Then which of the favours of your Lord will ye deny? 29 Whosoever is in the heavens and the earth, prayeth Him, every day He is in a new glory. 30 Then which of the favours of your Lord will ye deny? 31 We will surely attend to judge you. 32 Then which of the favours of your Lord, will ye deny? 33 O assembly of the genii and men, if it be possible for you to pass out of the bounds of the heavens and the earth, pass out, but ye shall not pass out except in a kingdom *a of Islam*. 34 Then which of the favours of your Lord will ye deny? 35 He will send upon you a flame of fire and molten copper, and ye shall not be able to revenge. 36 Then which of the favours of your Lord will ye deny? 37 When the heaven shall be rent and become rosy red like red leather. 38 Then which of the bounties of your Lord will ye deny? 39 On that day neither men nor genii shall be asked about their sins.^b 40 Then which of the bounties of your Lord will ye^c deny? 41 The sinners shall be known by their marks and seized with their forelocks and feet. 42 Then which of the bounties of your

a. This is a remarkable prophecy that the kingdom of Islam shall take so extensive bounds that wherever ye go ye shall not be out of it.

b. For God is well acquainted with them, every thing is written down and the limbs, tongue and other organs of men will bear witness of themselves.

c. The mankind is addressed in this verse, but ducl

Lord will ye deny? 43 This is the hell which was denied by the sinners. 44 They shall be going about between it and a boiling water. 45 Then which of the bounties of your Lord will ye deny? 46 And for him who feareth the glory of his Lord, there are two paradises. 47 Then which of the bounties of your Lord will ye deny? 48 Both furnished with branching trees. 49 Then which of the bounties of your Lord will ye deny? In both, two springs flow. 51 Then which of the bounties of your Lord will ye deny? 52 Therein are two kinds of every fruit. 53 Then which of the bounties of the Lord will ye deny? 54 Reclining on beds lined with brocade. And both the gardens are hanging low with fruits. 55 Then which of the bounties of your Lord will ye deny? 56 Therein are *damsels* of modest glances, *looking to none else than their espouses*, not deflowered by any man or ginn before them. 57 Then which of the bounties of your Lord will ye deny? 58 They are like rubies and pearls. 59 Then which of the bounties of your Lord will ye deny? 60 Is the reward of good other than good. 61 Then which of the bounties of your Lord will ye deny? 63 Besides them there are two other gardens.^a 63 Then which of the bounties of your Lord will ye deny? 64 Both of them have a dark green foliage. Then which of the bounties of your

number is used to lay a special stress on the question. Similarly plural number is used in 23—99 and dual in 5—24 for singular one. The interrogation and repetition also express a special force. For a similar repetition, see Psalms of David 136.

a. *Viz.* Iraq and Palestine which are samples of the paradise in this world and came into the possession of the true believers for eternity; where the Tigris and the Euphrates flow. These two rivers were seen by the prophet in his night journey near the highest Lote-tree and are hinted at in 55—66. "Therein are two springs gushing forth."

Lord will ye deny ? 66 Therein two springs are gushing forth. 67 Then which of the bounties of your Lord will ye deny ? 68 Both contain fruits and palm trees and pomegranates. 69 Then which of the bounties of your Lord will ye deny ? 70 Therein are purely good and beautiful *women*. 71 Then which of the bounties of your Lord will ye deny ? 72 Large eyed women kept in tents. 73 Then which of the bounties of your Lord will ye deny ? 74 Neither men nor genii have deflowered them before their *espouses*. 75 Then which of the bounties of your Lord will ye deny ? 76 They shall recline on green cushions and beautiful carpets. 77 Then which of the bounties of your Lord will ye deny ? Blessed be the name of thy Lord, the lord of glory and honours.

CHAPTER 56.

Entitled, The Inevitable, revealed at Mecca, containing 96 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 When the inevitable happeneth, 2 and nothing can belie its happening, 3 *it shall prove to be* abasing and exalting. 4 The earth shall quake with a quaking, 5 and the mountains crumbled down a crumbling, 6 then become like dust blown off, 7 ye shall be *divided into three kinds.*^a 8 The fellows of the right

a. Here I wish to give a collective view of the results of human actions as mentioned by the Holy Qurán in different parts.

- (1.) The results of good and bad actions commence from this life: every good action bringing about popularity, happiness, increase of life, health and posterity; and every bad action, the reverse of these.

hand, and how *happy* shall be the fellows of the right hand ! 9 The fellows of the left hand, and how *miserable* shall be the fellows of the left hand ! 10 The foremost *in faith and actions* shall be the foremost *in receiving favours of God*. 11 These are they who shall be raised up unto God.. 12 *They shall remain* in gardens of bliss. 13 A part of the first believers, 14 and a part of the last ones, *shall consist of them*. 15 *They shall repose on* couches studded with jewels and gold, 16 reclining on them face to face. 17 Immortalized children shall go round about *to attend* them 18 with goblets and ewers and cups

“Had the people of the cities believed and acted piously, we would have opened the *gates of* blessings from the heaven and the earth upon them, but they disbelieved, therefore we seized them for what they were doing” 117—96.

“He who believeth in God and the last day and acteth righteously, there shall be no fear upon him, nor shall they be grieved” 5—64.

Bukhari relates the following tradition—“The paradise is nearer to any one of you from the strap of his shoes, and the hell as well.” For further details see 30—47.

- (2.) After death, every man gets a body just as in dreams and visions, which enjoys pleasures or undergoes pains in accordance with his actions.

“God taketh up the soul at the time of its death ; and one that is not dead, in her dream” 39—42.

“Grievous punishment redounded to the people of Pharaoh ; The fire of hell is presented to them every morning and evening ; and when the resurrection will stand, it will be said, Carry the people of Pharaoh into the severest punishment” 40—46.

“Do not think of those who are slain in the way of God that they are dead, nay but they are sustained living near their Lord, rejoicing at what God hath given them of His abundance, and receiving the good tidings of those who have not yet joined them from behind them ; that there is no fear on them, nor they shall be grieved” 3—168, 169.

of pure drinks, 19 causing no headache or confusion, 20 and *with* fruits which they shall choose; 21 and bird's flesh according to their likings. 22 *They shall*

"O peaceful soul, return unto thy Lord, pleasing to God and pleased by Him; therefore enter into my servants and enter my paradise" 89—30.

Matthew 12—43 to 45. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none."

"Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished."

Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

- (3.) Those unto whom a divine warner came, but they disbelieved him, they are the infidels deserving the torments of hell; but those unto whom no warner came in this world shall receive one in the grave before resurrection to warn them. As long as one is not authoritatively warned, he is free from guilt of infidelity.

"We are not to punish unless we send an apostle" 17—15.

"So often as a crowd will be thrown into it (hell), its guards will ask them, Did no warner come unto you? They will reply, Yea, verily a warner came unto us, but we charged him of imposture and said, God hath sent down nothing, ye are but in a great error" 67—8, 9.

"Until when death overtaketh any of them, he saith, O Lord, suffer me to return *to life* that I may do that which is right, in which I have neglected. By no means, verily these are the *impossible* words which he shall speak: but beyond them is an interval, until the day of resurrection" 23—99, 100.

Some traditions have been cited by Ahmad, confirming the above principles. "Aswad Bin Sari relates that four men will offer their excuses on the day of resurrection. Firstly the deaf who hears nothing, secondly the insane, thirdly the old decrepit and fourthly the still born.

also have damsels having large black eyes, 23 as if they are hidden pearls 24 This is a reward of that which they have been doing. 25 They shall

The deaf will say, My Lord, Islam came but I heard nothing; the insane will say, Islam came and I was pelted by boys; the old person will say, Islam came and I understood nothing; the still born will say, My Lord, no apostle of thine came to me. God will exact a contract of obedience from them and then order them to go to hell. I swear by Him in whose hands is the life of Muhammad, if they had gone towards hell, it might have become cold and peace for them."

- (4.) There will be no more warnings after resurrection and matters decided finally on the day of judgment.

"O infidels, make no excuse to-day, ye shall be rewarded only according to your actions" 66—7.

"And fear the day when no soul shall avail another soul in the least. nor intercession accepted from her, nor any recompense taken, nor they shall be helped" 2—48.

- (5.) The pleasures of paradise and pains of hell shall be the result of one's own faiths and actions regulated by divine dispensations.

"They shall be fettered on the day of resurrection by what they have been niggardly in" 3—179.

"Those who devour the usury, they shall not stand but like the one whom the devil hath confounded by the touch" 2—275.

"Bear good tidings unto those who believe and do good works that they shall enjoy gardens from under which rivers flow" 2—25.

John 4—14. "But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Revelations 14—13. "And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

- (6.) The pleasures and blessings of the paradise as mentioned by the Holy Qurán are actual things, but to understand them fully in the present state of human

hear no folly and no wickedness therein, 26 but the words, Peace, Peace ! 27 The fellows of the right hand—how happy are the fellows of the right hand ! 28 They shall be in the midst of thornless lote-trees ;

developement is an impossibility except as far as God pleaseth.

“No soul knoweth what coolness of eyes is hidden for them, as a reward for what they do” 32—17.

“The example of the paradise that hath been promised unto the pious is *as follows*: therein are rivers of water which doth not stink, and rivers of milk whose taste is never corrupted, and rivers of wine that is delicious unto the drinkers, and rivers of purified honey; they shall also have all sorts of fruits and pardon from their Lord” 47—15.

“The pious shall be in gardens and rivers in the place of truth near the Almighty king” 54—55.

(7.) A few examples of the torments of hell.

“Thou wilt see the sinners on that day bound up in fetters; their shirts shall be of coal tar, and the fire shall cover their faces” 14—5.

“They shall know when collars and chains shall be in their necks, and they shall be dragged in boiling water and then cast into the fire” 40—72.

“And fear the fire whose fuels are the men and the stones” 2—24.

“So often as their skins shall be melted, we will substitute others for them that they may taste the torment” 4—56

The fellows of the fire shall call upon the fellows of paradise, *saying*.

“Pour upon us some of the water or out of that which God hath given you. They will reply, God hath forbidden it unto the disbelievers” 7—50.

“They shall be made to drink a purulent water; they will sip it but wont be able to swallow it, and the death shall come to them from every place but they shall not die, and beyond that shall be a severe torment” 14—17.

“But as to the disbelievers, their garments shall be cut from fire; boiling water shall be poured from above their heads, which shall melt the contents of their bellies and the skins” 22—20.

29 and piles of fruits; 30 and outspread shades 31 and water out-poured, 32 and abundant fruits, 33 neither failing nor forbidden; 34 and upraised beds. 35 We have created them by a *wonderful* creation,

"So often as they will try to get out of it on account of the pain, they shall be returned into it, and *ordered* Taste ye the torment of burning" 22—22.

"Call not a single destruction to-day but call many destructions" 25—14.

"Seize him and put him in irons, then take him to the hell, and bind him in chains seventy cubits long" 69—34.

"Verily the tree of Zaqqum is the food of the sinner" 44—44.

Matthew 25—41. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Matthew 8—12. 'But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.'

Matthew 10—28. 'And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.'

Luke 6—24. 25. 'But woe unto you that are rich! for ye have received your consolation.'

Revelations 21—8. But the fearful, and unbelieving, and the abominable, and murderers, and whore mongers, and sorcerers and idolators and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Luke 16—19 and 31. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day."

"And there was a certain begger named Lazarus, which was laid at his gate, full of sores."

"And desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores."

"And it came to pass, that the begger died, and was carried by the angels into Abraham's bosom; the man also died, and was buried."

36 and made them virgins, 37 darlings of equal age *with their espouses*, 38 for the fellows of the right hand. 39 *They shall consist of* a part of the first believers, 40 and a part of the last believers. 41 Fellows of the right hand,—how miserable are the fellows

“And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom.”

“And he cried and said, Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.”

“But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.”

“And beside all this, between us and you there is a great gulf fixed; so that they would pass from hence to you cannot; neither can they pass to us, that *would come from thence*,”

(8.) A few examples of the pleasures and blessings of the paradise.

“Gardens from under which rivers flow” 2—25.

“Its fruits shall be everlasting and its shade *as well*” 13—35.

“Verily the pious shall be in gardens and springs. Admit them therein with peace and safety. And we will remove all grudge from their hearts *and make them* like brothers seated face to face on couches. No pain shall touch them there and they shall never be turned out therefrom” 15—48.

“Peace shall be the saying *unto them* from the merciful Lord” 36—58.

“They shall be entertained by the gracious and merciful God” 41—52.

“Therein is everything that the souls desire and the eyes feel pleasure in; and ye shall remain therein for ever” 43—71.

“Immortalized children shall go round about them; when thou wilt see them, thou wilt think them to be scattered pearls” 76—19.

“They shall have purified wives there and they shall remain therein for ever” 2—24.

of the right hand. 42 *They shall be* in flames and boiling water, 43 and shade of smoke, 44 neither cooling nor agreeable. 45 Verily before this they were affluent; 46 and used to persist in grievous

"For them are the gardens of eternity from under which rivers flow; they shall be adorned there with bracelets of gold and shall be clothed in green garments of fine silk and brocades; reposing themselves therein on them" 18—31.

Psalms 71—20, 21. "*Thou*, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth."e

"Thou shalt increase my greatness, and comfort me, on every side."

Matthew 8—11. "And say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven."

Matthew 19—28 to 30. "And Jesus said unto them Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold and shall inherit everlasting life."

"But many *that are* first shall be last and the last *shall be* first."

Revelations 7—15 to 17. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."

"They shall hunger no more neither thirst any more; neither shall the sun light on them, nor any heat."

"For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Revelation 19—7 to 10. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

sins, 47 and say, Are we to be raised when we are dead and reduced to dust and bones, 48 or our fathers. 49 Say, The former and the latter 50 are surely to be assembled at the prefixed time of a known

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine line is the righteousness of saints."

"And he saith unto me, write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

"And I fell at his feet to worship him. And he said unto me, See *thou* do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus."

- (9.) On the day of resurrection the righteous shall be happy and free from all anxiety but the wicked, extremely grieved and anxious.

"A day many faces shall become white and many black" 3—106.

"God will save them from the evils of the day and endow them with brightness and bliss" 76—11.

"Many faces on that day shall be white, laughing and delightful; many faces shall be covered with dust and darkness: these shall be the unbelieving wickeds" 76—11.

- 10.) Miscellaneous informations about the resurrection.

"A day the earth shall be changed into another earth and the heavens too; and all men shall appear unto God, the one and the dominant" 14—48.

"A day we will roll up the heaven like the rolling of the scroll of a book" 21—104.

"A day the heaven shall become like the molten copper, and the mountain like the carded wool, and a friend shall not ask a friend, although they will see each other" 70—11.

"The trumpet shall be sounded, then every one who is in the heavens and the earth shall swoon except him whom God pleaseth *otherwise*. It shall be sounded again a second time and then they shall stand up all at once and look about" 39—68.

day. 51 Then ye, O *men* who have gone astray and denied *the judgment* as falsehood, 52 shall surely eat of the tree of *Zuqqum*, 53 and fill your bellies therewith, 54 then drink boiling water after it, 55 and drink like the drinking of the thirsty camel. 56 This shall be their entertainment on *the day of judgment*. 57 We have created you, therefore why do ye not affirm

"A day the crier shall call *men* to an unpleasant thing—they shall come out of their graves with their eyes cast down, and *spread abroad* as if they are locusts scattered far and wide" 54—8.

Jhon 5—28, 29. "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his vice."

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

1 Corinthians 15—51 to 54. "Behold, I shew you a mystrey; we shall not all sleep, but we shall all be changed."

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed."

For this corruptible must put on incorruption, and this mortal *must* put on immortality."

"So when this corruptible shall have put on incorruptible, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

- (11.) The time of resurrection is not given either in the Qurán or the scriptures preceding it. It will appear all of a sudden, when no man shall have a thought of it. Its precursory signs have been mentioned by the Bible and the Qurán but they are all indefinite.

"It shall suddenly come, when they shall have no knowledge of it" 29—53.

"They ask thee concerning the resurrection, When it shall stand, Say, Its knowledge is with my Lord only; none but He will discover it at its time; it is a heavy thing in the heavens and the earth, it will not come to you but suddenly" 7—187.

it as true 58 Did ye ever observe what ye emit ?
 59 Do ye create it or are we the creators^a thereof. 60
 We have destined the death amongst you, and we are

“ The affair of the resurrection is but like a twinkling of the eye and rather nearer ” 16—77.

(12.) A few of the signs of the approach of resurrection as mentioned in the Qur'an and traditions are as follows:—

(a.) Breaking of the wall of Zul Qarnen and bursting forth of Gog and Magog and their falling into each other's country like the waves of a tempestuous ocean, and mixing with others. For details see notes on 18—99 and 21—96.

(b.) Appearance of a smoke in the sky. Vide note on 44—10.

(c.) Appearance of the beast of the earth. See note on 27—62.

(d.) ‘ When the camels shall be workless ’ 81—4.

(e.) Rise of the savages, blowing up of mountains, wide dissemination of books and formation of canals. (See note, page 123.)

(f.) Widest spread of Christianity, the appearance a bright comet in the east, prohibition of pilgrimage to Mecca, use of fire and water in conveyance and general spread of plague. (See note, page 127.)

Besides the final resurrection, four minor resurrections have been pointed out in the Traditions of the prophet.

(a.) Death. “ Whoever dieth, his resurrection surely standeth.”

(b.) “ After a century none of those living now shall remain alive.”

(c.) “ A thousand years after the Hejra, the Arabian kingdom shall fall, the Gog and Magog rise up, corruptions of the Antichrist shall prevail and the promised Messiah shall appear.”

(d.) “ The decline of Arabia shall commence after five hundred years.”

a. That is the creator of the spermatozoa which are the fertilizing germs in seminal fluid. As long as these are wanting, the mere semen, however thick or thin, abundant or scanty, cannot fecundate the ovum.

not disbled 61 to substitute *others* like unto you and to raise you in a condition which ye know not. 62 Ye know the first creation, then why do ye not understand? 63 Have ye considered what ye till? 64 Do ye cause it to spring forth or we do? 65 If we pleased we could make it mere grit, then ye would have been confusedly saying, 66 We are fined, 67 nay but we are lost. 68 Did ye behold the water that ye drink? 69 Do ye make it come down from the cloud or we do it send down? 70 If we pleased we would have made it bitter, then why do ye not give thanks? 71 Did ye behold the fire that ye kindle. 72 Have ye produced its trees or are we the producer *thereof*. 73 We have made it a reminder and a provision for the travellers of the waste. 74 Therefore celebrate the name of thy Lord, the most glorious. 76 I swear by the falling of the stars, 76 and surely it is a great oath, if ye know *it*, 77

A tradition of Muslim mentions ten signs of the approach of resurrection.

- (1.) The smoke. (Note on 44—10.)
- (2.) Antichrist. (Note on 18—104.)
- (3.) The beast of the earth. (Note on 27—82, 34—15.)
- (4.) Rising of the sun from the west. It fulfilled in the advance of civilization in Europe.
- (5.) Appearance of Jesus Christ. (Note on 3—45.)
- (6.) Prevalence of the Gogs and Mags all over the world (Note on 18—83, 21—90.)
- (7.) Sinking down of the earth. One in the east, which proved true by the decline of Abbasides in India. The second in the west, which realized in the extirpation of Ommides from Spain and Tunis. The third in Arabia, which fulfilled in its own fall.
- (8.) A fire which starting from Yemen shall drive men to their place of general gathering, which according to another tradition is Palestine. Shah Walyullah means by this a general attack on Palestine. According to other tradition the fire will start from Eden and drive men to Palestine.

that this is the honourable Qurán, 78 in a book protected *a* *for ever*. 79 None can touch it but those who are purified. 80 *It is* a revelation of *the* Lord of all the creatures. 81 Do ye therefore make affectations in it, 82 and make your portion *only this* that ye disbelieve it. 83 Shall it not be so that the life shall reach the larynx, 84 and then ye shall be looking on. 85 And we are nearer to it than you, but ye do not understand. 86 Therefore, if ye are not governed *by Him*, 87 bring it back, if ye speak the truth. 88 Thus he who is raised up to God, 89 *shall enjoy* fragrance and sweet-smelling flowers and garden of bliss 90 And if he is one of the right hand fellows, 91 *it will be said unto him*, Peace be unto thee, O thou who art one of the right-hand fellows. 92 But if he is one of those who disbelieve and go astray, 93 *he shall have* an entertainment of boiling water; 94 and of being broiled in hell. 95 This is surely the certain truth. 95 Therefore celebrate the praise of thy Lord, the most glorious.

CHAPTER 57.

Entitled, The Iron, revealed at Medina, containing 29 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 Whatever is in the heavens and the earth, celebrateth the praise of God, and He is the Mighty, the Wise. 2 His is the kingdom of the heavens and the earth, He giveth life and causeth to die and He

a. This is an eternal [prophecy that the Qurán shall always remain secure from all corruptions and interpolations and kept in writing.

is the appointer of the destinations of all things. 3 He is the first and the last, the outermost and the innermost.^a 4 He created the heavens and the earth in six periods and made for the throne. He knoweth what entereth the earth and what cometh out of it, what descendeth from the heaven and what ascendeth thereto; and He is with you wherever ye be, and God knoweth what ye do. His is the kingdom of the heavens and the earth and unto Him all the affairs are returned. He causeth the night to succeed the day and causeth the day to succeed the night and He knoweth perfectly the substance of the hearts. 7 Believe in God and His apostle and expend in alms out of that which we have made you successors of. Thus who believe from amongst you and give alms, shall have a grand reward. 8 What aileth you that ye believe not in God, and the apostle inviteth you that ye may believe. 9 *It is* He who sendeth down manifest signs unto his servant that He may lead you out of the darkneses into the light. Verily God is kind and compassionate unto you. 10 What aileth you that ye expend not in the way of God and God's is the inheritance of the heavens and the earth. He who expendeth before the *promised* victory and fighteth cannot be equal to *others*; they have a grander rank than those who will expend after *the victory* and fight *in the way of God*. But unto all God hath given the good promise and God knoweth what ye

a. An authentic tradition of the prophet comments this verse as follows:—

'The first' implies that nothing was there before Him; 'The last,' that He will remain after the annihilation of everything; 'the outermost' that He is dominant over every thing and nothing is dominant over Him; 'the innermost,' that He is the final cause of everything. 'I am the first and I am the last; and beside me there is no God' Isaia 44—6. 'It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?' Job. 11—8.

do. 11 Who is there who appropriateth a good portion for God, He will multiply it for him and give a generous reward. 12 A day thou wilt see the believing men and women with their light running before them and to their right This day you have the glad tidings of gardens from under which rivers flow, therein shall they remain for ever : this is the grand success. 13 A day, the hypocrites, men and women, will say unto the believers, Look towards us that we may take some of your light. It will be said unto them, Get ye back behind you and seek a light. Then there will be struck between them a wall having a gate, in the inner side of which is mercy and the outer side of it has the torment before it. 14 They will call upon them saying, Were we not with you? They will reply, Yes, but ye tempted yourselves and cherished *vain* hopes and doubted *the religion* and were deceived by vain hopes until the command of God came and vanity lead you away from God. 15 Therefore, to-day no ransom shall be taken from you, nor from those who disbelieved. Your resort is the fire, it is your patron and an evil resort it is ! 16 Hast the time not come for the believers that their hearts be humbled down for the admonition of God and for the truth that hath come down and that they do not become like the preceding men of scriptures, over whom a long time passed and their hearts became hardened and most of them are unfaithful. 17 Know that God quickeneth the earth after its death : we have clearly declared the signs unto you that haply ye may understand.^a 18 Verily

a. The power of understanding has been always very much misappreciated and abused as regards its use in religion. some sects have been holding any exercise of reasoning in theology as a pure infidelity. The Holy Qurán has dealt with this subject in its usual perfectness and sublimity. Here I wish to give a collective view of it shortly under separate headings.

those who give in charity, whether men or women, and those who appropriate a good portion for God's services, their properties shall be multiplied and they shall have a generous reward. 19 Those who believe in God and His apostles, are the men of veracity and the witnesses before their Lord: they shall have their reward with their Lord. But those who disbelieved and charged our signs of imposture, these are the fellows of the hell. 20 Know that the life of the world is but a sport and a vain amusement: and *wordly* pomp and bragging among you and trying to multiply wealths and children are like rain-growth; its vegetation delighteth the unbelievers, then it withers so that thou seest it turned yellow and becoming a glit. In the next life there is a severe punishment and forgiveness of God and *His* pleasure.

- (1.) The universe, the very nature of man and the Holy Qurán are the divine institutions for the mental development of man.

"Verily in the creations of the heavens and the earth and the vicissitudes of the night and day, there are signs for the men of brains" 2—190.

"In the earth there are signs for those who believe, and in your persons as well; do ye not therefore consider?" 51—51.

"Thus God declareth His signs unto you that ye may understand" 2—242.

Also see 57—17; 6—152, 40—6.

- (2.) The reasoning is the guide which can save a man from mistakes and errors in religious as well as in worldly matters.

"We have sent down a book unto you containing your story; do ye not therefore understand?" 21—10.

"And many generations of you, he lead astray, why did ye not therefore understand" 36—62.

Also see 10—16; 11—51; 2—42; 3—64; 6—32; 21—67; 23—80; 28—60; 37—138.

- (3.) All the religious and worldly errors result from the want of proper exercise of reason.

The life of this world is nothing but a provision of vanity. 21 Try to be foremost in obtaining the pardon of your Lord and paradise whose width is like the width of the heaven and the earth. It is prepared for those who believe in God and His apostle. This is a grace of God, He giveth it unto whom He pleaseth and God is the Lord of magnificent graces. 22 No calamity falleth in the earth or

“Verily the worst cattle in the sight of God are the deaf and dumb who do not understand” 8—22.

“And when ye call them to prayer, they make a sport and jest of it: this *they do* because they are a people who do not exercise their reason” 5—58.

“The misbelievers are similar to one who calleth a thing which heareth not, but he goeth on calling and shouting: They are deaf, dumb and blind, therefore they do not understand” 2—171.

Also see 5—103; 10—42; 10—100; 13—5; 39—43; 22—46; 30—28; 49—4; 59—14;

- (4.) From the phenomena of the universe, history of the world and the revealed books of God, only those can derive benefits who exercise their reasons.

“He subjected the night and the day and the sun and the moon to your services; the stars are also bound to services by his command: verily herein are signs for people who exercise their reasons” 16—12.

“We left a sign in their history for a people who understand” 29—35.

Also see 25—44; 36—68; 2—164; 29—63; 30—24; 16—67; 45—5.

a. This teaches us that we should not become heedless of the next life in being taken up completely by secular engagements. The pleasures of wealth and children are but transient and if made the sole object of our life, they result in total ruin. Every thing in itself is a grace of God, but their inordinate love and improper use are ruinous. Good food, clothing and living are all blessings of God for a man but if unfair means are used to obtain them, they all become evils and a cause of misery. “Say, Who hath forbidden the graces of God that He hath created for His servants” 7—32. The 55th Chapter enumerates rivers, fruits, corns,

they did so to seek the pleasure of God. They could not observe it as they should have observed it. Therefore, we gave unto such of them as believed, their reward and most of them are unfaithful. 28 O believers, fear God and believe in His apostle; He will give you double portions of His mercy and produce a light by which ye will walk and pardon you; and God is the most forgiver of sins and the most Merciful: 29 that men of the scriptures may know that they cannot control anything of the grace of God and that the grace is in God's hand; He giveth it whom He pleaseth and God is the Lord of magnificent grace.

"O believers, let not your wealths and your children beguile you from the remembrance of God; and whoso doeth this, they are the sufferers" 63—9. Also see 64—14; 79—38; 82—8; 3—117; 10—24; 14—3; 7—51.

- (2) The prosperity and abundance of this world are the signs of God's mercy and grace for the righteous and, of curse and wrath for the wicked.

"It is a right due from us to help the believers" 30—47. "It is a right due from us to deliver the believers" 10—103. "Therefore those who believe and do good works, they shall have a pardon and a generous provision" 22—50. "He who feareth the glory of his Lord shall have two gardens" 55—45.

"Had the men of the cities believed and acted piously we would have opened blessings upon them from the heavens and the earth" 7—96.

"Let not their wealths and children make thee marvel, verily God intendeth to punish them thereby in the is world and that they die when they are unbelievers" 9—55.

"Did they not see, how many generations we destroyed before them whom we had so strongly established in the earth that we have not established *the Meccans* so strongly as yet; and we had sent clouds raining heavily upon them and made rivers to flow from under them; but we destroyed them for their sins and created after them other generations" 6—6.

CHAPTER 58.

Entitled, *She Who Disputed*, revealed at Medina, containing
22 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 God hath heard the words of her who disputed with thee concerning her husband^a and *then* complained unto God, and God was hearing your mutual discourse: verily God is hearing and seeing. 2 Those of you who *happen to* call their wives as the backs of their mothers,—they are not their mothers. Their mothers are those only who have given them birth. But what they say is surely an unjustifiable saying and a falsehood, but God is the most forgiver of sins and gracious. 3 Those who *happen to* call their wives as the backs of their mothers and then repair what they say, they should manumit a slave before they touch each other. This ye are advised to do and God is well acquainted with what ye do. 4

a. A story has been related by the traditionists that Aws Bin Sámat told his wife, "Thou art unto me like the back of my mother," These words were taken by the Arabs as an irreparable form of divorce. She had many children, hence the divorce was a great calamity to her. She came to the prophet and asked him if she can be his wife again. The prophet, respecting the old custom, replied, 'The divorce is effected.' This added to her griefs and she repeatedly asked for a way to repair it. After all, she turned towards God and prayed with deep earnestness. After the revelation of these verses the prophet directed her husband to atone his oath and take her back. Aws did accordingly and took her back.

But he who cannot find *means* to do so, he should fast for two months consecutively before they touch each other. And if one cannot do so, he should feed sixty poor. This *ye should do* that ye may preserve your faith in God and His apostle. These are the ordinances of God, and for the disbelievers is a painful punishment. 5 Verily those who oppose God and His apostle, they shall be upset—like those who were upset before them and verily we have sent down clear signs, and for the disbelievers is an ignominious punishment. 6 A day when God will raise them all and warn them of what they have been doing. God hath preserved them in full, but they *shall* have forgotten them, and God is a witness over all things. 7 Didst thou not see that God knoweth whatever is in the heavens and whatever is in the earth. There is no private discourse among three but He is the fourth of them; nor among five but He is the sixth of them: nor among fewer or greater number than this but He is with them, wherever they be; and He will inform them of what they have done, on the day of resurrection: verily God knoweth everything. 8 Didst thou not behold those who were prohibited from clandestine discourses and returned to what they were prohibited from, and discourse privily of wickedness and enmity and disobedience towards the apostle. When they come to thee, they greet thee in *words* which God hath not *used* in greeting^a thee; and they say in themselves, Why God doth not punish us for what we say. Hell is a sufficient punishment for them; they shall fall into it *to be broiled*, and an evil retreat shall it be! 9 O believers, whenever ye have a private discourse, do not discourse of wickedness and enmity and

a. As for example they used to say, 'Al samo alekum' (evil be upon you) instead of 'Alsalam-o-alekum' (Peace be upon you.)

disobedience towards the apostle, but discourse of righteousness and piety ; and fear God unto whom ye shall be raised. 10 Surely the clandestine discourse is from the devil that he may grieve the believers, but none can hurt them in the least except by the permission of God and upon God should all the believers rely. 11 O believers, when it is said unto you, Make room in the assembly, make room ; God will make room for you ; and when it is said, Rise up, rise up ; God will exalt those from amongst you who believe and who are endowed with knowledge, in ranks ; for God is well acquainted with what ye do. 12 O believers, when ye want to make a private consultation with the prophet, give some alms before your consultation ; this would be better for you and more pure. But if ye cannot afford to do it, *know* that God is gracious and merciful. 13 Do ye shrink from giving alms as a precursory step to your consultations ? Therefore if ye do it not and God hath turned upon you, then observe the prayer and pay the legal alms^a and obey God and His apostle : God is well acquainted with what ye do.

a. The legal alms, prescribed by Islam as one of the fundamental religious duties, are incumbent on every Muslim, provided he is free and possesses the amount on which the alms become due, and he does not owe a debt equal to or greater than the amount. *No alms are due on* dwelling houses ; clothes that are worn ; slaves that are kept for service ; animals that are used for riding or conveyance ; arms kept for war ; tools, for professional use ; and books, for study. Similarly the vessels and utensils that are used in household purposes and ornaments that are ordinarily worn are free from the obligation.

The properties on which the alms become due, may be divided into three classes.

- (1.) Cash in coins or ornaments or pieces of silver or gold, weighing in the case of silver 52½ tolas and in the case of gold 7½ tolas, provided that one year has passed

Didst thou not observe those who love the people against whom God is incensed? they are neither from amongst you nor from amongst them and they swear to lie knowingly. 15 God hath prepared for them a severe punishment: surely evil it is what they do.

over this much saving. Fortieth part or $2\frac{1}{2}$ per cent. of the savings is to be paid as the legal alms.

- (2.) Grains, cloths and other articles purchased for merchandize, provided that one year passes over them and their value amounts to or above $52\frac{1}{2}$ tolas of silver.
- (3.) Domestic animals like camels, cows and goats, if they graze for more than six months in pastures and one year passes over them. No alms is due if the number of cows or oxes or buffaloes is below thirty or in the case of goats below forty.

In the case of cows and oxes, a calf aged from one to two years becomes due when they number from 30 to 39; a calf aged from 2 to 3 years when from 40 to 59; one of the former kind and one of the latter when 70 to 89 and two calves of the second, when 90 and so on, for every number of 30, one calf aged from 1 to 2 years is to be given and for every number of 40 one calf aged from 2 to 3 years.

In the case of goats or sheeps, no alms is due below the number of 40. One goat becomes due for a number between 40 and 120; two goats for a number between 120 and 200; three goats for a number between 200 and 400. When the number reaches to 400, four goats become due and above that one goat for every hundred ones.

The alms must be paid to the poor, more especially to the near relatives excepting the parents or the wife or the husband or slaves. Sayyads are also excluded from the right.

The propitiatory alms of Idul Fitr becomes due on him upon whom the legal alms are due. He should pay two seers of wheat or four seers of barley for his wife, children, slaves and others who depend upon him. If the wife and son are rich, he is not bound to pay for them. It should be paid before Id prayer, but if not paid in time it may be paid afterwards.

16 They have made their oaths a shield and thus become an obstacle in the way of God ; therefore they shall suffer a disgraceful torment. 17 Their riches and their children shall not avail them in the least against God : these are the fellows of the fire ; therein shall they remain for ever. 18 A day, God will raise them all, then they will swear to him as they swear to you thinking that it will serve them to some extent. Are they not certainly the liars? 19 The devil hath prevailed upon them, and made them forget the remembrance of God. These are the party of the devil. Beware that the party of the devil is always to suffer. 20 Verily those who oppose God and His apostle : they are to be amongst the most abased. 21 God hath written 'I and my apostles shall always overcome' ; verily God is strong and mighty. 22 Thou shalt not find the people who believe in God and the last day that they may love *a*

The sacrifices of Idul Zuha become due on the same persons upon whom the legal alms are due. One person shall sacrifice one goat above one year of age or a cow above two years, or a camel above 5 years. Seven persons may join in sacrificing one cow or one camel. The animal to be sacrificed should be quite healthy free from all blemishes, not lame or deformed, and it should be slain after the prayer of Idul Zuha on the 10th or 11th or 12th of the month. If not done within these dates, the price of the sacrifice must be paid off to the poor.

a. It is prohibited here to love the infidels and wicked persons whether they be one's parents, brothers or wives. But it must not be understood that it implies any disregard of the rules of justice and mercy towards them. The 31st verse of the 15th Chapter commands explicitly.

"And keep with them reasonably in this world."

But love should be devoted to God primarily and to virtues and virtuous men secondarily as is enjoined by them so frequently repeated expression—"There is none

those who oppose God and His apostle, though they be their fathers or sons or brothers or wives : these are the men in whose hearts *God* hath inscribed the

to be loved and none to be worshipped but God." This expression is the basis of Islam, is echoed to heavens five times daily throughout the Islamic world in the calls for prayers, and is frequently repeated in the compulsory as well as extra services. The very word Islam also implies entire devotion and submission to God. "Those who believe are the most intense in love towards God." 2—167. All the good and charitable actions should proceed from a love for God, as the 76th Verse of the 9th Chapter says—"They give food to the poor, orphans and captives *simply* for His love and say, We do feed you for nothing else, but the face of God ; we want neither any reward nor thanks from you."

The blind love of passions leads to voluptuousness, that of children to their wickedness and ruin, that of riches and luxuries to dishonest actions and that of reprobate persons to self-degeneration.

Hence the Holy Qurán warns against all love that does not accord with righteousness. "The love of eager desire for women and children, and treasures of heaped up gold and silver, and trained horses and cattle, and land is made alluring unto men : these are the provisions of this life but unto God shall be the most excellent return" 3—14.

Thus the love of man must correspond with the love of God.

"Verily God loveth those who are the most repentants and most cleanly" 2—222. "God loveth the beneficent" 2—159. "God loveth the patient" 3—146. Therefore every man should love the repentants, the cleanly, the beneficent and those who are patient

On the other hand God does not love the ungrateful, the wicked, the arrogant and the boastful persons, as the Holy Qurán says—

"God loveth not any unbelieving and sinful person" 2—76. "Verily God loveth not any arrogant and boastful person" 4—36.

Therefore no good person should love the unbelieving,

faith and strengthened them with a spirit^a from Him and will lead them into gardens from under which rivers flow, therein shall they remain for ever God

the wicked, the arrogant and the boastful person. But benevolence and sympathy are to be cultivated towards all creatures, whether good or bad, human or animal; as is clearly enjoined by the following:—

“The Lord of all creatures” 1—1 “He is the Lord of everything” 6—165.

“We have not sent thee *O Mohammad*, but as a mercy unto all creatures” 21—107.

“Verily God commandeth you with justice and goodness and a giving of near relations” 16—90.

Thus the lowest stage of humanity is the observance of justice; next, doing good to others and above all helping every body as a father or mother would help his or her children or as a brother would help his brother. Nothing can be more perfect and more powerful in teaching the lesson of universal sympathy and pure godness than these simple injunctions of divine origine. But universal sympathy and goodness should not be confounded with love which can only be displayed for likes or for the better ones.

A few traditions of the prophet referring to love may be mentioned here.

“The mutual lovers in my glory shall have pulpits of light which shall be envied even by the prophets and martyrs” (Tirmzi.)

“I swear by Him in whose hands my life is, that ye shall not enter the paradise unless ye believe and ye shall not be perfect in faith unless ye love each other. Should I tell you a thing that if ye follow it ye shall love each other? It is this that ye should give currency to saluting one another.”

The New Testament seems to have confounded love with sympathy and goodness and disregarded the natural

a. *Viz.*, the Holy Ghost or the Holy Spirit as the 87th Verse of the 2nd Chapter expresses—“And we strengthened them with the Holy Spirit.” The prophet prayed for Hisan in the following words—My Lord strengthen him with the Holy Spirit.

is pleased with them and they are pleased with God : these are a party of God. Beware that the party of God is the only one to prosper.

CHAPTER

Entitled, The Emigration, revealed at Medina, containing 24 verses.

In the name of Allah, the All-providing, and the most Merciful God.

1 Whatever is in the heavens and the earth, celebrateth the praise of God and He is the mighty and wise God. It is He who drove those who disbelieved from among the men of the scriptures

laws of love, and hatred or attraction and repulsion between the human hearts.

In I Corinthians 13, the English versions have the words charity and the Urdu ones, **محبت** meaning love.

I. John. 2—9 to 11. "He that loveth he is in the light and he that hateth his brother, is in darkness even until now."

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."

I. John. 3—15. "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

I. John. 4—20 to 21. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."

"We love him, because he first loved us."

"If a man say, I love God, and hateth his brother, he is liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen !

"And this commandment have we from him. That he who loveth God love his brother also,

I. Jhon. 5—3. "For this is the love of God, that we keep his commandments; and his commandments are not grievous."

from their habitations for the first emigration, *a*. Ye did not think that ye shall be able to drive them out and they thought that their fortifications *b* would protect them against God, therefore God came upon them from where they did not think and cast the dread in their hearts so that they demolished their houses with their own hands and with the hands of the believers; therefore take example *from them* O ye men of eyes. 3 Had not God written banishment upon them, He would have punished them in this world; and in the next life they shall suffer the punishment of the fire. 4 This *they suffer* because they opposed God and his apostle and he who opposeth God, *he must know* that God is severe in punishing. 5 What fruitless palm-trees ye cut down or left them standing on their roots, it was by the permission of God that he may reward the unfaithful. 6 As to the spoils that God gave to His apostle from them, *without a war* ye be pushed *c* forward no horses

a. On account of the repeated violations of contracts, seditious behaviours and hostile steps, the Banu Nazer were besieged in their fortress. After some days they surrendered and proposed to undergo any punishment sentenced by the prophet to them. The prophet ordered them to quit the place entirely and take as much goods with them as they could carry on camels. they accepted the order and demanded 10 day's respite. During this time they managed to take as much goods with them as they could and demolished their houses with the idea that they will fall into the hands of the Muslims. Then they departed from them, some going to Syria and others to Khaibar and Hira. This was the first emigration; the other happened in the reign of Umar, when that Khalifa banished those who had settled at Khaibar and obliged them to depart out of Arabia. For a detail of their seditious behaviours see note on 15—29.

b. That is by slaughter and captivity as in case of Qureza.

c. See note on 8—1.

or camels against them, but God giveth His apostles dominion over whom He pleaseth; and God is the appointer of destinations of all things. 7 What God gave unto his apostle as spoils from the people of the town,^a it is for God and apostle and his kindred ^b and the orphans and the poor and the travellers that they may not be circulating amongst the well-to-do of you. What the apostle giveth you take it and what he prohibiteth you from, abstain from it and fear God: verily God is severe in punishing. *It is also* for the necessitous Muhajerin^c who were dispossessed of their habitations and properties, who are in search of a grace of God and His pleasure and are helping God and His apostle: these are the truthful men. 9 Those who quietly possessed the town of *Medina* and *confessed* the faith without molestation, they love those who came by flight to them and they find no need in their hearts for that which is given to them, and prefer them over themselves, even though there be indigence amongst them. And he who is saved from the covetousness of his self; these are the

b. E. G. the possessions Qureza and Nazer; Fedec and Khaiber.

c. During the prophet's life for him and his kindreds and after him for the successor and his relatives.

d. This and the two succeeding verses speak highly of the three classes of the followers of the prophet. The first and foremost among them are the Muhajirs who believed first and showed the greatest sincerity and devotion by bearing through the most trying persecutions, sacrificing their properties and lives for the sake of Islam and after all quitting their houses and relations in Mecca and flying to distant lands. The foremost amongst these are Abu Bakr Umar, Usman and Ali.

Next to them are the residents of Madina, called Ansars who received the fugitives cordially, helped them in every way, allowed half of their properties to them.

men who shall prosper. 10 And those who came after them, they say, Our Lord, forgive us and our bretheren who have preceded us in faith and let there be no grudge in our hearts against those who have believed; Our Lord, Thou art kind compassionate. 11 Didst thou not observe those who behaved hypocritically saying unto their bretheren who disbelieved from among the people of the scriptures, that if ye be expelled, we will go forth with you and will obey none concerning you ever; and if ye be fought against, we will help you. God testifieth that they are certainly liars. 12 If they be expelled, they shall not go forth with them and if they be attacked they

Next to them are the general Muslims who succeeded them, admired and appreciated their devotional efforts and prayed for them. Then how unreasonable are the beliefs and practices of Sheites who accurse Abu Bakr, Umar and Usman and think it a religious duty; and of Kharjies who accurse Ali and Usman as a religious duty. These are the fellows who are extolled in the Qurán and traditions; at whose hands, most of the prophecies of the Bible and Qurán came true, who were the foundations of Islam and with whose high character, purest devotion and admirable successes the history resounds.

The first objection of the Sheites is this that Ali deserved the succession to the prophet but Abu Bakr, Umar and Usman usurped it successively. This objection is altogether groundless, for the succession was prophesied in the Qurán and traditions as well as in the Old Scriptures. Then what hands could frustrate the designs of God and falsify the prophecies. Moreover the selection was made by a general congregation of the Muhajir's and Ansars whose sincerity, truthfulness and devotion are testified by the Quran. Ali served as a prime minister and counsellor during the reigns of the first three Khalifas, with perfect satisfaction and earnestness. To charge him and the general companions of the prophet, of hypocrisy and subterfuge in consenting to the election, is another absurdity maintained by them, for such a behaviour is directly opposed to their life-history of unparalleled devotion and heroism, so abundantly

will not assist *a* them; and if they help them, they shall turn their backs in flight and then they shall not be helped. 13 Certainly, ye are stronger than them on account of the terror cast into their hearts from God. This is so because they are a people who do not understand. 14 They shall not fight with you in a body, but from within fortified towns or from behind walls, *though otherwise* their fighting is hard amongst them. Thou thinkest to be united, but their hearts are divided. This is so because they are a people who do not understand. 15 *They shall suffer in the same way* as the *Meccans* have suffered a short time before them at *Badr*; they tested the evil consequence of their actions and for them is *destined* a painful punishment. 16 *They shall be* like the devil when he persuadeth man to infidelity and when he com-

shown in the cruellest persecution continued unremittently for twenty years. Abu Bakr had no great personal strength or wealth or social position by which he could influence and overawe the generality in opposition to Ali.

The second objection of the Sheites against Abu Bakr is this that he rejected the claim of Fatima, the prophet's daughter, to the prophet's estate. The caliphate refuted the claims by the 4 to 10 Verses of this Chapter and continued the distribution of the income according to what the prophet had done in his life time. In doing this he not only deprived Fatima of the ownership of the state, but his daughter Ayesha as well. At his death bed, he bequeathed the succession to Umar, not to his son. This is another proof of his perfect uprightness. Ali also maintained the same treatment of the estate as it was done during the reigns of the other three Khalifas.

The third objection of Sheites is against the succession of Umar and Usman. This is apparently absurd for it implies the falsification of the prophecies and frustration of the designs of God.

a. According to this prophecy, the Jews of Madina did neither help the Banu Nazer at the expulsion nor departed with them.

mitteth an infidelity, he saith, I am clear of thee, verily I fear God, the Lord of all creatures. 17 The end of both is this that they both enter the fire and remain there for ever : this is the reward of the wrong doers. 18 O true believers, fear God. Every person should consider what he hath sent on for tomorrow, and fear God ; verily God is well acquainted with what ye do. 19 Be not like those who forget God and He maketh them forget themselves : these are the unfaithful persons. 20 The men of the fire and of the hell cannot be equal : the men of the paradise are those who are happy. 21 Had we sent down this Qurán on a mountain, thou might have seen it humbling itself and splitting asunder from the fear of God. These are the parables that we propound unto men that peradventure they may reflect. He is God besides whom there is none to be loved and none to be worshipped, who knoweth the future and the present. He is the all-providing and the most merciful God. 23 He is God besides whom

After the martyrdom of Usman, Ali was selected as the successor. Muaviya was already a Governor of Syria. People advised Ali to get a confession of subordination from him and to make thorough investigation about the murderers of Usman. But for some reason, Ali did not approve the advices. The Murderers of Usman maintained their hands in the affairs of the government as before. This aroused the suspicions of Banu Omayya and created many disturbances. The general public was at a loss for the behaviour of Ali with the murderers. On other the hand, some men began to excite Ayesha, Tulha and Zuber with the reports that the murderers of Usman are in the army of Ali and that Ali is in the skirts of Kufa in these days. To keep herself aloof from the complicacies, Ayesha had gone to Macca for pilgrimage. But the ebullition not subsiding and the murderers behaving disrespectfully against the wives of the prophet, she changed for another place. The insurgents persuaded Ali to arrest Ayesha, Tulha and Zuber, threatening him of great revolt at their hands. They did all this under

there is none to be loved and none to be worshipped, who is the King, the Holy, the Giver of peace, the Giver of faith, the Guardian, the Mighty, the Repairer, the most High. Far exalted be God above that which they associate with Him ! 24 He is God the Creator, the Maker, the Former. His are the most excellent names. Whatever is in the heavens and the earth celebrateth His praise and He is the mighty, the wise God.

the impression that a peaceful condition would prove fatal to them. When the Khalifa encountered Ayesha, Tulha and Zuber, and real state of things appeared to come up, the insurgents started the war. Ayesha had no regular force with her ; therefore his men were easily dispersed. Tulha and Zuber were killed in the action. But Ayesha had already got the true knowledge of the case and became satisfied with Ali. Therefore the Khalifa sent her to Madina respectfully with a guard of honours. After this followed the wars with Muawiya, resulting in a great bloodshed of Muslims. The same insurgents continued producing disquiet in many other directions on account of which Ali had to slay thousands of the mutineers. Finally, three men of the seditious tribe resolved to kill Ali, Muawiya and Umar Bin Aws. Ibn Muljam succeeded in killing Ali, but the other two failed. After the death of Ali, Hasan succeeded him in the caliphate. War was continued with Muawiya. Considering the slaughter of thousands of Muslims, Hasan gave up the caliphate to Muawiya, and retired. After the death of Muawiya, his vicious son Yezid succeeded him by force, not by selection. He was the chief cause of the horrible murders of the prophet's posterity at Karbala, including Husain. After this, Yezid died and was succeeded for a short time by his son. Then followed Marwan whose dynasty reigned for 100 years, and was succeeded by Abbasids who made Bagdad, their capital.

Fourthly they confine the number of Imams or spiritual leaders to twelve rejecting others as usurpers and impostors on the basis of a supposititious revelation. A sect of them that worshipped Ali in the beginning dissented afterwards under the name of Kharjies whose distinctive doctrine is to curse Ali as that of the Sheites is to curse the other three

CHAPTER 60.

Entitled, She who is tried, revealed at Medina, containing 13 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 O true believers, take not my enemy and yours for friends showing love unto them, for they have already disbelieved the truth that came unto them, and have been expelling the apostle and you too *simply* because ye believe in God, your Lord. When ye go forth to war in the way of God in search of my pleasures, *ye shall not* secretly send messages of love towards them. I know well what ye conceal and what ye disclose. He Who from among you doth this, he erreth from the right path. 2 Whenever they get an upper hand over you, they become enemies unto you and stretch forth their hands and their tongues against you with evil and wish that ye apostatize. 3 Your relations and your children will not avail you on the day of resurrection. He will cause a separation between you, and God seeth what ye do. 4 Really there was an excellent example for you in Abraham and those who were with him, when

Khalifas. The wars between Ali, Hasan, Ayesha and Muawiya were all based on misinformation and misunderstanding of facts. However the victories of Islam that had started like an irresistible tempest at the hand of Abu Bakr, Umar and Usman were not only stopped all of a sudden in the times of Ali, but the internal disturbances and warfares divided the kingdom and precipitated its downfall.

The 12 Imams that are believed in by Shias, are as follows:—

Ali, Hasan, Husain, Zennul Abidin, Muhammad Baqir, Jafar Sadiq, Musa Kazim, Ali Raza, Muhammad Naki, Hasan Askari, and Mehdi.

they said unto their people We are clear of you and of that which ye worship besides God. We have renounced you, the enmity and hatred both began between us and you for ever until ye believe in God alone: except Abraham's saying unto his father, I will ask pardon for thee, but I cannot do anything for thee against God. Our Lord, on Thee we have relied and unto thee we turn and unto Thee is our return. 5 Our Lord, make us not a temptation unto those who do not believe and forgive us, Our Lord; verily, Thou art the mighty the wise God. Surely there was a good example for you in them, for him unto who expecteth God and the last day. He who turneth away, *should remember* that God is the Self sufficient, the Glorious.

The last Imam *viz.*, Mehdi has been made the subject of prodigious stories and inconsistent opinions amounting to romance. Some of the view are : about Mehdi or—

- (1.) Muhammad Bin Askari, born in 245 A. H. The Shias suppose him to be still living and hidden in the cave of Samira. He will come out near resurrection and conquer the whole world by sword.
- (2.) Some believe that he is to be born of the descendants of Hasan and Husain or both.
- (3.) Others believe that he will be a descendant of Bani Omayya.
- (4.) Others that he will be a descendant of Bani Abbas
- (5.) Others that he may be born of any Muhammadan tribe.
- (6.) Others that there will be many Mehdi's of different descents.
- (7.) Others that the promised Messiah is the only Mehdi who is to come.

All the advocates of the different theories have adduced traditions in support of their own beliefs. Similarly, there are wide difference as to the place of birth and appearance, the name and the parentage of the expected Mehdi.

The view that the promised Messiah and Medhi are one and the same person, is supported by the following facts :—

- (1.) Referring to the time of both, the traditions say that it will be a time of abundance of rain and of productions and marked by general peace and justice.

7 It is nigh that God may produce a love^a between you and those with whom ye are at enmity, for God is mighty and God is the most forgiver of sins and merciful. 8 God doth not forbid you to do good to and behave justly towards those who neither fought with you for religion nor dispossessed you of your habitations: verily God loveth the just doers. 9 God forbiddeth you only to love those who fought with you for religion and dispossessed you of your houses and assisted *others* in your expulsion; and he who loveth them, they are the wrong doers. 10 O believers, when the believing women come to you as deserters of *their relations and houses*, examine them. God is well acquainted with their faiths. Therefore if ye find them to be believers, do not return them to the infidels. They are not lawful for the *unbelieving* men, nor the *unbelieving* men are lawful for the *believing* women, but pay them what they have expended *for them*. It would be no crime in you if ye marry them, when ye have paid the women their dowry. And do not retain a patronage over the unbelieving women but demand what ye have expended *on the dowries of such of your wives who run away to the infidels* and let them demand what they have expended *on their wives when they come over to*

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- (2.) Their periods of preaching have been pointed out as equal.
 - (3.) It has been affirmed of both that they will go to Mecca and Jerusalem.
 - (4.) The descriptions of both correspond with each other.
 - (5.) Both have been included in the followers of the prophet.
 - (6.) Both have been stated to appear in the east.
 - (7.) 'There is no Mehdi but Jesus.' This is a well known tradition.

For details see note on 3—54.

a. In accordance with this prophecy all the inveterate enemies become sincere friends including Abu Sufyan.

you: this is the judgment of God; He judgeth between you and God is knowing *and* wise. 11 If any thing of your wife's *dowries* escape from you to the unbelievers, and ye have your turn *by the coming over* of any of the *unbelievers' wives to you*; give unto those *b-livers* whose wives have gone away, *out of their dowries* equal to what have been expended; and fear God in Whom ye believe. 12 O prophet, when the believing women come to thee and engage with thee on *the conditions* that they will not associate any thing with God, and will not steal, and will not fornicate, and will not kill their children, and will not come with a calumny which they might have forged between their hands and their feet, and will not disobey thee in reasonable things, then engage with them and ask God for their forgiveness: verily God is gracious and merciful. O true believers, love not the people whom God is wroth against; they have despaired of the next life as the unbelievers have despaired of *the resurrection of the fellows of the graves*.

CHAPTER 61.

Entitled, The Rank, revealed at Medina, containing 14 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 Whatever is in the heavens and the earth, celebrateth the praises of God and He is the Mighty, the Wise. O *true* believers, why do ye say that which ye do not do? 3 It is the most odious to God that ye say what ye do not. 4 Verily God loveth those who fight in His way in ranks as if they are a well compacted building. 5 When Moses said unto,

his people, O my people, why do ye injure me, for ye know that I am an apostle of God unto you. But when they swerved from the truth, God made their hearts to swerve *from the right cognizance*; for God guideth not the unfaithful people. 6 And when Jesus, son of Mary said, O children of Israel, I am an apostle of God unto you, verifying parts of the Pentateuch which is before me and bearing the good tidings of an apostle who is to come after me, whose name shall be Ahmad.^a But when he came unto them with evident declarations of truth, they said, This is a manifest sorcery. And who is more iniquitous than him who forgeth the lie concerning God while he is invited unto total resignation to Him, and God directeth not the iniquitous people. 8 They desire to put out the light of God by their mouths, but God is to complete His light, though the infidels be averse thereto. 9 It is He who sent His apostle with the direction and religion of the truth that he may make it victorious over every religion, though the idolaters be averse thereto. 10 O believers, should I lead you to a merchandise that may deliver you from the painful torment. 11 Believe in God and His apostle and labour hard in the way of God with your substances and persons: this is better for

a. The Gospel of St. Barnabas contained the word Ahmad which was represented in the Greek version by Periclyte. It is quite possible that the Paraclete of the modern Gospels might be a corruption of Periclyte. Ahmad means illustrious, governor, judge, praiseworthy, and one who praises God most. According to John 14—30, Muhammad is also a prince of this world, as Jesus himself says, "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." Another appellation for Muhammad in the Gospels is the spirit of truth. John 15—26, 27. See note on 16—102. John 16—8 says that he will reprove the world of sin, and of righteousness, and of judgment.

you if ye know. 12 He will pardon you your sins and lead you into gardens, from under which rivers flow, and into agreeable dwellings in gardens, of eternity: this is the magnificent success. 13 And *He will also lead you* to other things which ye love *namely* help from God and a near victory; so give the glad tidings unto the believers. 14 O believers, be ye helpers for God, as Jesus son of Mary, said to the apostles, Who are my helpers for God? The apostles replied, We are the helpers of God. But a party of the children of Israel believed and a party disbelieved. Therefore we strengthened those who believed against their enemy and they became victorious.

CHAPTER 62.

Entitled, The Friday, revealed at Medina, containing 11 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 Whatever is in the heavens and the earth, celebrateth the praises of God, the King, the Holy, the Mighty, and the Wise. It is He who raised an apostle in the ignorants from amongst them who readeth His signs unto them and purifieth them and teacheth them the scriptures and the wisdom, whilst before *him* they were *sunk* in a manifest error. 3 *He will also touch and purify* others of them, who have

Thus in the signification of a governor and judge also, Muhammad is prophesied in the Gospels.

The Christians have tried to apply these prophecies to the spirit that descended on the apostles. But this view is contradicted by the very words of the prophecies. For details see note on 16—102.

not as yet joined^a them, and He is the mighty, the wise God. 4 This is a grace of God, He giveth it whom He pleaseth and God is the Lord of Magnificent graces. 5 The likeness of those who were charged with the Pentateuch but they bore it not, is the likeness of the ass that beareth books. How evil is the similitude of those who disbelieve the signs of God! and God directeth not the iniquitous people. 6 Say, O ye who are Jews, if ye believe that ye are *the* friends of God in exclusion to *other* men, pray for the destructive battle, if ye speak true. 7 But they shall never ask for it on account of that which they have sent before them; and God well-knoweth the iniquitous. 8 Say, Verily the death which ye fly from shall surely meet you, then ye shall be turned unto Him who knoweth what is secret and what is manifest, and He will warn you of what ye have been doing. 9 O believers, when ye are called for prayer in the day of Friday, hasten towards the remembrance of God and leave^b off traffic: this is better for you, if ye know. 10 When the prayer is finished, disperse in the earth and seek^c the bounties of God and

a. That is the followers of the promised Messiah. See note on 3—54, p. 124.

b. It is related that when the prophet was delivering the Friday sermon, a caravan of merchants came into Medina with their drums beating according to the customs, all the congregation excepting twelve Muslims ran off to see them. Here the Muslims are instructed, never to do so when attending the Friday service. After finishing the prayers they may attend their callings. There are many traditions enjoining the importance of Friday Prayers, one of them being:—"People should beware of neglecting the Friday prayers, otherwise God will seal up their hearts and they shall become heedless" Muslim.

c. This verse justifies all lawful labours in obtaining the worldly things, and striving for its achievements, as long as they do not divert one from God and deviate him from the right path. Compare with 63—9; 7—83; 2—198; 4—79.

remember God very often that ye may prosper. 11 But when they see any merchandizing or sport, they flock to it and leave thee standing. Say, What is with God is better than the sport and the merchandizing, and God is the best provider.

CHAPTER 63.

Entitled, The Hypocrites, revealed at Medina, containing 11 verses.

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In the name of Allah, the All-providing and the most Merciful God.

1 When the Hypocrites come to thee, they say. We testify that certainly thou art an apostle of God. God knoweth that thou art certainly His apostle and and God testifieth that the hypocrites are surely liars. 2 They have taken their oaths as shields that they may keep off *men* from the path of God: verily evil it is what they have been doing. 3 This *they do* because they believed and apostatized, wherefore their hearts have been sealed up, therefore they do not understand. 4 When thou seest them, their persons please^a thee and when they speak thou heareth

Proverbs 6—6. 'Go to the ant thou sluggard; consider her ways and be wise.'

Proverb 13—4. 'The soul of the sluggard desireth and hath nothing: but the soul of the diligent shall be made fat.'

Proverb 14—23. 'In all labor there is profit: but the talk of the lips *tendeth* only to penury.'

Proverb 20—4. 'The sluggard will not plough by reason of the cold: *therefore* shall he beg in harvest and have nothing.'

Proverb 21—17. 'He that loveth pleasance shall be a poor man: he that loveth wine and oil shall not be rich.'

a. Abdullah Bin Ubai, a leader of some hypocrites at Medina, possessed a tall size, graceful appearance and

their words, *but in reality* they are like pieces of timber set up against a wall. They imagine every shout to be against them. They are enemies, therefore beware of them; curse of God be upon them! Whencefrom do they turn away? 5 When it is said unto them, Come, the apostle of God will ask pardon for you, they shake their heads and thou seest them keeping off with pride. 6 It is equal unto them, whether thou ask forgiveness for them or do not ask forgiveness for them; God will never forgive them, for God directeth not the unfaithful people. 7 They are the men who say, do not expend on those who are with the apostle of God until they disperse off, and God's are the treasures of the heavens and the earth, but the hypocrites do not understand. 8 They say, When we return to Medina, the more honourable of us will turn out the meanest ones therefrom. But the honour is for God and His apostle and the believers, but the hypocrites do not know. 9 O believers, let not your wealths and your children divert you from the remembrance of God, and whoso doth that—they shall be the losers. 10 And expend *in good works* out of that which we have given you before the death comes to any one of you and he cry out, My Lord, wilt Thou not grant me respite for a short time that I may give alms and become one of the righteous. 11 But God will never respite any soul when its destined time is over, and God is well acquainted with what ye do.

eloquent address. His appearance and speech were imposing to the prophet, but in reality they were devoid of the sense of piety and truth. Hence they are compared to mere logs having no sense.

CHAPTER 64.

Entitled *The Loss*, revealed at Medina, containing 18 verses.

In the name of Allah, the All-providing and the most Merciful

1 Whatever is in the heavens and the earth celebrateth^a the praises of God. His is the kingdom and His are the highest praises and He is the appointer of the destinations of all things. 2 It is He who created you, but some of you are unbelievers and some believers; and God seeth what ye do. 3 He created the heavens and the earth with truth and fashioned you and beautified your forms and unto Him shall be the return of all. 4 He knoweth what is in the heavens and the earth and knoweth what ye conceal and what ye discover; and God knoweth perfectly the substance of the hearts. 5 Have ye not received the news of those who disbelieved previously, wherefore they tasted the evil consequence of their doing and for them is *destined* a painful punishment. 6 *This is the result* because our apostles came to them with evident declarations of truth but they said, Shall

a. How everything celebrateth the praises of the Lord, is a question presenting the deeper and the deeper sense as one tries to comprehend it. Even on a cursory view the universe presents immense varieties of creations and everything displays the highest wisdom. The vast space of the firmament with innumerable luminaries moving with tremendous velocity without the least irregularity or disorder, present the grandest scene of the most perfect government. Every animal sings the boundless wisdom and care of the Providence. The immutable nature and properties of everything commemorate entire control of the divine disposition. The little gnat sings the song—"How excellently the Creator has provided me with organs of singing, seeing, biting, recognizing the food, digesting, eliminating, flying, walking and circulation."

a mortal guide us? Thus they disbelieved and turned away. God cared nought for them for God is self-sufficient and praiseworthy. 7 The disbelievers thought that they shall not be raised. Say, Yea, by my Lord ye shall be raised and informed of what ye have been doing; and this is easy with God. 8 Wherefore believe in God and His apostle and the light that we have sent down, and God is well-acquainted with what ye do. 9 A day, He will assemble you all for the day of assemblage. That day shall be a day of loss.^a But whoso believeth in God and acteth righteously, He will expiate his evils from him and lead him into gardens from under which rivers flow; therein shall they remain for ever: this is the magnificent success. 10 Those who disbelieve and charge our signs with imposture, they are the fellows of the fire; therein shall they remain for ever: and an evil retreat shall it be! No evil befalleth you but by the permission of God. Whoever believeth

“And there is nothing, but it celebrateth His praises but ye do not understand, how do they celebrate the praise” 17—43. “The thunder celebrateth His praises and the angles too from His fear” 13—14. Then how foolish it is to associate a man or an animal or the sun or the moon or a star or a tree or a river or a stone with Him; or His action or words be considered changeable or imperfect.

“Far exalted be God above that which they attribute to Him” 23—91. “Far exalted be God above that which they associate with him” 59—23. “They say, God hath taken a son, far exalted be He above that; He is self sufficient” 10—68. All the sciences are based on the immutable properties of things; and the unchangeable laws of light, heat, electricity, magnetism and affinity are a mention of the glory and wisdom of the great Creator. Celebrated be the praises of Him, in whose hand are the kingdoms of everything and unto Him shall ye be returned 36—83.

a. It is so called because every man that day will come to know that all that he did for the world and it occupied most of his attentions, is lost to-day.

in God He will direct his heart, for God is omniscient. 12 Obey God and His apostle ; but if ye turn away, *remember* that our apostle's duty is nothing more than plain preaching. 13 God! there is no god but He, and on God should believers rely. 14 O believers, verily some of your wives and your children are enemies unto you, therefore beware of them. But if ye excuse and overlook and forgive *others* God will certainly be the most forgiving^a and merciful *unto you*. 15 Verily your riches and your children are a temptation, and with God is a great reward. Therefore, fear God as far as ye can hearken to *His commandments* and obey and expend *in charitable ways* : it will be better for you. Whoso is saved from the covetousness of his self: they are the only men to prosper. 17 If ye appropriate good things unto God, He will multiply them for you and forgive you ; for God is grateful and long-suffering, knowing the unseen and the visible; the mighty and the wise.

a. Nothing can be more forcible in inculcating charity and indulgence than these words of the divine origin. Here we may also quote a few of the other verses teaching the same in diversified forms.

"And if ye forgive, it will be nearer to piety" 2—237. "And hasten towards the protection of your Lord and the paradise, whose breadth is the heavens and the earth, prepared for the pious who expend *their things* in charity in ease and troubles, who suppress their rage and forgive men ; for God loveth such benevolent persons" 3—133, 134. "When they become enraged, they forgive" 42—37. "Wherefore excuse them and pass over, for God loveth the benevolent persons" 5—13. "Return the evil with that which is the most graceful ; we know best what they attribute to thee" 23—96. "Return the evil with that which is the most graceful, then he who is at enmity with thee shall be a warm friend ; but none enjoy it except those who are patient, and none enjoy it but those who are possessed of a great happiness" 41—35. "They should excuse and pass over: do ye not love that God should forgive you, for God is the most forgiving and merciful" 24—22.

CHAPTER 65.

Entitled, The Divorce, revealed at Medina, containing 12 verses.

In the name of Allah, the All-providing, and the most Merciful God.

1 O prophet, when ye divorce the women, divorce them for their term and compute the term *correctly* and fear God, your Lord. Neither drive them out of their houses, nor they should go out *of themselves* except when they commit an obvious wickedness. These are the statutes of God and whoso transgresseth the statutes of God, he injureth himself. Thou knowest not that God may produce some new way *of reconciliation* after that. 2 When they complete their term, either retain them righteously or separate them righteously and take two men of integrity from amongst you as witnesses and be upright in bearing testimony for God. This admonition is given unto him who believeth in God, and the last day : and he who feareth God,^a He will make for him a happy issue, 3 and provide him from where he doth not expect. Whoso trusteth in God, He is sufficient for him ; verily God will attain His purpose, for He has appointed a destination for everything. 4 As to such of your women who have despaired of having their courses and ye be in

a. The fear of God being the basis of all achievements and a guide through all the intrecacies of the world, the Holy Qurán instils it by diverse and repeated exhortations.

(1.) Fear of the Lord is a natural instinct that comes into play at every vice and sin. It develops by moral and spiritual culture and deadens by the repeated practice of vices and sins. "By the soul and Him who completely formed it, then inspired into it *the faculty of distinguishing* its wickedness and piety. He who purifieth it is happy and he who corrupts it is lost" 91—8 to 10.

doubt *concerning it*, let their term be three months *and the same in the case of those* who have not had their courses *as yet*. And as to the pregnant women, their term is the delivery of their burden. He who feareth God, He will provide for him an ease by His command. 5 This is the command of God, He hath sent it down unto you. Whoso feareth God, He will expiate his evils from him and magnify *the* reward

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- (2.) All the higher achievements of humanity depend on the fear of the Lord. "Verily it is an admonition unto the pious."—"This is nothing but an admonition and a perspicuous Qurán, that it may warn him who hath a life and that the sentence of punishment be justified against the disbelievers" 36—70. "God hath sent down an excellent discourse—a book conformable to itself, *and* containing repeated *admonitions*. The skins of those who fear their Lord shrink for fear thereat; afterwards their skins grow soft and their hearts also at the remembrance of God" 39—23. "He who cometh with truth and verifieth it—these are they who are pious" 39—33. "God is with those who are pious and those who are beneficiaries" 16—128. "Thou can warn him only who followeth the admonition and feareth the Providence in secrecy; wherefore give him the glad tidings of a forgiveness and of a generous reward" 36—11. "Had the people of the cities believed and acted piously, we would have opened unto them blessings from the heavens and the earth" 7—96. "And fear God that ye may prosper" 3—129. "He who feareth God, He will make his affairs easy" 65—4. "He who feareth God, He will make a *happy* issue for him and provide him from where he doth not expect" 65—3. "O believers, if ye fear God, He will make a distinction for you and expiate, your evils from you and forgive and protect you; for God is the Lord of magnificent graces" 8—29. "Verily God loveth the pious" 9—7. "Verily the saints of God are *such that* no fear cometh upon them nor they shall be grieved; who have believed and act piously" 10—63. "And for him who feareth the glory of the Lord, *there* are two gardens" 55—46. "But he who feareth the glory of

for him 6 Let the *divorced* women live where ye live in accordance with your means, and injure them not to reduce them to straits. If they be pregnant, support them until their delivery of the child. And if they suckle *your children* for you, pay them their hire, and consult righteously with each other *in the matter*. And if ye be put in a difficulty *herein*, let some other woman suckle her. 7 One who has plenty, should expend according to his plenty *for the maintenance of the mother and the nurse* and one whose income is scanty, he should expend *proportionably* out of that which God hath given him. God holdeth not any soul responsible but according to

his Lord and restraineth himself from the lust, the paradise is surely his abode" 79—41. "Whoso feareth the Providence in secrecy and cometh with a repentant heart, *it will be said about him* admit him with peace; this is the day of eternity: they shall have therein whatever they desire and with us is over and above *that*" 50—35.

- (3.) Piety is the only guardian which warneth man immediately at his evil intentions and saveth him from falling into wickedness.

"Verily those who are pious, when a suggestion from the devil toucheth them they get alarmed and begin at once to see" 7—201.

- (4.) The natural sense of piety, if weakened or lost by reprobate living, may become revived by proper culture and education.

"This He admonisheth you with, that ye may become pious" 6—154.

- (5.) The true nobleness and superiority of man consists in his piety.

"O men, we created you from male and female and made you into *different* races and tribes that ye may know each other; verily the noblest of you near God is he who is the most pious of you" 49—13.

- (6.) Piety is the life and soul of every act of adoration and of righteousness.

"Unto God reach not either their flesh or their

what He hath given her. God will provide ease after a difficulty. 8 How many towns there have been who rebelled against the order of their Lord and His apostle, wherefore we called them to a severe account and we chastised them with a grievous chastisement. 9 Thus they tasted the evil consequence of their doing, and the end of their doing was a loss. 10 God prepared for them a severe punishment: therefore fear God, O ye men of understanding who have believed, verily God hath sent down unto you an admonition, 11 *namely* an apostle who readeth unto you the perspicuous signs of God to bring those who

bloods, but unto Him reacheth the piety of you" 22—37. (This is said of sacrifices.)

"O children of Adam, we sent down unto you clothing that hideth your private parts and glorifieth you, but the clothing of piety is better" 7—26.

(7.) A pious man comes under the direct tuition of God.

"Fear God and God will teach you" 2—282.

The divine instruction is imported to man in three ways:—

1. By the moral and religious sense becoming very acute and sensitive, a deep horror and shame is felt at every bad action or intention, so that an attempt to it becomes impracticable, and if committed, a cutting remorse is felt immediately which forces him to repent and amend for the future.
2. Slight punishments are inflicted for every mistake or error with a clear warning to save him from future repetitions of the same.
3. Words of God come in inspirations or revelations which effect a powerful and lasting change in his nature and give him a new life altogether.

(8.) Not to fear God is the sign of a deplorable folly and arrogance, and a forerunner of some inevitable calamity.

"Of His servants, only those fear God who have the true knowledge" 35—28. *As to the arrogant fool, 'when it is said unto him, Fear God, pride seizeth him with wickedness; therefore the punishment of hell is sufficient for him and an evil cradle it is' 2—207.*

believe and act righteously from the darkness into the light. Whoever believeth in God and acteth righteously, He will lead him into gardens from under which rivers flow ; therein shall they remain for ever. God hath destined the most excellent provision for him. 12 God is He who created the seven heaven and of the earth *a* similar to them. The order of *God* descendeth between them that ye may know that God is the destiner of everything and that God hath compassed everything by his knowledge.

CHAPTER 66.

Entitled The Prohibition, revealed at Medina, containing 12 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 O prophet, why dost thou prohibit^b what God hath permitted unto thee seeking the pleasures of thy

"Are the men, therefore, who are designing evils unafraid that He will not cause the earth to swallow them or that the torment will not, come upon them from where they do not expect ; or overtake them in their busily going here and there. *Whatever form it may come* in they cannot frustrate the designs of God. Or He may seize them while they are apprehensive *of the evil*" 16—45 to 47. "Are they unafraid of the designs of God, but none become fearless of the designs of God except the people who are *doomed* to perish.

a. The land is divisible into seven parts, *viz.*, Asia, Europe, Africa, North America, South America, Australia with the neighbouring Islands, Greenland with the neighbouring Islands.

It may also refer to the different strata of the earth.

b. Referring to this verse Bukhari, Muslim and other traditioners of the highest authority, have related a story

wives. Allah is the most forgiving and merciful God. 2 He hath allowed unto you the dissolution of your oaths. God is your patron and He is the knowing, the wise God. 3 When the prophet told to some of his wives a thing secretly, but when she disclosed it *to others* and God acquainted him of the fact, he mentioned a part of it and overlooked a part of it. Thus when he informed her of the *matter*, she asked, Who told thee of that? He replied, The knowing, well-aware God hath informed me. 4 If ye both turn repentants unto God, *it will be right*, for your hearts have swerved; but if ye back up each other against him, *remember* that God is his patron; and Gabrael, and the righteous of the believers; and the angels after that will back him up. 5 If he divorce you, his Lord may give him in exchange other wives better than you, resigned *unto God*, believers, obedient, repentants, worshippers, regular in fasting—such as have known men and virgins too. 6 O ye who have believed, save your own souls and families from the fire whose fuel are the men and the stones; over it are angels, fierce and stern, who never

that the prophet took some honey in the house of his wife Zainab. Ayesha and Hafsa felt envious of it and told the prophet that an offensive smell of Magafir (an inspissated exudation) was emanating from his mouth. He answered that he had taken honey in the house of Zainab and that he will not do so again. This he did as a matter of politeness and swore to it. Hence this verse was revealed, pointing out to the prophet the lawful method of dissolving inadvertent oaths, that was already laid down in 5—89.

Some commentators have mentioned a story of Mary, the Coptic maid, sent by Makawkas, the governor of Egypt; that the prophet lay with her on the day of Hafsa or Ayesha. They took extremely ill of it, on account of which the prophet swore, never to touch her again. In opposition to the traditions of the highest authority, such a story has no historical value.

disobey God in what He commandeth them and they do what they are ordered to do. 7 O ye who disbelieve, offer no excuse to-day ; ye shall only be rewarded according to what ye have been doing. 8 O ye who have believed, turn unto God with a sincere repentance. God will expiate from you your evils and lead you into gardens from under which rivers flow. *On that day* God will not disgrace the prophet and those who believed with him ; their light shall run before them and to their right. They will say, Our Lord perfect our light for us and forgive us ; verily Thou art all-powerful 9 O prophet, fight with the unbelievers and the hypocrites and be hard unto them. Their abode is hell and an evil journey shall it be. 10 God propoundeth as a similitude unto the unbelievers the wife of Noah and the wife of Lot ; both were under two of our righteous servants. But they both betrayed them, therefore they could avail them nothing against God ; and it was said unto them, Enter the fire with those who enter. 11 And God propoundeth as similitude unto those who believe, the wife of Pharaoh, when she prayed *saying*, My Lord, build for me a house near Thee in paradise and deliver me from Pharaoh and his actions and also deliver me from the wicked people. 12 *And He also propoundeth unto them as similitude*, Mary, the daughter of Imran, who preserved her chastity ; wherefore, we breathed into her of our spirit and she believed in the words of her Lord and His books and became one of the devout and obedient persons.

CHAPTER 67.

PART XXIX.

Entitled, The Kingdom, revealed at Mecca, containing 30 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 Blessed be He in whose hand is the kingdom and He is the appointer of destinations of everything; 2 who created the death and the life that He may prove you which of you is the most righteous in actions; and He is the Mighty and the most Forgiver of sins; who created seven heavens in layers. Thou cannot find out any defect in the creation of the Providence. Look again *and try* if thou can see any disorder. Look again and again; thy sight will come back to thee tired and confused. 5 We adorned the heaven of this world with lamps and made them *means of hitting upon a mysteries*, for the devils and prepared for them a torment of the burning fire. 6 For those who believe not in their Lord, is *the punishment of hell* and an evil retreat it is. 7 When they shall be thrown into it they will

a. That is the so called astrology which pretends to foretell the future events and men's fates from the position and aspect of stars and lays down rules for casting nativity or drawing horoscopes, is nothing more than false invention and deceitful practice of the wicked persons. The Arabic word "Rajum" that has been translated into 'hitting upon' means stones that are thrown at certain objects; hence, hitting upon, guessing, forming opinions about things unseen without sufficient grounds. In 18—21, it is used in composition with unseen—'Throwing stones at the unseen,' 'hitting upon the unseen.' The 37th Chapter, referring to the same matter, says:—"Verily we have adorned the lowest heaven with the ornaments of the stars and protected it

hear it braying like an ass and it shall be boiling ; 8 it will be near to burst for rage. Whenever an army shall be thrown into it, its guardians will ask them, Did no warner come unto you. 9 They will answer, Yes, surely a warner came unto us but we charged *him* of imposture and told *him*, God hath sent down nothing ; ye are but in a great error 10 They will

against every devil that *tries* to hit upon *the unseen* ; they cannot hear the angels of the higher regions, and are darted at with curses from all sides and for them is a lasting punishment. But if one happeneth to catch *some truth* by chance, a burning flame pursueth him" 37—6 to 10. This shows that such devils who pretend to make prophecies from the position and aspect of stars, they cannot learn anything of the heavenly things. Even on the earth they are going from door to door like mean shameless beggars and are reproached everywhere for their false predictions. If they febricate a prophecy by the position of one star, it is contradicted by that of another. This is the burning flame that is darted at them. The last words may also mean that if by chance some words of theirs prove true, they are followed by the exposure of a larger number of falsehoods.

In addition to these apparent significations, these verses seem also to point out to the prophecy about the last prophet, mentioned in mysterious figures in the Revelations of John 19 and 20. 'The heavens' meaning atmosphere in which we live and have our provisions ; the stars signifying the prophets and saints ; the higher regions meaning Arabia and Jerusalem. At the appearance of the prophet the devil or the old serpent was imprisoned for thousand years. The revelations run thus :—

"And I saw heaven opened, and behold a white horse and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

His eyes *were* as a flame of fire, and on his head *were* many crowns ; and he had a name written, that no man knew, but he himself.

And he *was* clothed with a vesture dipped in blood : and his name is called The Words of God.

And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

also say, Had we heard or understood *them*, we would have not been amongst *the* fellows of the burning fire. 11 Thus they will confess their sins; but away, away with the fellows of the burning fire! 12 Verily those who fear their Lord in secrecy, for them is a protection and a forgiveness and a great reward.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on *his* vesture and on his thigh a name written, King of kings, and Lord of lords.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God.

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them

13 Whether ye conceal your words or disclose them ; He knoweth the substance of the hearts. 14 Doth He not know who created *everything* and He is all-pervading and knowing ? 15 It is He who subjected a the earth to you, wherefore ye walk in its shoulders and eat of His provisions and unto Him shall be the resurrection. 16 Are ye unafraid of Him who is in the heaven that He may cause the earth to swallow you

that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had recieved *his* mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

Blessed and holy *is* he that hath part in the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

And when the thousand years are expired, Satan shall be loosed out of his prison.

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle : the number of whom *is* as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saint about, and the beloved city : and fire came down from God out of heaven, and devoured them.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.,

And I saw a great white throne, and him that sat on it from whose face the earth and the heaven fled away : and there was found no place for them.

a. The original word 'Zalul' means the animals that carry burdens. Similarly the earth is moving with men and their houses and properties and resembles the beasts of burden in this respects.

and then it quake *with violence*. 17 Or are ye unafraid that Hea who is in the heaven may send upon you a storm of sand? Shortly ye will know, How was my warning. 18 Those who preceded them did

And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened; which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire."

The devil has seduced most of the Muslim theologians against the promised Messiah. The fall of the diviners commenced from the time of the prophet as was told in Mica 3—5, Matthew 24—29 and the Revelations 12—8. For Mica 3—5 see note on 12—5.

Matthew 24—29. "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

Revelations 12—1. "And prevailed not: neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceived the whole world: he was cast out into the earth, and his angels were cast out with him."

a. The earth is also in the heaven in accordance with 21—33. "All of them move in a sky." However, it is not to be understood that God is in the heavens. His knowledge and control pervade everything but He Himself is quite free of a place. He is neither in the earth nor in heavens as regards His personality as appears from the following verses:—"Whatever is in the heavens and the earth, celebrateth His praise" 64—1. "His is whatever is in the heavens and the earth" 2—255. "His is the kingdom of the heavens and the earth" 85—9.

also disbelieve, then how was my indignation. 19 Did they not behold the birds above them, expanding and contracting *their wings* ? None sustaineth them except the Providence : verily He seeth everything. 20 Who is he that can become an army for you and assist you against the Providence ? but the disbelievers are in a delusion. 21 Who is He that can provide you with food if He behold His provision ? yet they persist stubbornly in perverseness and aversion. 22 Is he therefore, who goeth grovelling on his face better guided or he who walketh upright in the right path ? 23 Say, It is He who created you and made for you the hearing and the sights and the hearts. But how little ye appreciate ! 24 Say, It is he who hath sown you in the earth and unto Him shall ye be gathered together. 25 They ask, When this promise shall be *fulfilled* ? if ye speak truth. 26 Say, Its knowledge is but with God and I am nothing but a plain warner. 27 When they will see it near, the faces of those who disbelieve shall grow sad and it will be said, This is what ye have been demanding with urgency. 28 Say, What think ye ? if God kill me and those who are with me or show mercy unto us, *He can* ; but who will save the infidels from *the* painful torment ? 29 Say, He is the all-providing God, we believe in Him and rely upon Him. Ye will shortly know, who is in the manifest error. 30 Say, What think ye ? if your water sinks deep, who will bring you a clear and running water ?

CHAPTER 68.

Entitled, The Pen, revealed at Mecca, containing 52 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 N,^a by the pen and what they write, 2 by the grace of thy Lord, Thou art not distracted. 3 Verily thine is a reward that shall never cease. 4 Verily thou hast a splendid disposition. 5 Therefore thou shalt see and they shall see, 6 which of you is distracted. 7 Verily thy Lord proveth well who erreth from His path and He *also* knoweth well who are those that are guided. 8 Follow not therefore those who call thee liar. 9 They desire if thou be smooth with them they will be smooth with thee. 10 Obey not any abject swearer, 11 back-biter, going about with slander, 12 forbidding good, outrageous, wicked, 13 cruel and also of spurious^b birth. 14 *He is so* because he possesseth wealth and children. 15 When our signs are read unto him, he saith, *These are the fables of the past* 16 We will stigmatize him on the nose. 17 We have proved them as we proved the fellows of the garden,^c when they swore

^a. N, stands for Nabuwwat. That is the prophetship of Muhammad is strongly proved by the following facts:—

- (1.) Vast numbers of books and pamphlets shall be written but none shall ever compare with the Qurán in sublimity, eloquence, effectiveness and perfection.
- (2.) The successes of the prophet shall be never-failing and ever-increasing and his words ever proving true and victorious.
- (3.) His highest morality and spirituality.

^b. Walid Bin Mughaira, one of the most inveterate opponents, was of spurious birth. His nose was cut off in the battle of Badr.

^c. The commentators say that this garden belonged to

ye read, 38 that ye shall have what ye choose ? 39 Have ye *received* oaths that shall be binding on us to the day of the resurrection that ye shall have what ye judge ? 40 Ask them which of them will vouch for that. 41 Have they any partners of divinity ? If so let them produce their partners if they speak truth. 42 On a *certain* day legs shall be exposed and they shall be called to prostrate themselves *before God*, but they shall not be able *to do so* ; 43 their eyes shall be turned down ; an ignominy shall cover them ; for they were called to worship when they were in sound health *but they paid no attention*. 44 Wherefore let me alone and him who chargeth this discourse with imposture ; we will gradually drag them by ways that they know not. 45 I will let them have their way, for my design is effectual. 46 Dost thou ask of them any reward ? so that they are over-burdened with debts. 47 Is the unseen with them and they write it down 48 Wherefore, wait patiently for *the judgment* of thy Lord and be not like the fellow of the fish, when he cried out as he was choked with rage. 49 Had not a grace of his Lord overtaken him, he would have been thrown on the shore in a contemptible condition. 50 But his Lord elected him and made him one of the righteous. 51 It wanteth but little that the believers may upset thee with their *malicious* looks when they hear admonition and say,

a. The Arabs use this expression to signify an extreme distress: thus they say, *War has made bare the leg*, when it is in its full heat.

An ungodly man, when down with some serious disease, repents and intends to worship God but cannot afford to do so on account of extreme pains or collapse. The original words may also mean the unveiling of real facts or some divine manifestation, for the word 'Saq' may signify both. In this case, the verse refers to some phenomena of the future life when the ungodly shall be called to worship but they shall not be able to do so.

He is surely mad. 52 It is nothing but an
tion unto all creatures.

CHAPTER 69.

Entitled, The Infallible, revealed at Mecca, containing 52 verses.

—o—

In the name of Allah, the All-providing and the most Merciful God.

1 The infallible ! 2 What is the infallible ? 3
What shall make thee understand what the infallible
is 4 Thamud and Ad disbelieved the striking
event. Therefore Thamud were destroyed with an
extraordinary event. 6 Ad were destroyed by a
roaring wind, 7 which He continued against them for
seven nights and eight days consecutively ; therefore
thou seest the people lying prostrated therein as if
they were the roots of hollow palm-trees. 8 Dost
thou see any one of them surviving. 9 Pharaoh
and those who preceded him and the upturned towns
acted sinfully. 10 They disobeyed the apostle of
their Lord, wherefore He seized them with a severe
seizure. 11 When the water rose high we took you
up in the ark which swam, 12 that we may make it
an admonition for you and that retentive ears may
retain it 13 Thus when one breath shall be breathed
into the trumpet, 14 and the earth and the mountains
shall be moved and dashed into pieces at one stroke,
15 on that day the infallible shall suddenly come.
16 The heaven shall be rent on that day and become
loose. 17 The angels shall be on its sides, and eight
shall bear the throne of thy Lord on that day above
them. 18 That day ye shall be presented and no
secret shall remain concealed 19 Wherefore, whoso

shall be given his book in his right hand, he will say, Come and read my book. 20 I believed that I shall meet my accounts. 21 He shall be in everlasting bliss, 22 in a lofty garden 23 whose fruits are hanging low. 24 *It will be said unto them*, Eat and drink with easy digestion for what ye have been doing in the past days. 25 But whoso shall be given his book in the left hand, he shall say, Woe be unto me, my book would have not been given to me, 26 and I would have been quite unawares of my accounts. 27 Oh that *death* would have ended all. 28 My wealth hath availed me nothing. 28 My power hath perished off from me. 30 *Then it will be said*, Seize him and fetter him, 31 then cast him into the hell, 32 and bind him up in chains sventy cubits long. 33 He did not believe in the great God, 34 and did not persuade men to feed the poor. 35 Therefore he has no sympathizer here to-day, 36 and no food except the filthy discharges *of the wounds of the damned*. 37 None but the sinful shall eat it. 38 Therefore I swear by what ye see,^a 39 and what ye do not see : verily it is a word of an honourable messenger. 41 It is no poetry : how little do ye believe ! 42 Nor it is a saying of a soothsayer : how little ye understand ! 43 It is a revelation of *the* Lord of all the creatures. 44 Had he forged some discourses concerning us, 45 we would have caught him by the right hand, 46 and cut his jugular^b vein, then none of you could be a

a. That is all the observations of nature, whether visible or not, prove that all events have their results, *e g.* irregularities in habits and diet necessarily cause a mischief to the system. Similarly all the actions of men shall meet their results.

b. This is the standing rule of God, professed by all the scriptures and exemplified by the life histories of impostors, that whoever forges lies concerning God, is ruined and killed very soon. Here I quote a few verses from the Bible.

defence for him. 48 It is certainly an admonition unto the pious, 49 and we do certainly know that

Deut. 18—1 to 5. "If there arise among you a prophet, or a dreamer of dreames, and giveth thee a sign or a wonder.

And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them.

Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul.

Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn *you* away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commended thee to walk in. So shalt thou put the evil away from the midst of thee."

Deut. 17—20 to 22. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name, of other gods, even that prophet shall die.

And if thou say in thine heart, How shall we know the word which the Lord hath not spoken.

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

Jeremiah. 27—14, 15. Therefore hearken not unto the words of the prophets that speak unto you saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.

For I have not sent them, saith the Lord, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

some of you call it a lie. . 50 It will certainly be a cause of regret for the disbelievers. 51 It is surely

Jeremiah 23—32 “Behold, I *am* against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness: yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.”

Jeremiah, 29—15 to 17. Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah: The Lord hath not sent thee: but thou makest this people to trust in a lie.

Therefore thus saith the Lord: Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord.

So Hananiah the prophet died the same year in the seventh month.

Matthew, 7—15 to 19. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles, .

Even so every good tree bringeth forth good fruits, but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

The Acts 5—36 to 39. ‘For before these days rose up Theudas, boasting himself to be some body; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

the certain truth. 52 Wherefore celebrate the name of thy Lord, the most Glorious.

And now I say unto you, Refrain from these men, and let them alone: for if this counsel on this work be of men it will come to nought.

But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

To exemplify the rapid ruin and destruction of impostors after a rapid rise we may quote some instances here:—

- (1.) Musailma—gained a following of more than hundred thousands of men and was killed within an year.
- (2.) Aswod Ansi—rose up suddenly and was killed after 3 or 4 months only.
- (3.) Tulha Bin Khwalid—was followed by the tribes of Asad and Gutfan. After repeated defeats, they became Muslims.
- (4.) Sajah the daughter of Hars, claimed to be a prophet, but in the end confessed Islam.
- (5.) Mukhtar—was shortly imprisoned and died there.
- (6.) Bahbuz—was killed very soon.
- (7.) Yahya Bin Zakriya—killed within an year.
- (8.) Isa Bin Mahruya—Utterly destroyed within few years.
- (9.) Suleman, Qirmati, died shortly after the claim of divinity.
- (10.) Abu Jaafa—destroyed very soon.
- (11.) The impostors of Basnad and of Nihavand were beheaded.
- (12.) Ustazsis of Khorasan—totally destroyed within an year.
- (13.) Ata of Kavah—was burnt in fire.
- (14.) Usman Bin Nahib—was killed with his followers.
- (15.) Dammia—was soon arrested and killed.

CHAPTER 70.

Entitled, The Ascentions, revealed at Mecca, containing 44 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 An enquirer asked^a concerning punishment that is to fall 2 unto unbelievers ; there is none to avert it, 3 against God the Lord of ascentions.^b 4 The angels and the spirit ascend unto Him in a day whose length is fifty thousand^c years. 5 Wherefore, be patient with graceful patience. 6 Verily they see it distant 7 but we see it near. 8 A day, the heaven shall become like the molten brass 9 and the mountains like the wool. 10 No friend shall *have courage* to ask a friend, 11 although they will see one another. The sinner will desire that he be redeemed from the torment of the day by his children 12 and his wife and his brother 13 and the kindred who supported him, 14 and all that are in the earth ; that he may deliver himself. 15 By no means : it is a flame ; 16

(16.) La—was killed soon after.

(17.) Yusea—was crucified soon after.

(18.) Sheikh Muhammad Khorasani—was arrested and killed soon after.

(19.) Muhammad Bin Tumarat—claimed to be Mehdi on the ground of a vision. Died after 7 or 8 years with a total dispersion of his followers.

a. Some commentators say that it was Nazar Bin Haris and others that it was Abu Jahl.

b. That is He is very high and glorious.

c. That is a period of fifty thousand years is followed by a total change in the conditions that existed in its beginning.

dragging by the scalp, 17 calling him who showeth back and turneth away *from the admonition of God*, 18 who amasseth money and keepeth it. 19 Verily man is created rash ; when the evil toucheth him, he becomes extremely impatient ; 21 and when good toucheth him, he becometh niggardly ; 22 excepting the prayerful, 23 who are constant at their prayer ; 24 who appropriate a certain portion of their riches, 25 for the beggar and for him who is kept from begging ; 26 who verify the day of judgment ; 27 who are afraid of *the* punishment of their Lord ; 28 verily the punishment of their Lord is inevitable ; and who guard their private parts 30 except against their wives or those whom^a their right hands possess, for they are unblamable ; but whoso seeketh

The 5th verse of the 32nd Chapter refers to a period of one thousand years, that was to be followed by a new government. The following periods have been pointed out in the traditions and the Holy Qurán :—

- (1.) Thirty years' period, after which the righteous succession of the prophet ended.
- (2.) Sixty years period after which no companion of the prophet became a king.
- (3.) Hundred years' period after which direct narration from the prophet ended.
- (4.) Every century is to commence with a new reformer.
- (5.) Five hundred years' period, after which the kingdom of Arabia terminated.
- (6.) A thousand year's period after which the rise of Gog and Magog commenced.

a. The women that are captured in wars were commanded by the Bible to be kept as slaves, and intercourse with them was allowed.

Deutronomy 21—10 to 14. When thou goest forth to war against thine enemies, and the Lord thy God hath

besides these—they are the transgressors; and those who faithfully keep what they are entrusted with and their covenants; 33 and who are upright in their testimonies; 34 and who regularly observe their prayer. 35 These shall *dwell* in gardens, highly honoured. 36 What aileth the unbelievers that they are running before thee, 37 in companies on the right and on the left hand. 38 Doth every one of them aspire to be admitted into a garden of bliss? 39 By no means. We created them of what they know. 40 Therefore, I swear by the Lord of the easts and the wests; we have destined 41 to substitute^a a better *people* than them and we are never to be overpowered. 42 Therefore, let them alone to

delivered them into thine hands, and thou hast taken them captive,

And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails,

And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shall go in unto her, and be her husband, and she shall be thy wife.

And it shall be, if thou have no delight in her, then thou shalt let her go whether she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

The same custom was current in Arabia, probably taken originally from the Jews. The Holy Qurán gave advices to mitigate the evils of slavery. For details see note on 47—4. The women that came into the possession of the Muslims in this way, were recognized as lawful wives according to the old custom.

^a. Thus all the haughty opponents and inveterate foes disappeared from Arabia before the death of the prophet and were replaced by pious believers.

wade in vain disputes and to amuse in sports until they meet the day of theirs, that they are promised. 43 The day when they shall run out of the graves as if they were *troops* hastening to their standard, 44 their looks shall be cast down, an ignominy shall cover them: this is the day which was threatened unto them.

CHAPTER 71.

Entitled The Noah, revealed at Mecca, containing 29 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 Verily we sent Noah unto his people *with the word*, warn thy people before the painful torment cometh them. 2 He said, O my people, I am really a plain warner unto you. Ye, worship God and fear him and follow me 4 He will pardon you some of your sins and give you respite to an appointed term. Verily the term of God when over, it is not extended any further, if ye know. 5 He said, My Lord I invited my people *to thee* by night and day, 6 but my invitation increased them nothing but aversion. 7 Whenever I call them that Thou may forgive them, they put their fingers in their ears and cover *themselves* up in their clothes and persist *in their folly* and puff up with pride 8 I invited them publicly. 9 I announced unto them *the truths* and also discoursed with them privately. 10 I told them, Ask pardon and protection of your Lord; certainly He is the most forgiver of sins: 11 He will send the sky to pour rain plentifully upon you; 12 and multiply your wealth and children and produce gardens for you and cause rivers to flow for you. 13 What aileth you that ye do not hope from God reverentially.

14 He created you of diverse forms and natures. 15 Did they not behold, how God hath created seven heavens one above another, 16 and made the moon thereon a light and made the sun a lamp. God makes you grow up from the vegetations of the earth. 18 He will return you into it and bring you out of it in a certain way. 19 God hath made the earth a bedding for you, 30 that ye may walk through its spacious paths. 21 Noah cried out, My Lord, they have disobeyed me and followed him whose riches and children can increase him nothing but perdition. 22 But they devised a great stratagem 23 and said, Leave not your gods; leave neither Wadd nor Suwaa^a nor Yagus nor Yauq nor Nasr. 24 They mislead many, 25 for Thou, O Lord, increaseth nothing unto the wrong-doers except error. 26 Or account of their sins they were drowned and lead into fire. Thus they found no helper against God. 37 Noah prayed saying, My Lord, leave no population of the infidels on the earth. 28 Verily, if Thou leave them, they will lead astray Thy servants and produce none but wicked unbelieving *children*. 29 My Lord, forgive and protect me and my parents and him who entereth my house with faith and *all* the believing men and women and increase nothing unto the wrong-doers except destruction.

a. These five idols were worshipped by antediluvians and afterwards by the ancient Arabs.

Wadd—supposed to be the god of love was made in the form of man as the Barhma of Hindus.

Suwaa—the god of the preservation of the world was made in the form of woman as Bishn of Hindus.

Yagus—the god of difficulties was made in the form of a horse; corresponds to the Indra of Hindus.

Yauq—the god of revenge and removing calamities, was made as a lion, corresponded to Vishv of Hindus.

Nasr—the god of long life, was made in the form of a vulture.

CHAPTER 72.

Entitled, The Genii, revealed at Mecca, containing 18 verses.

In the name of Allah, the All-providing, and the most Merciful God.

1 Say, it is revealed unto me that a company of the genii^a heard attentively *the Qurán*, whereupon they said, We heard a marvellous Qurán, 2 that guideth to righteousness and we have believed in it, and we associate none with our Lord. 3 Verily He (the majesty of our Lord be most exalted!) hath taken to *Himself* neither a consort nor a child. 4 It was really an outrageous blasphemy that our fools^b used to utter against God. 5 We thought that the men and the Genii will not tell a lie against God. 6 But there have been certain persons^c amongst men who used to ask protection of certain persons of the genii: thus they increased them in pride. 7 They imagined just as you imagine that God will never

^a Nasibin was a thickly populated city of the Jews called genii. They used to come to Suq Ugaz and wonder on hearing the Qurán. The 30th verse of the 46th Chapter quoting their words says:—"Our people, we have heard a book sent down after Moses." They omitted Jesus because they had superstitions against him and the Gospels. In the traditions of reliable authority, the word Jin has been applied to the following creatures as well:—Serpent, dog, fly, ant, epidemic microbes, lightning, going into the enemies' country alone or in two, pigeon, eagle, euphorbium, leprosy, left-handed man, nasal discharge, burnt bread, ass, one having scattered hair, poet, crow, one whose nose or ear is cut, wicked officer, goats and cows.

^b Viz. the devil and other rebellious spirits.

^c The ignorant Arabs when passing through deserts used to say—I fly for refuge unto the lord of this valley that he may defend me from the foolish amongst his people.

raise any one. 8 We touched the heaven but found it full of strict guards and of meteors. 9 We used to sit in *certain* parts thereof which were the *proper* seats for hearing *discourses of the angels*; but whoever seeketh to listen now, he findeth a flaming dart^a to be in ambush for him. 10 We know not whether an evil is intended for those who are in the earth or their Lord hath intended a good for them. 11 Some of us, no doubt, are righteous persons and some of us otherwise: our ways are different. 12 We believe that we cannot overpower God in the earth, nor we shall ever be able to overpower Him by flight. 13 When we heard the direction we believed therein. Wherefore whoso believeth in his Lord, he shall have no fear of a loss or violence. 14 Some of us are submissive and some rebellious. But whoso submitteth they are the seekers of righteousness. 15 But the rebellious shall be the fuel for hell. 16 If they persevered rightly on the path, we will surely water^b them with abundant rain, 17 that we may prove them therein. And whoever turneth away from the admonition of his Lord, we will lead him into a severe torment. 18 The temples are for God, therefore invoke none *else* with God. 19 But when the servant of God standeth to invoke Him, they press on him in crowds. 20 Say, Verily I invoke my Lord and associate none with him. 21 Say, I can neither control a harm nor good for you. 22 Say, None can protect me against God and I can find no refuge against Him. 23 *I can do no more* than deliver what is *sent unto me* from God and His mes-

a. A large shower of meteors had occurred in the time of the prophet.

b. The Meccans had an abundant fall of rain after seven years' severe dearth when they inclined towards the prophet for prayer and he prayed out of compassion for them.

sages, and whoso disobeyeth God and His apostle, for him is the fire of hell— therein shall they remain for ever. 24 Until when they shall see what they are threatened with, they shall know who are the weaker as to help and smaller as to number. 25 Say, I know not whether it is near what ye are threatened with or whether my Lord hath destined a long time for it. 26 He knoweth the unseen and discloseth not His secret to any one, 27 except an apostle whom He choseth. Then He posts guards before him and behind him, 28 that He may mark that they have delivered the messages of their Lord. He encompasseth what is near them and thoroughly knoweth the number of everything.

CHAPTER 73.^a

Entitled, The Wrapped up, revealed at Mecca, containing 20 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 O thou, wrapped up, 2 stand praying during the night but little, 3 half of it or deduct therefrom a little, 4 or add to it, and read the Qurán with deliberate reading. 5 We will charge thee with a heavy duty. 6 Verily the rising of the night is the strongest in impressions and most upright in speech. 7 Verily thou hast lengthy business during the day. 8 Remember thy Lord and devote thyself entirely to Him. 9 *He is the* Lord of the east and the west; there is no god but He, wherefore take Him as thy patron.

a. The chapter which was revealed first is the 96th, next to it were revealed this and the next chapter, when the prophet was lying wrapped up in his rug.

10. Bear patiently what they say and part with them with a graceful separation. 11 Let me alone and the disbelievers possessing comfort and let them have their own way for a short time. 12 Verily, there are fetters and hell-fire with us, 13 and a choking food and a painful torment. 14 On a certain day, the earth and the mountains shall shake and the mountains become like a crumbling sand-hill. 15 Verily, we have sent an apostle unto you, 16 as a watcher over you ^{as} we sent an apostle unto Pharaoh. 17 But Pharaoh disobeyed the apostle, therefore we seized him with a hard seizing. 18 Then, how shall ye escape if ye disbelieve the day whereon He will make the youths like aged persons, 19 and the heaven shall rend in sunder thereby? His promise is inevitable. 20 Verily, this is an admonition; therefore whoso willeth he should follow a path to his Lord. 21 Thy Lord knoweth that thou standeth praying about two third of the night and half of it and a third of it and also a party of those who have believed with thee. God hath destined the night and the day *for certain ends*. He knoweth that ye shall not be able to observe that continuously, therefore He turneth unto you. Therefore read what ye can easily do of the Qurán. He knoweth that there will be sick amongst you and some will travel in the earth seeking of an abundance of God and some will fight in the way of God. Therefore read of it what may be easy for you and observe the prayer and pay the legal alms and appropriate a good portion unto God. Whatever good ye send on for yourselves, ye shall find it with God. It will be better and a magnificent reward. And ask forgiveness and protection of God: verily God is the most Forgiver of sins and Merciful.

^a. For details of the similarity between Moses and Muhammad see note on 26—196.

CHAPTER 74.

Entitled, The Covered up, revealed at Mecca, containing 57 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 O thou covered up, 2 arise and preach, 3 and magnify thy Lord, and purify thy garments, 5 and fly *every* abomination, 6 and grant nothing to gain increase, 7 and bear patiently for thy Lord. 8 When the trumpet shall be sounded, 9 that day shall be a day of troubles, 10 unremitting unto the unbelievers. 11 Let me alone and him whom I have created, 12 and destined for him an extensive wealth, 13 and children dwelling in *his* presence, 14 and furnished him with provisions.^a 15 Still he coveteth that I should give him more. 16 By no means, for he has been rebellious against our signs 17 I will shortly cover him with difficulties. 18 He contemplated and determined. 19 But cursed he be, how he determined. 20 Again he be cursed! how he determined. 21 Then he looked about, 22 and frowned and scowled. 23 Then he turned his back and puffed up with pride, 24 and said, This is nothing but an ancient sorcery; 25 this is nothing but a speech of the mortal. 26 I will shortly cast him into hell. 27 And what shall make thee understand what hell is? 28 It neither leaveth *anything* unburnt nor suffereth *anything* to escape, 29 scorseth the man. 30 Over it are nineteen *angels*. We have made the fellows of the fire none else than angels and we have made their number only a proof for the

^a. The person here meant is generally supposed to be Walid Bin Moghera who for the possession of largest wealth and children was called Wahid or 'the one,' incomparable! After the revelations of these verses his ruins commenced.

unbelievers, that those whom the scripture is given may believe *it* and those who believe may increase in their belief, and that the men of the scriptures and the believers may not doubt, and that those who have got a disease in their hearts and the disbelievers may say, What doth God intend by this example? Thus God misleadeth whom He pleaseth and guideth whom He pleaseth. And none knoweth the hosts of thy Lord but He. And this is nothing but a reminder unto men. 32 Surely *it is so*. By the moon, 32 and the night when it retreateth, 34 and the morning when it brightly dawns. 35 Verily it is the greatest one of *all events*, 36 a warning unto men 37 for him who wisheth from amongst you to step forward^a or backward. 38 Every soul is pledged for what it earneth. 39 But the fellows of the right hand 40 *shall be* in gardens asking 41 about the sinners, 42 What drove you into hell? 43 They will answer, We were not of those who observed the prayer, 44 and we did not feed the poor, 45 and we plunged into discussions with those who plunged, 46 and we called the day of judgment a lie, 47 until the certainty came to us. 48 Therefore *the* intercession of the intercessors profitted them nought. 49 Wherefore, what aileth them that they are averse to the admonition, 50 as if they are timorous asses 51 flying from a lion? 52 But every man of them desireth that he be given open books. 53 By no means—but they fear not the next life. 54 Surely, it is an admonition. 55 Therefore whoso willeth, he should understand it. 56 But they do not understand except what God willeth. He is most worthy to be feared and most inclined to forgive.

^a. That is who are affected by an advice and make an effort to follow the good and leave the evils.

CHAPTER 75.

Entitled, The Resurrection, revealed at Mecca, containing 40 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 swear by day of the resurrection, 2 swear by the reproving soul. 3 Doth the man think that we will not gather his bones together? 4 Nay, but we have destined to set rightly his phalanges. 5 But man intendeth to act wickedly for the future. 6 He asketh, When shall be the day of the resurrection? 7 When the sight shall be dazzled, 8 and the moon eclipsed, 9 and the sun and the moon brought together *in a line*. 10 The man on that day shall say, Where is the way to escape now? 11 Assuredly, there shall be no escape. On that day the place of rest shall only be with thy Lord. 13 The man shall be informed on that day of what he sent on and what he left behind. 14 But the man is conscious of his self, 15 though he may be offering excuses. 16 Do not move thy tongue^a with it that thou may hurry over it. 17 Verily the collection^b of the Qurán and the teaching of its true reading is *incumbent* on us. 18 Therefore, when we have taught thee its reading, follow its reading. 19 It is also *incumbent* on us to explain it. 20 By no means *thou shalt be so hasty in future*. But ye love that which hasteneth away, 21 and neglect the hereafter. 22 Many faces

a. Other verse explains this in the following words:—
“Hasten not with the Qurán before its revelation is completed unto thee.”

b. In accordance with this prophecy, the Holy Qurán claims such a thorough security for eternity that no other sacred book can compare to it. For details see 2—246, 27—76, 7—145.

on that day shall be bright, 23 looking^a towards their Lord. 24 And many faces on that day shall be dismal, 25 fearing that a crushing calamity shall be brought to them. 26 Assuredly. When the soul reacheth the throat, 27 and it is said, Is there any exorcist? 28 and he believeth that he is to depart, 29 and when one distress joineth with another distress, 30 *and it is known that* unto thy Lord he is to be driven today. 31 But he neither believed nor prayed, 32 but disbelieved and turned away, 33 then went off strutting to his family. 34 Woe be unto thee and woe *be unto thee*. 35 Again woe be unto thee and woe *be unto thee*. 36 Doth the man think that he will be left to himself. 37 Was he not a secretion of semen that was emitted? 38 and was he not a leech like *animalcule*? He created and fashioned *him*, 39 and made of him pairs, male and female. 40 Is He not able to quicken the dead?

CHAPTER

Entitled, The Time, revealed at Mecca, containing 31 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 Hath not a portion of time passed over man when he was nothing mentionable? 2 We created the man of an organized seed: we bring him up and make him hearing and seeing. 3 We have directed him the path, but some are grateful and others un-

a. There are traditions of reliable authority that in resurrection the people will see God as clearly as full moon of the 14th night. According to Ibn Kasir, this view was unanimously confessed by all the companions of the prophet, the next generation and all the leaders of Islam.

grateful. 4 We have prepared chains and fetters and a burning fire for the unbelievers. 5 Verily the righteous shall drink of a cup tempered with camphor, 6 a spring from which servants of God shall drink; they shall cut it into channels *under the laws of God*. 7 They fulfil their vows and fear the day whose evil shall fly abroad, 8 and give food to poors and orphans and captives for His love, 9 *and say*, We feed you simply for God and intend no reward and no thanks from you. 10 Verily we dread, from our Lord, a dismal *and* calamitous day. 11 Wherefore God hath saved them from the evil of the day and endued them with freshness and joy, 12 and rewarded them for their patience with garden and silk. 13 They shall recline therein on couches and shall never feel either sun or cold. 14 Its shades shall be close over them and its fruits lowered *so much as* to be culled *at will*. 15 And they shall be served round with vessels of silver and goblets *transparent* like glasses, 16 glasses *are* of silver *which* they shall mete out in *their own* ways. 17 And they shall be given to drink a cup tempered with ginger—18 a spring therein called Salsabil. 19 Immortalized children shall go round about them; when thou shalt see them thou shalt think them to be scattered pearls. 20 And when thou shalt see again thou shalt see pleasures and a great kingdom. 21 Upon them *shall* be garments of fine green silk and of brocades and they shall be made to wear bracelets of silver; and their Lord will give them a pure wine to drink. 22 This shall be your reward and your efforts shall be fully appreciated. 23 We have sent down unto thee the Qurán in regular revelations. 24 Wherefore, be patient for the judgment of thy Lord and follow not the sinner or ungrateful from amongst them. 25 And commemorate the name of thy Lord morning and evening. 26 And for a part of the night worship him and celebrate His

praises for a long part of the night. 27 Verily, these people love the transitory life of *this world* and leave behind them the heavy day. 28 We created them and strengthened their joints, and when we will please, we will substitute others like them according to the *laws of* substitution. 29 Verily, this is an admonition, therefore whoso willeth should take a path to his Lord. 30 But ye will nothing except what God willeth : verily God is knowing *and* wise. 31 He leadeth whom He pleaseth into His mercy ; and as to the wrong-doers, He hath prepared for them a painful punishment.

CHAPTER 77.

Entitled, Those which are sent, revealed at Mecca, containing 50 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 By those that are sent gently,^a 2 and those blowing with violence ;^b 3 by those that disperse *c according to the rules of* dispersion, 4 and those that separated *d according to the rules of* separation, 5 and those that convey *e a* reminder 6 as an excuse or

a. e. g. soft breeze, ordinary courses of events, usual motions of the earth, the sun, the moon and the stars.

b. e. g. violent winds, floods, earthquakes, volcanic eruptions, epidemics, wars, passions, etc.

c. e. g. chemical attraction and repulsion, perfusion, diffusion, travelling, papers, etc.

d. e. g. winds, differences of specific gravity, chemical affinity, filtration, precipitation, etc.

e. e. g. air that conducts sounds, preaching, publications, internal voices, etc. All these phenomena that present new world every day without any loss or confusion, point out clearly to the possibility of resurrection.

warning. 7 Verily, What ye are threatened with shall surely happen. 8 Thus, when the stars shall be erased, 9 and when the heaven shall be cleft, 10 and when mountains shall be winnowed, 11 and when the apostles shall have an appointed time; 12 for what day the appointment is made. 13 For the day of decision. 14 And what shall make thee understand what the day of decision is. 15 Woe be on that day unto the disbelievers. 16 Did we not destroy the former *nations*, 17 then bring after them others. 18 Thus do we do with the sinners. 19 Woe be on that day unto the disbelievers! 20 Did we not create you from contemptible fluid, 21 then placed it in a sure receptacle, 22 to an appointed destination. 23 We have destined *all that*, and what good destiner we are! 24 Woe be on that day unto the disbelievers! 25 Have we not made the earth spacious enough, 26 for the living and the dead, 27 and made therein stable mountains reared aloft and gave you sweet water to drink. Woe be on that day unto the disbelievers. 29 *It shall be said unto them*, Go ye to the punishment which ye used to disbelieve. 30 Go ye towards the shade of three columns 31 which giveth neither shade, nor protecteth against flame. 32 It shall cast forth sparks as big as towers 33 as if they are yellow camels. 34 Woe be on that day unto the disbelievers! 35 On that day they shall neither be able to speak, 36 nor allowed to excuse. 37 Woe be on that day unto the disbelievers. 38 This shall be the day of decision. We will call you together and those who preceded you. 39 Therefore, if ye have any stratagem, employ it against me. Woe be on that day unto the disbelievers! 41 Verily, the pious shall be in shades and springs 42 and fruits that they shall like. 43 Eat and drink freely for what ye have been doing. 44 We do thus reward the benevolent persons. 45 Woe be on that day unto the disbe-

lievers ! 46 Eat and enjoy a little, verily ye are sinners ! 47 Woe be on that day unto the disbelievers ! 48 And when it is said unto them, Bow down, they do not bow down. 49 Woe be on that day unto the disbelievers ! 50 Which discourse, therefore, shall they believe in after it ?

CHAPTER 78.

PART XXX.

Entitled, The News, revealed at Mecca, containing 49 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 Concerning what do they ask one another?
 2 concerning the great news, 3 about which they differ? ^a 4 Assuredly, they shall know hereafter. 5 Again they shall know hereafter. 6 Did we not make the earth a cradle? 7 and the mountains as stakes; 8 and create you pairs; 9 and make your sleep for rest; 10 and make the night a garment; 11 and make the day for earning livelihood; 12 and make above you seven^b hard bodies; 13 and make the bright lamp; 14 and send down abundant water from the clouds, 15 that we may produce thereby grains and vegetations, 16 and thick gardens? 17 Verily the day of decision is appointed. 18 The day when the trumpet shall be sounded, ye shall come in armies; 19 and the heaven shall be opened and become *full of* gates, 20 and the mountains blown off and become like sand. 21 Verily, hell is an ambuscade, 22 a receptacle for the rebellious. 23

^a. There were wide differences among the idolators, Jews and Christians about the resurrection, prophetship and the Holy Qur'an. A sect of Jews denied the resurrection altogether and some idolatorous tribes believed in transmigration only.

^b. *Viz.* the sun, the moon, mercury, venus, Mars, Jupiter and Saturn, the well known luminaries from ancient ages.

They shall remain therein for ages.^c 24 They shall not taste therein coolness or drink 25 except boiling water and pus 26 as a proper reward. 27 Verily, they did not expect an account of *their actions*, 28 and charged our signs with falsehood. 29 We have preserved everything in writing. 30 Wherefore taste, *ye sinners*; nothing shall be added unto you but torment. 31 Verily, for the pious is bliss, 32 gardens and grapes 33 and lovely youthful wives 34 and a ful cup. 35 They shall not hear therein any nonsense or lie. 36 This is the reward according to grace and accounts from thy Lord, 47 the Lord of the heavens and the earth and of whatever is between them, the All-providing; they shall not be able to address Him. 38 The day when the spirit and the angels shall stand in lines, none shall be able to speak except him whom the All-providing God permitteth and who speaketh rightly. 39 This is the infallible day. Therefore, whoso willeth, he should take recourse to his Lord. We have surely warned you of an imminent torment. On that day, the man shall see what his hands have sent forward and the infidel cry out, Woe be unto me, I would have become a dust.

a. The original word *Haqab* signifies a period of little more than eighty years, according to a tradition related by Ibn Umar.

CHAPTER 85.

Entitled, The Luminaries, revealed at Mecca, containing 22 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 By the firmament of the luminaries, 2 and the promised day^a and the witness and the witnessed ! 3 Cursed be the fellows of the trench^b 5 of fire supplied with fuel, 6 when they sat round the same, 7 and witnessed what they did with the believers. 8 They revenged them for nothing but that they believed in God, the mighty and the glorious, 9 whose is the kingdom of the heavens and the earth ; and God is the witness of everything. 10 Those who put the believing men and women into troubles and repented not, for them is *destined* the torment of hell and for them is the torment of burning. 11 Verily those who believe and act righteously, they shall enjoy gardens from under which the rivers flow :

a. That is the day of Badr which is called also the day of distinction for the marvellous victory of Islam and complete overthrow of the infidels of Mecca. It being prophesied in the old scriptures and the Qurán, is called here the promised day whereon a remarkable sign will be presented to the world.

b. Zu Nawas, a Jewish king of Yaman had burnt many Christians of Najran in a trench of burning fire. This event is still commemorated by theatrical companies in Egypt. A Christian who escaped the calamity, went over to the Cæsar of Turkey and showed him some pages of the Gospel that were partly burnt. He wrote to the governor of Ethiopia to punish Zu Nawas. He immediately sent an army under Abraha. Zu Nawas died by falling in the sea and his whole country was conquered. After that Abraha converted the people by force to christianity, slaying every one who refused to confess it. (History of Tíbris.)

this is the great success. Verily the seizure of thy Lord is hard, 13 verily He createth and recreateth, 14 and He is the forgiving and loving God, 15 Lord of the glorious throne, 16 well able to effect what He willeth. 17 Hath thou received the story of the hosts 18 of Pharaoh and Thamud. 19 But those who believe not, deny *the truths*, 20 and God encom-sseth them ! 21 Surely it is a sublime Qurán, 22 *of* in the protected tables.

CHAPTER 86.

Entitled, The Night Star, revealed at Mecca, containing 17 verses.

In the name of Allah, the All-providing and the most Merciful

1 By the heaven and the night star. 2 And what shall make thee understand what the night star is ? 3 It is the star of piercing brightness. 4 There is not a single person but it hath a guardian over it. 5 Therefore, let the man observe, of what he is created. He is created of a water poured forth, 7 which cometh out from between *a* the back and the ribs. 8 Verily He hath destined to return him. 9 The day when all the secrets shall be examined, 10 he shall have no strength and no helper. 11 By the heaven that returneth, 12 and the earth that openeth *for vegetations*, 13 verily it is a decisive word, 14 not a vain discourse. 15 They are devising a plan *against thee* 16 and I will devise a plan *for thee*. 17 Wherefore bear with the infidels and let them alone for a while.

a. For modesties sake, the name of the actual organ is avoided. The ancients believed almost universally that the seed comes from the back. This view is refuted in decent words.

CHAPTER 87.

Entitled, The Most High, revealed at Mecca, containing 19 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 Celebrate the name of thy Lord, the Most High,
 2 who created and put aright, 3 and who appointed
 destinations and directed *the creatures towards them*,
 4 who bringeth forth the pasture, 5 then maketh it
 dusky stubble. 6 We will make thee read, then thou
 shalt not forget, 7 but what God pleaseth: *a* verily
 he knoweth the manifest and the hidden. 8 We will
 make easy unto thee the path of ease. 9 There-
 fore preach, for preaching proveth beneficial. 10
 Whoso feareth shall get warned, 11 but the most
 wretched will turn away from it, 12 who shall enter
 the great fire. 13 Therein, he will neither die nor
 live. 14 Prosperous is he who purifieth *himself*, 15
 and remembreth the name of his Lord and prayeth.
 16 But ye choose the life of this world, 17 though
 the hereafter is better and more lasting. 18 This
lesson is contained in the previous books, 19 the
 books of Abraham and Moses.

a. What God willeth to blot out or throw into oblivion
 is pointed out in the following verses:—"God cancelleth
 what is inspired by the devil, then establisheth His signs"
 22—52. "God blotteth out the false and verifieth the truth
 by His words" 42—24. It is altogether wrong to suppose
 as some commentators have done on the ground of some
 unreliable traditions that the prophet forgot some verses of
 the Qur'ân.

CHAPTER

Entitled, The Overwhelming; revealed at Mecca, containing
27 Verses.

In the name of Allah, the All-providing and the most Merciful God.

1 Hath the tradition of the overwhelming *calamity* come to thee ? 2 Many faces on that day shall be absed, 3 labouring, toiling. 4 They shall enter a burning fire, 5 and given to drink of a boiling fountain. 6 They shall have nothing to eat except thorns 7 which neither fatten the body nor satisfy the hunger. 8 Many faces on that day shall be joyful, 9 pleased for their efforts. 10 *They will be* in a lofty garden, 11 wherein they will hear no vain discourse. 12 It contains a running spring. 13 Therein are elevated thrones, 14 goblets set *in order*, 15 and cushions arranged, 16 and carpets spread. 17 Do they not look at the camel, how it is created ; 18 and at the sky, how it is elevated ; 19 and at the mountains, how they are set up ; 20 and at the earth, how it is extended ? 21 Therefore remind *the people*, for thou art only to remind. 22 Thou art no responsible head over them. 23 But whoso turneth aside and disbelieveth, 24 God will punish him with the great torment. 25 Verily unto us is their return, 26 and verily upon us is the taking of their accounts.

CHAPTER

Entitled, The Morning, revealed at Mecca, containing 30 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 By the morning *when they go to Muzdalfa!*
 2 By the ten nights of *pilgrimage!* 3 By the even
 and odd numbers *going to Arfat!* 4 By the last part
 of the night *when they start from Arfat!* 5 Is there
 no argument^a for one endued with understanding?
 6 Didst thou not see what thy Lord did with Ad 7
 of Iram containing lofty buildings, 8 the like of
 which was not created in the cities; 9 *and with*
Thamud who hewed the rocks in the valley; 10
 and with Pharaoh, the master of stakes,^b 11 who
 had acted outrageously in the cities, 12 and multi-
 plied corruptions therein? 13 Wherefore, thy Lord
 inflicted upon them the rod of punishment. 14
 Verily, thy Lord is in the watch-tower. 15 But
 man, when his Lord instructeth him by giving him
 honours and comforts, he saith, My Lord hath
 honoured me; 16 and when He instructeth him
 otherwise by straitening his food upon him, he saith,
 My Lord hath disgraced me. 17 By no means so,

^a. That is the pilgrims coming from all sides
 know well that the people of Thamud who lived to the west
 of Mecca, and the people of Ad who lived to the east and
 the people of Pharaoh who lived to the north-west, were
 all destroyed on account of their extreme wickedness and
 opposition against the apostles of God. Similarly, O you
 Meccans who are opposing the apostle of God within the
 sacred city itself, shall be destroyed if you continue in your
 wickedness and infidelity.

^b. Possessing large troops or horses which required an
 immense number of stakes.

but ye do not respect the 'orphan, 18 and do not persuade others to the feeding of the poor, 19 and devour the inheritance *of the weak* with an undistinguishing greediness, 20 and love wealth with a blind love. 21 By no means, *ye should do so*. When the earth shall be dashed to pieces, 22 and thy Lord and the angels shall come in lines, 23 and hell shall be brought in view; on that day the man will understand. But how shall that understanding avail him? 24 He will say, Woe be unto me, I would have sent forward *something* for my life. 25 On that day, none shall torture like His torturing, 26 and none shall bind up like His binding. 27 O thou comforted soul, 28 return unto thy Lord, pleasing and pleased, 29 enter among my servants, 30 and enter my paradise.

CHAPTER 90.

Entitled The City, revealed at Mecca, containing 20 verses.

In the name of Allah, the All-providing and the most Merciful God.

1 Swear by this city? 2 Thou art lawful^a for this city! 3 And by begetter and what he begetteth. 4 We have created man in labour.. Doth he think that none shall prevail upon him? 6 He saith, I have squandered heaps of money. 7 Doth he think that none hath seen him? 8 Did we not give him two eyes, 9 and a tongue and two lips, 10 and showed him the two high ways *of good and evil*? 11 But he attempteth not the cliff. 12 And what shall make

^a. That is they have assumed it as lawful to kill thee in the city, though no violence is allowed there even to animals.

thee understand what the cliff is. 13 *It is to free a captive,* 14 *or to give food in a day of starvation* 15 *to an orphan of kin* 16 *or a poor lying in the dust* 17 *and become one of those who believe and advise one another with patience and advise one another with mercy.* 18 *These are the fellows of the right.* 19 *And those who disbelieve our signs are the fellows of the left :* 20 *above them shall be an arched fire.*

- (2.) Every act of goodness and charity should proceed from a sincere desire to please God and be absolutely free from show and vanity, and unattended with any reproach or mischief. Otherwise it is no charity at all and cannot deserve any reward.

“O true believers, render not your alms of non-effect by reproach or mischief” 2—264.

“Those who expend their substance in the way of God, then follow not what they have expended with reproach or hurt, they shall have their reward with

CHAPTER 91.

Entitled, The Sun, revealed at Mecca, containing 15 verses.

In the name of Allah, the All-providing, and the most Merciful God.

1 By the sun^a and its noonday brightness ! 2 By the moon when she shineth after it ! 3 By the day when it displayeth him ! 4 By the night when it covereth him ! 5 By the heaven and what made it ! 6 By the earth and what expanded it ! 7 By

their Lord : no fear shall come on them, nor shall they be grieved " 2—262.

"He who giveth out his substance to get purified and who bestoweth nothing on any one to be recompensed but simply to seek the pleasure of his Lord the most High, he shall surely be pleased " 92—20.

(3.)— It is good to give alms publically for it setteth good example to others, but it is far better to give privately for it saveth one from ostentation and polytheism, and assureth sincerity.

"If ye make your charity public, it is good ; but if ye conceal it and give it to the poor, it will be better for you : it will expiate from you your sins ; and God is well acquainted with what ye do " 2—271.

a. All these oaths cover many arguments in proof of God and apostleship.

(1.) The sun, the moon and the earth, though different creatures, are united in the common cause of supplying the wants of man. The perfect order in the solar system points to some supreme government, and the absolute unity and harmony in the creatures to the unity of the creator.

(2.) With all the artificial means of light and his sound eyesight, everyman stands in an indispensable need of the sun. Similarly in matter of religion every man needs a heavenly light with all his internal ones.

the soul and what fashioned it ! 8 and inspired unto her the wickedness and piety of her ! 9 Prosperous is he who purifieth her, 10 and lost is he who corrupteth her ! 11 Thamud disbelieved in their outrage ! 12 when the most wretched of them stood up. The apostle of God told them, She-camel of God *it is* and give her drink. 13 But they disbelieved

- (4) Charity causes no diminution in one's substance but it being attended with blessings from the Lord is followed by an increase. On the other hand, niggardliness is attended with a curse and followed by decline.

"God blotteth out the usury and blesseth the charity" 2—276.

"Woe be unto every slanderer and back-biter, who hoardeth up riches and keepeth it for future. He thinketh that his riches will render him immortal." 104—1 to 3.

"Whoso is saved from the covetousness of his soul—they are the only men to prosper" 64—17.

"And whatever ye expend, He will recompense it, for He is the best provider" 34—40.

"Whoso is sparing, he is sparing against his own soul" 47—38.

- (5.) The high value of charity does not depend on the amount independent of the actual circumstances of a man but on the condition of his heart and sincerity. What is given sincerely for God, however small it be, shall be accepted and bear fruits; but what is given for show, however large it be, shall be disapproved and prove fruitless.

- (3.) The moon shining by reflection from the sun, pointeth out that all the saints must draw their light from the apostles of God.

- (4.) The phenomena of day and night preach that a man is in darkness and another in light.

- (5.) The earth with its vegetations demonstrates that the seeds and roots imbedded in it cannot grow without a fall of rain from the heaven. Similarly the high faculties of man cannot develop without a nourishment from heaven.

- him and hamstrung her. 14 Wherefore, their Lord destroyed them for their sin, and levelled them, 15 and cared nil for their end.

"They who traduce such of the believers as are liberal in giving alms, and those who find nothing to give but what they gain by hard labour; and scoff at them: God shall scoff at them and they shall suffer a grievous punishment" 9—79.

- (6.) The best charity is the moderate one with a due regard to self and the dependents.

"Have not thy hand tied up to the neck nor open it every opening; lest thou sit down reproached and destitute" 17—29. "And give the near kindreds and the poor and the traveller his due, but squander not extravagantly" 17—26.

"And those who, when expending, are neither extravagant nor niggardly but keep the intermediate course between the two" 25—67.

- (7.) The near kindreds have the greatest right to the charity of a man, next the orphans, next the poor, next the way-farers, next the beggars and next the captives, slaves and those who are in debt.

"And giveth money for God's love unto his kindreds and the orphans and the needy and the passengers and the beggars and for the release of captives, debtors and slaves" 2—177.

- (8.) Charity has been exhorted in diverse forms in all parts of the Holy Qurán and in the traditions of the prophet.

"Do good unto men as God hath done unto thee" 28—77.

"Do good for God loveth the beneficients" 2—95.

"Verily God commandeth you the justice and kindness and the giving of near kindreds" 16—90.

"The Providence showeth mercy on those who show mercy on others. Ye show mercy unto those who are in the earth, then He who is in the heaven will show mercy on you."

CHAPTER 92.

Entitled, The Night, revealed at Mecca, containing 21 Verses.

In the name of Allah, the All-providing and the most Merciful God.

1 By the night when it covereth ! 2 By the day when it brighteneth ! 3 By what created the male and the female ! 4 Verily, your endeavours are diverse. 5 Therefore, whoso giveth (alms) and feareth God, 6 and believeth in the good, 7 we will facilitate unto him the *path of* ease. 8 But whoso is stingy and heedless and disbelieveth the good, 10 we will facilitate unto him the *path of* misery. 11 His wealth shall not avail him when he shall fall headlong *in the hell*. 12 Verily, ours is to direct, 13 and verily unto us is the end and the beginning. 14 Therefore I have warned you against the flaming fire. 15 None shall enter it but the most wretched who disbelieveth and turneth aside. 17 But the pious shall be kept off from it, 18 who giveth his substance in alms,* 19 who bestoweth nothing on any one to be recompensed, 20 but to seek the pleasure of his Lord, the most High. 21 He shall surely be pleased.

CHAPTER 93.

Entitled, The Noonday light, revealed at Mecca, containing
11 Verses.

In the name of Allah, the All-providing and the most Merciful God.

1 By the noonday light ! 2 By the night when
it darkeneth ! 3 Thy Lord hath not forsaken^a thee
nor hated thee. 4 Certainly the end^b is better for
thee than the beginning. 5 Thy Lord wilt bestow
on thee *favours* so that thou shalt be pleased. 6
Did He not find thee an orphan and protect thee, 7
and, find thee seeking^c and guide thee, 8 and,

a. Bukhari, Muslim and other traditioners have narrated that once upon a time the prophet did not rise for a night or two on account of illness. Thereupon a woman told him, O Muhammad, I do not see thy devil now, hath he forsaken thee ? Thereupon, these verses were revealed. A tradition of Sufyan says that Gabrael did not come with the revelations for some time. Thereupon the idolators began to say that God has forsaken Muhammad and these verses were revealed.

b. That is thou shalt always be progressing in every way so that every succeeding period shall be better for thee than the preceding one, until that thou shalt stand highest on the resurrection day to intercede for men.

c. The original word 'Dhal' means erring as well. But this meaning cannot be applied to Muhammad, for error is denied of him clearly in 53—2. "Your companion hath neither erred nor rebelled." Therefore it can have one of the following three acceptations:—

- (1.) Seeker, for it stands in opposition to 'And rebuke not the beggar.'
- (2.) Lover as in 12—95.
- (3.) Illiterate and ignorant of the scriptures, as 42—52 speaking of him says, 'Thou didst not know what is the book and what is the faith.'

find thee poor and enrich thee? 9 Therefore, oppress not the orphan, 10 and rebuke not the begger, 11 and narrate the favours of thy Lord.

a. Viz. who is actually poor and deserves charity, as appears from the following traditions:—

“He is not the poor who is begging one or two dates or morsels from door to door, but he is the poor who abstains from asking notwithstanding urgency.” (Bukhari and Muslim.)

“Begging is lawful for three men only:—

- (1.) One who was a security for some property. He can beg to the extent of paying up the security.
- (2.) One whose property has been destroyed by some accident. He can beg to the extent of restoring his livelihood.
- (4.) One who is starving and three sensible men of his family certify as to his actual starvation. He can beg to the extent of recovering himself. (Muslim.)

“A man who carrieth a bundle of wood on his back, is better than him who begs whether gets anything or not.” (Bukhari and Muslim.)

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Entitled, The Opening, revealed at Mecca, containing 8 Verses.

In the name of Allah, the All-providing and the most Merciful God.

1 Did we not open thy breast, 2 and ease thee of thy burden, 3 which galled thy back, 4 and, exalt for thee thy renown? 5 Thus, surely, with the difficulty is ease; 6 surely with the difficulty is ease. 7 Therefore, when thou be free of one work take up another, 8 and incline towards thy Lord.

CHAPTER 95.

Entitled, The Fig, revealed at Mecca, containing 8 Verses.

In the name of Allah, the All-providing and the most Merciful God.

1 By the fig^a and the olive ! 2 By mount Sinai ! 3 By this city of security ! Verily, we have created man in the best organization. 5 And we abase him to the lowest of the low *organisms*, 6 excepting those who believe and act righteously.

a. These verses refer to certain prophecies of the Bible.

"The Lord came from Sinai, and rose up from Seir unto them ; he shined forth from mount Paran, and he came with ten thousands of saints : from his right hand *went* a fiery law for them." Deut. 33—2.

"God came from Teman and the Holy one from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise." Habak. 3—3.

Moses came from Sinai where he received the law ; Jesus from Seir which is near Bethlehem and Nazareth and Muhammad appeared from Paran which contains Mecca. The words 'fig and olive' refer to Jesus for he sent for a colt from near the mount of Olive and showed the fulfilment of a prophecy as a great sign by doing so.

Matthew 21—1 to 5. "And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples.

Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her : loose *them*, and bring *them* unto me.

And if any *man* say ought unto you, ye shall say, The Lord hath need of them : and straightway he will send them.

All this was done, that it might be fulfilled which was spoken by the prophet, saying.

Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek and sitting upon an ass, and a colt, the foe of an ass."

They shall have a never-failing reward. 7 Therefore, who can accuse thee of imposture in religion after this? 8 Is God not the best judge of all the judges?

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Entitled, The Leech, revealed at Mecca, containing 19 Verses.

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1 Read^a by the name of thy Lord who created *everything*, 2 created the man from a leech. 3 Read, and thy Lord is the most gracious God 4 who taught with pen, 5 taught the man what he knew not. 6 Nay, verily the man becometh rebellious, 7 when he seeth himself rich. 8 Verily, unto thy Lord is the

Also see Mark 11—2; Luke 19—30; 11—4 and John 1—48.

The city of security is Mecca which is situated in the plane of Paran. The fig, the Olive, the mount of Sinai and the city of Mecca are the monuments of three great personages who are revered and extolled by the world simply for their spiritual eminence, proving that man possesses the highest faculties. But if he falls into wickedness and unbelief he becomes worse than the worst creatures by doing greater mischief to the world than any other creature.

a. The first five verses of this chapter are generally believed to be the first in revelation. It is related from Ayesha that the beginning of revelations was in true dreams. After that the prophet liked solitude and used to retire to the cave of Hara and worship his God there, until that Gabrael appeared unto him one day and said, Read. The prophet replied, I cannot read. Then the angel pressed him so hard that he felt some difficulty, and on leaving him said again, Read. The prophet repeated the same words in reply. The angel again seized and pressed him, and on leaving

return. 9 Didst thou see him ^a who forbiddeth, 10 when a servant prayeth? 11 Didst thou consider, Had he followed the direction, 12 or commanded piety? 13 Didst thou consider when he disbelieveth and turneth away? 14 Doth he not know that God seeth? 15 Assuredly so. If he forbear not, we will surely drag him by the forelock, 16 the lying sinful forelock. 17 So let him call his counsel, 18 we will call the infernal guards. 19 Assuredly. Obey him not, but worship *God* and draw near *unto Him*.

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“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved son, in whom I am well pleased.”

The first revelation of Moses was in the appearance of an angel in a flame of fire out of the midst of a bush. See Exodus 3—1 to 5.

^a. These verses refer to Abu Jahal who used to prohibit Muhammad from praying. Once the prophet was praying in the Kaaba, he came up and dragged him by putting a girdle round his neck. He was beheaded in the battle of Badr by Ibn Masood who brought him dragging to the prophet. Thus the prophecy announced in the next verses came true.

the soul and what fashioned it ! 8 and inspired unto her the wickedness and piety of her ! 9 Prosperous is he who purifieth her, 10 and lost is he who corrupteth her ! 11 Thamud disbelieved in their outrage ! 12 when the most wretched of them stood up. The apostle of God told them, She camel of God *it is* and give her drink. 13 But they disbelieved

- (4.) Charity causes no diminution in one's substance but it being attended with blessings from the Lord is followed by an increase. On the other hand, niggardliness is attended with a curse and followed by decline.

"God blotteth out the usury and blesseth the charity" 2—276.

"Woe be unto every slanderer and back-biter, who hoardeth up riches and keepeth it for future. He thinketh that his riches will render him immortal." 104—1 to 3.

"Whoso is saved from the covetousness of his soul—they are the only men to prosper" 64—17.

"And whatever ye expend, He will recompense it, for He is the best provider" 34—40.

"Whoso is sparing, he is sparing against his own soul" 47—38.

- (5.) The high value of charity does not depend on the amount independent of the actual circumstances of a man but on the condition of his heart and sincerity. What is given sincerely for God, however small it be, shall be accepted and bear fruits; but what is given for show, however large it be, shall be disapproved and prove fruitless.
- (3.) The moon shining by reflection from the sun, pointeth out that all the saints must draw their light from the apostles of God.
- (4.) The phenomena of day and night preach that a man is in darkness and another in light.
- (5.) The earth with its vegetations demonstrates that the seeds and roots imbedded in it cannot grow without a fall of rain from the heaven. Similarly the high faculties of man cannot develop without a nourishment from heaven.

him and hamstrung her. 14 Wherefore, their Lord destroyed them for their sins and levelled them, 15 and cared nil for their end.

"They who traduce such of the believers as are liberal in giving alms, and those who find nothing to give but what they gain by hard labour; and scoff at them: God shall scoff at them and they shall suffer a grievous punishment" 9—79.

- (6.) The best charity is the moderate one with a due regard to self and the dependents.

"Have not thy hand tied up to the neck nor open it every opening; lest thou sit down reproached and destitute" 17—29. "And give the near kindreds and the poor and the traveller his due, but squander not extravagantly" 17—26.

"And those who, when expending, are neither extravagant nor niggardly but keep the intermediate course between the two" 25—67.

- (7.) The near kindreds have the greatest right to the charity of a man, next the orphans, next the poor, next the way-farers, next the beggars and next the captives, slaves and those who are in debt.

"And giveth money for God's love unto his kindreds and the orphans and the needy and the passengers and the beggars and for the release of captives, debtors and slaves" 2—177.

- (8.) Charity has been exhorted in diverse forms in all parts of the Holy Qurán and in the traditions of the prophet.

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a. These verses refer to certain prophecies of the Bible.

"The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them." Deut. 33—2.

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α. The first five verses of this chapter are generally believed to be the first in revelation. It is related from Ayesha that the beginning of revelations was in true dreams. After that the prophet liked solitude and used to retire to the cave of Hara and worship his God there, until that Gabrael appeared unto him one day and said, Read. The prophet replied, I cannot read. Then the angel pressed him so hard that he felt some difficulty, and on leaving him said again, Read. The prophet repeated the same words in reply. The angel again seized and pressed him, and on leaving

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CHAPTER 97.

Entitled, Al Qadr, revealed at Mecca, containing 5 Verses

1 By the name of Allah, the All-providing and the most Merciful God.

1 Verily we have sent it down in the night of al Qadr. 2 And what shall make thee understand what the night of al Qadr is? 3 The night of al Qadr is better than a thousand years. 4 The angels and the Spirit descend therein by the permission of their Lord *with commandments* in every matter. 5 Peace it is until the rising of the morn.

a. There are many traditions of reliable authority pointing out that the night of al Qadr coincides with one of the odd ones in the last 10 days of every Ramzan, and the prophet used to worship God with greater fervour and devotion during the nights of this period than at any other time.

Besides this night which is well known amongst all Muslims there is another valuable night. It is the period of extreme prevalence of religious ignorance and general wickedness, for it is attended by the appearance of heavenly lights in the person of a great man—a prophet or a saint or a reformer or a spiritual leader, just as the moon comes when the darkness of the night has reached its extremes. According to an authentic tradition, every century must begin with a heavenly reformer sent by God. A thousand months being equal to $83\frac{1}{3}$ years, the remaining $16\frac{2}{3}$ years of every century are the time of the descent of heavenly lights and better than the other thousand months.

CHAPTER 98.

Entitled, The Clear Evidence, revealed at Mecca, containing
8 Verses.

In the name of Allah, the All-providing and the most Merciful God.

1 Those who disbelieved from amongst the men of the scriptures, and the polytheists did not fall off until the clear evidence had come unto them, 2 an apostle from God, who rehearseth purified scriptures, 3 containing everlasting books. 4 And those who were given the scriptures did not divide but after the clear evidence had come unto them, 5 although they were commanded nothing but to worship God appropriating the religion purely and entirely unto Him, and to observe the prayer and to pay the legal alms : and this is the standing religion. 6 Verily those who have disbelieved from amongst the men of the scriptures and the polytheists, shall be in the fire of hell ; therein shall they remain long : these are the worst of the creatures. 7 Verily those who believe and act righteously, they are the best of the creatures. 8 Their reward with their Lord, shall be gardens of eternity from under which rivers flow ; therein shall they remain for ever ; God is pleased with them and they are pleased with him : this is for him who feareth his Lord.

CHAPTER 99.

Entitled, The Shaking, revealed at Mecca, containing 8 Verses.

In the name of Allah, the All-providing and the most Merciful God.

1 When the earth shall be shaken by its shaking,
 2 and the earth shall cast forth its burdens, 3 and the
 man shall say, What aileth her? 4 On that day she
 shall tell her stories, 5 for thy Lord shall inspire
men about her. 6 On that day, men shall come up
 in distinct classes that they may behold their actions.
 7 Wherefore, whoso hath done good equal to an
 atom, he shall see it; 8 and whoso hath committed
 an evil equal to an atom, he shall see it.

CHAPTER 100.

Entitled, The Chargers, revealed at Mecca, containing 11 Verses.

In the name of Allah, the All-providing and the most Merciful God.

1 By the snorting chargers!^a 2 By those
 that strike fire by their hoofs! 3 By those that
 make incursion in the morning! 4 By those that
 raise up dust thereby, 5 and rush into hosts. 6
 Verily, man is ungrateful unto his Lord, 7 and surely
 he is a witness of that, 8 and verily he is immoderate
 in the love of wealth. 9 Doth he not know, there-
 fore, when that which is in the graves shall be taken

a. These verses imply the prophecy of wars and call the attention of the believers to the dutiful, submissive, devotional and gallant behaviour of the war-horses, to enable them to reflect upon their conducts, and take lessons.

forth ; 10 and that which is in the breasts, brought to light. 11 Verily their Lord knoweth *what shall be* with them on that day.

CHAPTER 101.

Entitled, The Striking, revealed at Mecca, containing 11 Verses.

In the name of Allah, the All-providing and the most Merciful God.

1 The striking ! 2 What is the striking ? And what shall make thee understand what the striking is ? 4 A day the people shall become like scattered moths, 5 and the mountains like flocks of discarded wool. 6 Thus, whose balance shall be heavy, 7 he shall be in a pleasing life ; 8 and whose balance shall be light, 9 his mother shall be hell. 10 What shall make thee understand, what it is ? 11 It is a burning fire.

CHAPTER

Entitled, The Avarice, revealed at Mecca, containing 8 Verses.

In the name of Allah, the All-providing and the most Merciful God.

1 The avarice of multiplying *riches and children* deludeth you, 2 until ye visit the graves. 3 Not so ! Ye shall hereafter know *your folly* 4 Again assuredly, ye shall hereafter know. 5 By no means *ye should have done so*, if ye knew *the consequences* with a knowledge of certainty. 6 Ye shall certainly see the hell. 7 Again, ye shall certainly see it with an eye of certainty. 8 Then ye shall surely be questioned about the pleasures *in which ye delighted in this world*.

CHAPTER 103.

Entitled, The Time, revealed at Mecca, containing 3 Verses.

In the name of Allah, the All-providing and the most Merciful God.

1 By the time ! 2 Verily man is in a loss, 3 except those who believe and act righteously and advise each other with truth and advise each other with patience.

CHAPTER 104.

Entitled, The Slanderers, revealed at Mecca, containing 9 Verses.

In the name of Allah, the All-providing and the most Merciful God.

1 Woe be unto every slanderous backbiter, 2 who hoardeth up wealth and counteth it. 3 He thinketh that his wealth shall immortalize him. 4 Not so ! He shall surely be thrown in the Hutama. 5 And what shall make thee understand what the Hutama is. It is the kindled fire of God, 7 that riseth above the hearts. 8 It is arched upon them, 9 in columns of vast extent.

CHAPTER 105.

Entitled, The Elephant, revealed at Mecca, containing 5 Verses.

In the name of Allah, the All-providing, and the most Merciful God.

1 Didst thou not behold how thy Lord dealt with the masters^a of the elephants. 2 Did He not make their expedition a loss, 3 and send against them flocks of birds, 4 that cast upon them stones of baked clay, 5 and rendered them like leaves of corn, eaten down.

a. Abraha, the governor of Yaman, had despatched an army with some elephants to demolish the Kaba, but when they drew near to Mecca, they were destroyed by the vengeance of God as mentioned in the succeeding verses.

The commentators have explained it in two ways:—

- (1.) That flocks of small birds came flying from the sea-coast with stones in their bills and feet. They showered the stones on the army and caused a total destruction.
- (2.) That they were destroyed by an extraordinary severe epidemic of small-pox which causes great havoc at times in the Ethiopians. In confluent forms, the body swells up into a pulpy mass resembling herbage that is eaten down by the cattle. The pathological cause of small pox is now known to be specific micrococci and the disease is highly infectious. Ibn Jaber relates from Ibn Abbas that of the masters of the elephant, whoever was struck by the stones, his whole skin became swollen and overcovered with eruptions.

CHAPTER 106.

Entitled, The Quraish, revealed at Mecca, containing 4 Verses.

In the name of Allah, the All-providing and the most Merciful God.

1 For the uniting of the Quraish, 2 their uniting in the journeys^a of the winter and summer ; 3 they should worship the Lord of this house, 4 who supplied them food against hunger and secured them against fear.

a. The Quraish caravans of purveyors used to make journeys to distant countries for merchandize and along with that they promulgated the religion. Thus Islam spread rapidly to China on the one side and Spain on the other. The summer journeys were undertaken to Iraq, Persia, Syria and Europe ; and the winter ones to Africa, India and China.

The protection of their territory against the foreign invasions and their ability to carry on mercantile expeditions to distant countries with safety and success, were all through the special grace of God. Hence they are commanded to worship the Lord of their house, who has been so gracious unto them. The union of the bitterly divided parties of the Quraish into one strong nation through Islam, enabling them to conquer other countries, was also a great favour of the Lord.

CHAPTER 107.

Entitled The Necessaries, revealed at Mecca, containing 7 Verses.

In the name of Allah, the All-providing and the most Merciful God.

1 Didst thou behold him who disbelieveth the judgment. 2 Therefore, it is he who pusheth away the orphan, 3 and urgeth not *others* to feed the poor. 4 And woe be unto those who pray, 5 *and* are negligent at their prayer 6 who make vain shows 7 and refuse *to lend the use of* the necessities.

CHAPTER 108.

Entitled, The Abundance, revealed at Mecca, containing 3 Verses.

In the name of Allah, the All-providing and the most Merciful God.

1 Verily, we have given thee the abundance *a of every good*. 2 Therefore, pray thy Lord and make sacrifices. 3 Verily, thy enemy shall be ruined.

a. For, Muhammad is an apostle and a prophet for all nations and all generations to the end of the world, whilst all those before him were sent to a single nation see 7—155. His law and religion are perfect and everlasting see 2—2. His followers claim the greatest number of saints for eternity. His reformation that he effected in Arabia was the most thorough and lasting, to trace an example of which in the history of any prophet would be a failure altogether. His posterity spread so far and wide that almost every city of the Muhammadan world contains a Sayyad. His kingdom originated in Arabia and rapidly spread to Syria, Persia. Turkey, Egypt, Zanzibara, Soudan, Afghanistan, Turkistan,

CHAPTER 109.

Entitled, *The Unbelievers*, revealed at Mecca, containing 6 Verses.

In the name of Allah, the All-providing and the most Merciful God.

1 Say, O ye unbelievers, 2 I worship not what ye worship, 3 and ye do not worship what I worship. 4 Neither I will worship what ye worship, 5 nor ye will worship what I worship: 6 therefore ye have your religion and I have my religion.

CHAPTER 110.

Entitled, *The Help*, revealed at Medina, containing 3 Verses.

In the name of Allah, the All-providing and the most Merciful God.

1 When the help of God cometh and the victory,^a 2 and thou beholdest the men entering into India and other countries. His words are more perfectly believed in and obeyed by his followers than those of any other prophet. His teachings are so complete and thorough that a single moral or religious truth cannot be pointed out beyond them. His enemies were totally destroyed and extirpated before him.

The original word *Al Kausar* which signifies the abundance, is also the name of a spring in paradise which will be placed at Muhammads' disposal. Whosoever will drink of it once, he shall never feel thirsty.

^a. On the revelation of this chapter, the prophet and some of his companions had understood that his mission is fulfilled and that he is to depart from the world very soon.

the religion of God by troops, 3 celebrate the praise of thy Lord and ask forgiveness of Him: verily He is the most relentant.

CHAPTER XXX.

Entitled The Flame, revealed at Mecca, containing 5 Verses.

In the name of Allah, the All-providing and the most Merciful God.

1 Both hands of the father^a of flames be perished and he be perished! 2 Neither his wealth shall profit him nor what he hath earned. 3 He shall enter the flaming fire, 4 and his wife *too* bearing the faggots, 5 with a cord of twisted fibres on her neck.

A few months after this Mecca was conquered and large numbers of men came in from all parts of Arabia to profess Islam, and the prophet died some months later, when he had seen the victory and the general acceptance of Islam by his country.

a. The more fiery a man is in his temper, and the more outrageous in his actions, the sooner he is ruined—his wealth, power and children cannot save him from the impending vengeance of God, which is inevitably destined for every tyrant. See the notes on 7—44 and 28—40.

This universal and everlasting truth also points to a especial case here. Abdul Uzza, an uncle of the prophet, was surnamed Abu Laheb or 'father of flames' on account of his fiery disposition and violent opposition against Islam. His wife named Unmi-Jamil used to throw thorns in the way of the prophet and to provoke men against him. Their son Utba was the son-in-law of Muhammad. The revelation of this chapter fomented their rage to the extremes. Utba divorced the prophet's daughter in abusive language and spitted at his mouth. As a consequence of their insolent outrages,

CHAPTER II2.

Entitled, The Purity of faith,^a revealed at Mecca, containing
4 Verses.

In the name of Allah, the All-providing, and the most Merciful God.

1 Say, Allah is the only God, 2 Allah is the eternal. 3 He hath begotten none. nor is He begotten, 4 and there is none of the same genus with Him.

Abdul Uzza was reduced to poverty a short time after the revelation of this chapter and died some days after the battle of Badr. His son Utba was torn to pieces by a lion when going to Syria with a Caravan. Umm-i-Jamil was so much reduced that she lived on bringing woods on her head and selling them, until that one day she was coming with a load of faggots on her head, it slipped off backward and a loop of the cord with which the woods were tied up, got round her neck and strangled her to death. These torments shall continue to them to eternity, except when Lord pleaseth otherwise.

a. There are many authentic traditions of the prophet declaring this chapter to be of so high a value that it is equal to one third of the whole Qurán. This is apparently so, for it warns with powerful arguments against the error of Trinity which hath involved about one third of the world.

CHAPTER 114.

Entitled, The Men, revealed at Medina, containing 6 Verses.

In the name of Allah, the All-providing [×]and the most Merciful God.

1 Say, I fly for refuge^a unto the Lord of men,
2 the king of men,³ the God of men, 4 against the
mischief of the whisperer who slinketh off, 5 who
inspireth evils into the hearts of men, 6 *whether he be*
from the genii or men.

a. All the vices and sins of men are referable to one of the three classes :—(1) livelihood, (2) dealing with others, (3) religion. Here is a lesson that against all impious ways of earning the livelihood we should invoke the Lord of men ; in all unjust dealings with others we should invoke the king of men, and in all sinful ways of idolatry, polytheism, blasphemy and infidelity we should invoke the God of men ; and remember that all the errors and outrages arise from following evil suggestions or whims coming from without or from within. Whenever an evil voice stirs us we should invoke the Lord of men, the King of men and the God of men.

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